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FOR THE YEAR

1867.

BEING A CONTINUATION OF THE

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PREFACE.

THE conductors of the Protestant and Evangelical Periodical press of this country never required more wisdom and fidelity properly to discharge their duties than now. On every hand the hosts of evil are gathering for what may be the final conflict; but though the struggle may be protracted and severe, we have never had a moment's doubt about the ultimate result. The principles of truth and righteousness must prevail the whole world over. But the Lord, who is the strength and salvation of his people, can alone help his servants successfully to "contend for the faith once delivered unto the saints."

We are anxious, to the full measure of our ability and opportunity, to promote the best interests of the Denomination, fully believing that we are thereby serving the Lord Jesus Christ, and advancing the welfare of our fellow-men. The poverty, and ignorance, and misery, and superstition, and infidelity, and irreligion of large multitudes are the reproach, and disgrace, and weakness, and sorrow of the wealthy, the educated, the benevolent, and the religious classes of our own beloved country. Believing that there is a close connection between the poverty and drinking customs of our fellow-countrymen, between ignorance and social disorder and confusion, between the superstitious observances of the Anglican and Romish Churches, and the progress of infidelity, between the sin and guilt of our countrymen, and the coldness and indifference of the professing church, we have resolved to give special prominence in our next year's issues, to Temperance, Education, Ritualism and Romanism, Revivals of Religion, and other subjects of paramount and ever-deepening interest.

We have also to announce a series of papers on important Theological subjects, in which an attempt will be made to boldly grapple with some of the difficulties and absurdities of some prevailing systems of thought. In addition thereto, valuable supplementary articles to "The Christian Scheme" may be expected. We have reason to believe that the present series has been much prized by many of our readers, and more than one enthusiastic friend has declared that several of the papers have been worth more than the cost of the Volume. We are also anxious that the Biographical and Religious Intelligence Departments should be more full and complete; and we earnestly entreat our ministerial brethren and others to render us all the necessary assistance.

In the hope that many zealous and true-hearted friends will kindly exert themselves to promote the circulation of this Periodical, and depending on the hearty assistance of the "wise and good among us" to improve its literary character, we confidently reckon on feeling an ever-growing pleasure in our work, and on realizing increased and permanent usefulness.

November 25th, 1867.

BIBLE CHRISTIAN MAGAZINE.

THE CHRISTIAN SCHEME.

NO I. THE HOLY SCRIPTURES.

By T. W. Garland.

The bush on fire and yet unconsumed, as seen by Moses in the land of Midian, was an impressive emblem of all that is good and immortal in the Church of Christ on earth. The stone which the prophet Zechariah saw, on which was engraven seven eyes, while designed to represent Christ's perfection in knowledge, may likewise be noted as descriptive of the word of God, which is said to be "quick and powerful, and sharper than any two-edged sword." So also the book which John saw, during his Patmos banishment, "written within and on the backside, sealed with seven seals," and which caused him so much distress because "no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon," but which was finally opened by the Lion of the tribe of Judah, and the opening of which caused so much joy both in heaven and on earth, was a striking description of the book of Holy Scripture, with its contents and mysteries, and the joy which is felt in the world, when it is circulated and explained. The longing desire for the Scriptures, and the joy they give when possessed, are strikingly confirmed in relation to the Kingdom of Hungary, as mentioned in the last Annual Report of the British and Foreign Bible Society. It says, that "grey-headed old men declared that they had been longing for a copy of the Scriptures for many years." Should we then begin the year with an Essay on the Holy Scriptures, as the life, and strength, and purity, and glory of all literature that shall prove a blessing to man for both worlds, it may be a suitable foundation for the new volume of the Bible Christian Magazine for 1867—and may be so built upon as to attract attention, make a

good impression, secure increased support for the Magazine, and be a blessing to many.

I.—WE COMMENCE OUR REMARKS BY OBSERVING, THAT NO WRITINGS ARE SO HONOURED AS THE HOLY SCRIPTURES.

1. The witness in the box, when his testimony is life or death to a fellow-creature, is required, in the most solemn manner, to sustain every statement which he may make by an appeal to the word of God. The guards of the nation, as they are supposed to be, soldiers and sailors, are bound to do their duty to their Sovereign and country, at home and abroad, in times and circumstances the most trying, with all possible earnestness, by these same writings of eternal truth. The magistrate on the bench, the judge in his chair, and the members of the Legislature, are bound to do their duty to their sovereign and country, according to the infallible teaching of those writings. The sovereign on the throne, who mildly rules over millions of subjects, and who is had in respect and reverence by all, is required to rule according to the spirit and precept of these writings. Indeed, all important offices in the various states of Christendom, so far as we know, are confirmed by these same writings, as believed to be the word of God.

2. Amongst all Christian men they are the final standard of appeal, on all vital points of doctrine, bearing on man's immortality, and eternal life. However fierce their contentions, or various their interpretations, or heated their imaginations, or astounding their conclusions, they all feel safe to appeal to the Scriptures of truth, as the one infallible guide, that will lead them to a right decision. Other writings are greatly prized. Nor would the Church of Christ easily part with her storehouse of knowledge as contained in the writings of ancient and modern times. But as the garden is more prized than the desert, and as gold is more prized than any common metal, so these writings are prized far above any others in the world. No one would feel safe in making any other writings the final standard of appeal for the great concerns of time and eternity. Did they not possess a purity, a wisdom, a sympathy, and an exactness far surpassing all other writings, is it likely that men of all classes, of all beliefs and no belief, would so honour them?

II.—NO WRITINGS ARE SO EXTENSIVELY KNOWN AS THE HOLY SCRIPTURES.

1. *They speak in more languages than any other writings.* The wonders of the Pentecost are far surpassed. Seventeen nationalities are mentioned as hearing on that memorable day, each in their own tongue, the wonderful works of God. But that was for an hour. They might profit by what they then heard and felt, but never more might they enjoy a like advantage. Here, however, are the same

blessed truths, which were proclaimed by the inspired Apostles, printed in two hundred languages and dialects, to be enjoyed by as many different peoples and nations, all the days of their sojourn on earth!

2. *They are read by more people than any other writings.* We hear now and then of other writings having a wide circulation, but really small compared with the British and Foreign Bible Society's fifty millions two hundred and eighty-five thousand seven hundred and nine copies of the Scriptures circulated amongst so many peoples, of so many countries, and so many languages, and yet increasing by thousands every year!

The rich read them, the poor read them; the righteous read them, the wicked read them. They are open to all.

III.—THEY CHALLENGE THE KEENEST SCRUTINY OF ALL MEN.

1. *They appear without comment.* They require no support from man, whether philosopher, scholar, governor, or king. They supply facts for the ignorant, parables for the studious, narratives for the young, prayers for the devout, mysteries for the mighty, events for the unbelieving, lives for imitation, others for warning, knowledge for the understanding, love for the heart, promises for the troubled, and commands and histories for all.

2. *They appear with comment.* It is sometimes said that the Scriptures are their own commentary, so that the best interpreter of Scripture is Scripture. This statement may be plain enough and true enough to those who have read largely, had much experience, who know much of men and things, who are well acquainted with history, and who have made themselves acquainted with all commentaries, and therefore need no further help; but to those who are just beginning life, who have no such information, and who have nearly every thing to learn, a commentary may be very useful. Write however as men may on the Scriptures, they preserve their purity and distinctness, as oil rises on the face of the waters, as apples of gold in pictures of silver, and so stand as they ever have stood, all bright and beautiful with the glory of God.

3. *They appear amongst all sorts of people.* Other writings may be suitable for one class of persons, but not for another class. Some may be positively bad, and dangerous to be read by many persons; but the Holy Scriptures are free for all, good for all, and dangerous to none. They have been read in parts and as a whole during the last three thousand years and upwards, and no one in life or death has ever intimated a regret for having read them. With or without comment, they have injured no one, but have blessed millions, and are destined to bless millions more.

IV.—No writings are so hated as the Holy Scriptures.

1. *The Pope hates them.* They are so simple, and honest, and outspoken, and free from guile, that the very thought of their being read, by all sorts of people, alarms the Head of the Roman Catholic Church. Curse after curse has been poured on the heads of all who translate, or circulate, or read the Holy Scriptures, except as permitted and directed by the Sovereign Pontiff. Happily however those curses, notwithstanding multitudes have fallen victims to the Popes and their associates in evil, have come down harmlessly upon the millions of the devout readers of the Bible.

2. *Infidels hate them.* This is true, if attempts at misreading them, and caricaturing them, and denouncing them, through many generations, be proof. Their writings, and speeches, and labours, from the peasant to the peer, including philosophers, scholars, politicians, and ecclesiastics, through many generations, have been directed to this end. In this way, however, infidels have been adding evidence to their purity and their truthfulness, as they assure us that "men love darkness rather than light, because their deeds are evil."

3. *The superstitious hate them.* Strongly attached to a system of dreams and delusions, which stupifies the intellect, sensualizes the heart, and degrades the whole man, yet they cling to it with a death-like grasp. All who aim at disabusing their minds of such a vile system, are regarded as their greatest enemies.

Hence the man with an open Bible in his hand, with an intention to read its writings to the people and give the sense, may expect no mercy from either Popes, infidels, or heathens. Only the inspiration of that same glorious Spirit, by whose assistance Prophets wrote and spoke, can make good men equal to the work of making known those writings and their meaning to all nations.

V.—No writings are so loved as the Holy Scriptures.

1. *Twenty millions of professing Christians hold them as dear as life this day.* Many of these would rather part with life, than part with the word of God. It is recorded of Robert, king of Sicily, that he used to say, that if he were required to give up his crown or the Holy Books, he would first part with his diadem. Millions more in Christian lands believe them to be from God, and therefore revere them more than any other writings.

2. *They are making new friends every day.* Every new convert to the faith of Christ in every land is a fast friend of the word of God. He reads it, and listens to its expoundings, and drinks in its counsels, and feasts on its promises, and delights himself in its hopes, and says from the bottom of his heart, "The law of thy mouth is better unto me than thousands of gold and silver." Psalm cxix. 72.

Many who see the blessed effects of the word of God, as read

and preached, subscribe to its worth, and assist in its circulation. A tree is known by its fruit. When the Pharisees of old bid the man give God the glory, for the sight that he had received, and so regard the apparent agent of it as a sinner, the man very properly replied, that such a thing had not been known from the beginning of the world, that any man had opened the eyes of one born blind: and as God did not hear sinners, this man must be of God, for God had heard him. Jesus Christ says of himself, "The same works that I do, bear witness of me." So the Scriptures bear witness of themselves. Let them be translated, read, expounded, and believed in any country, and amongst any people, and they will give a new life to that nation. Can this be said of any other writings, either ancient or modern?

VI.—THEY GIVE THE GREATEST OF CONSOLATION AT ALL TIMES, BUT ESPECIALLY IN TIMES OF GREATEST EXTREMITY.

1. *In health.* When life is enjoyable, and earthly comforts abound, and the highest honours are worn; when revered by a multitude of loving subjects, possessing all that he could reasonably desire; when all the world would pronounce him the happiest among men; with the simplicity of a child and the sincerity of a saint, the good man can say of these holy writings, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." With what reason, too, can he say this, as they give him such understanding of his own worth, origin, and destiny; his relation to the great Creator through the glorious and compassionate Redeemer, who has stooped from heaven to earth, and given his own life for the life of the world, and opened the kingdom of heaven to all believers.

2. *In affliction.* When weighed down with a suffering and an enfeebled body, and the daily wants multiplying, and business at a standstill, and earthly sources of comfort failing, and the future so uncertain as to awaken the most painful apprehensions in the mind; even then, will they set before the good man, Jacob in his trouble, and Job in his affliction, and Daniel in his peril, and Paul in his hardships, and John in his banishment, and how graciously the Lord sustained them all, and brought them through triumphantly; so that in their own beautiful language he can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

3. *In death.* When the world is receding from the Christian's vision, soon to disappear; when friends are expecting his departure

to that world from whence there is no return, and the realities of eternity are fastly gathering around the soul; when himself is waiting to go into the presence of his Maker, to give an account of the sayings and doings of a life-time, when nature may tremble for its littleness and unworthiness; in that awful hour, they reveal the future with all its brightness and beauty, and shew the holy angels in waiting to convey the heirs of glory to their last long home, to dwell for ever in the paradise of God, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," and so enabling him to say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

"Firm as a rock thy truth shall stand,
When rolling years shall cease to move."

VII.—THE ASSISTANCE NECESSARY TO A RIGHT UNDERSTANDING OF THEM.

1. *They had never been written without divine assistance.* The mind of the Almighty as known by Moses, his glory as seen by Isaiah, his mercy as declared by David, his wisdom as expounded by Solomon, and his love as proclaimed by Paul, had never been so seen and enjoyed without divine assistance. No ingenuity of man's could have invented it. No one pretends to do the like again. One such book, one such collection of writings, one such revelation, during five thousand eight hundred and sixty-six years! Whence could it have come but by divine inspiration?

2. *They are not understood in their spirituality and power apart from divine assistance.* The apostles no doubt possessed the Jewish Scriptures, and had an acquaintance with them; but they did not understand their spirituality and breadth until Jesus Christ "opened their understanding, that they might understand the Scriptures." Luke xxiv. 45. He also taught them to expect in the future the needful assistance of the Holy Spirit to a further understanding of them. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." John xvi. 13.

The apostle Paul, too, according to the wisdom given to him, distinctly affirms, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. It is the divine Spirit which shines on every page, and gilds every word with beauty, and enables man to fetch out, through prayer and meditation, their hidden beauties and glories, to his own unutterable delight, and others' unspeakable profit. But that he may enjoy that

promised assistance, there must be a suitable preparation of heart. A preparation for heaven is the preparation for understanding spiritual things on earth. When born again of the Spirit and fully sympathising with the redeemed in heaven, and praying for divine help to understand, then will be known the word of Jesus Christ in his incomparable sermon on the mount, "Blessed are the pure in heart, for they shall see God." These statements are fully confirmed by the author of the hundred and nineteenth Psalm when he prays, "Open thou mine eyes, that I may behold wondrous things out of thy law." 18 v. It was this loving understanding of the word of God which prompted a great man to say when near his end, that had he one year more to live, he would "spend the whole in reading David's Psalms and Paul's Epistles." It is recorded of the great philosopher, John Locke, that "he employed the last years of his life in hardly anything else but the study of the Holy Scriptures." Happy man! with such an understanding, with such divine sympathy, and so employed.

VIII.—WITH SUCH A BLESSING IN POSSESSION LET US HOLD IT FAST AT ALL HAZARDS.

1. The weightiest reasons for doing so are found in these days of *reviving Popery*, when men "are turning God's worship into a show of dresses, flowers, banners, and gaudy trumpery." It was these Holy Writings which did so much execution at the Reformation, awakening the slumbers of many nations, smiting Popery with a lightning-like force, and producing incalculable good in the world. The same words must continue to give light, liberty, and happiness to the nations. All others will fail, but these never.

2. *In these days of nominal religion.* The times of severe persecution are gone by in this country, all outward obstructions to religious worship are removed, property is changing hands, and religious profession is becoming respectable. There is now great danger of becoming content with the form, and neglecting the power of religion. Its quiet, order, and respectability may not be disturbed. To prevent such a calamity, the word of God, which is "quick and powerful, and sharper than a two-edged sword," must be repeatedly, and constantly, and prayerfully opened and applied to men's understandings and hearts. This will clear the understanding, quicken the conscience, and sanctify the heart as applied by the Holy Ghost. All else will fail, but this never.

3. *In this day of infidelity.* An enemy smitten down so many times, and scouted from all virtuous society as only evil, in process of time turns up again with a new face, claiming special prestige in Bishop, Priest, Senator, and Philosopher. But that same Word which has confounded the daring, and silenced the gainsayer so many

times, is the one weapon "which is mighty through God to the pulling down of the strongholds" of infidelity. This is the divine armoury from which we may at all times fetch out suitable weapons. All others will fail, but this never.

4. *In this day of worldly prosperity.* Many nations have done well in adversity, but in the day of prosperity have declined, and come to ruin. As a nation we have had our day of adversity, but this is a day of prosperity. Labour, wages, money, wealth, with a few exceptions, are abundant. Ease, luxury, drunkenness, and temptations of many kinds abound. On the stream of prosperity man goes, not heeding the danger; but the word of God is the light to guide him safely, and save him from ruin. Let this word be his constant companion and counsellor, and there is hope. All else will fail, but this never.

5. *In this day of education.* These writings translated and read and expounded, have aroused the intellect of many nations, so that educational establishments as a net-work cover the whole land, polishing the mind, and enriching it with knowledge. The same power which has done so much for the mind of the nations, is the only power to conserve it. Whether they be read in day schools or not, they must be read in Sunday schools, in families, in the public congregations; sermons, prayers, books, magazines, all must be studded with passages of Holy Scripture. As gems, they need sparkle on every page; as stars, they need shine in every sky. All else will fail, but these never.

6. *In this day of divisions in the Christian Churches of the land.* Many persons seem to stumble at this, as though it were an evil, as if each were saying, "The temple of the Lord are we." Now, without some clear and certain guide, how would they ever understand the fact? The Holy Scriptures are so far above man's invention, and so pure and exact in their teaching, as to be likened to a light shining in a dark place, leading him to Christ. As the prophets wrote independently of each other, yet were one in teaching; as the Evangelists wrote independently of each other, yet were one in narrating the life of Christ and his works; so the Holy Scriptures shew us that while there was the Church of Jerusalem, the Church of Antioch, the Church of Ephesus, the Church of Smyrna, and churches in many other places, yet they constituted one body; so of true Christians it is said, wherever found, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Let us then read these writings as chief of all others, before all others, as the word of the Lord, which endureth for ever. Let us live in this temple of light and wonder, beauty and abundance, the

guide of every generation, until the seals are all broken, and the purposes of the Almighty are all fulfilled, and "ten thousand times ten thousands, and thousands of thousands,.....every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard, saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

DR. ROBERT VAUGHAN ON RITUALISM.*

RITUALISM is *one* of the topics of the day. There are plenty of others. At home, we have Reform, Fenianism, the Permissive Bill, Education, and a multitude besides. Abroad, such questions as, "What will become of the Pope, when the French army leaves Rome?" "Is the 'sick man' ready to die?" and, "Will the views of the President of the United States or the Congress prevail, in reference to the States lately in rebellion against the Union?" are only a few among many which men are earnestly asking, and which will, in some way or other, be answered at no very distant time. Ritualism is *the* fashion of the day. It is as popular as "coal-scuttle bonnets" were a long time ago, and as "crinoline" was only very lately. The popular taste is a very fickle thing, and constantly in search of changes and novelties. "Tom Thumb" is the *great* hero one season; Chang is all the rage the next. The gorilla is now the centre of attraction, and then some spiritualist medium. Artemus Ward's "goaks" succeed, in regular order, Dickens's readings, and Thackeray's lectures. "The wooden walls of Old England," are now but little better than a poetic fancy. "Old Brown Bess" was once as great a favourite as the "needle-gun" is now. George Stephenson's railway projects were not long ago a standing subject for ridicule; and most men, sceptical of the success of the Atlantic Telegraph, derided its promoters. "The Pretender" had numerous followers long after he was dead; and Charles I. is still accounted by some, "natural curiosities" in their way, a martyr. The favourite pastimes of the majority of clergyman hardly a century ago were drinking and hunting; more vulgar certainly, but not more foolish or wicked than the amusements or serious business of many now. Time works wonders. If the world, (as we believe somebody has said, and if nobody has said it before, we will take the liberty of saying it now) is like a great wheel perpetually going round, those at the bottom will come in their turn, to the top; and those at the top will some time find their right place at the bottom. This is very much like a

* Ritualism in the English Church, in its relation to Scripture, Piety, and Law By Robert Vaughan, D.D. London: Jackson, Walford, and Hodder.

sentiment enunciated by a certain Galilæan teacher, "They that are first shall be last, and the last, first." John Bright stands a very good chance of being one day idolized by the governing classes of society. We expect that Edward Miall will not always frighten the Bishops more than an apparition from the other world would. It is likely that some Tory writer, not quite two thousand years hence, will, in some moment of forgetfulness, be guilty of wishing for an opportunity to clear the streets of the old nobility by grape-shot, just as a Tory writer, if he could have his way, would clear the streets of the populace now. And even the much abused Dissenters, (and while the vision flits across our fancy, our face becomes quite radiant with smiles, and our heart leaps for very joy,) may yet live to give the proper tone to fashionable religious society. We shall see what we shall see. We have witnessed so many startling changes, that it has become quite natural to inquire, "What next? And next?"

But, seriously, the Ritualists are satisfied with small mercies, if they derive much encouragement from the great notice they receive from all classes, and their crowded churches. Two bishops may deliver charges on the same day, mainly devoted to the subject of Ritualism; the political papers may go out of their way to discuss the pretensions of the clergy; many churches, in which Ritualistic practices are exhibited in perfection, may be more thronged than our Theatres and Music Halls; but such things have been before now, and yet the cause of them has been quietly dropped out of sight, and soon forgotten.

What is Ritualism? From whence did it come? What does it mean? To what will it lead? Is it a friend or a foe? Is it heaven-born, or earth-born, or hell-born? Is it the daughter of light or of darkness? Is it a good, or an evil and a bitter thing? Is Scripture for or against it? Is it favourable or unfavourable to piety? Does it contravene the spirit and the letter of the law of the English Church, or does it harmonise with both. Will it serve the cause of Puritanism or Romanism? Is the dungeon or the bright blue sky its natural home? Does it smile most upon the Englishman's love of liberty and free speech, or upon Austrian and Spanish obstinacy and despotism? Does it take Scripture or tradition as its principal guide. Are its sympathies mainly with the dead past or with the living present? Does it breathe the spirit of a divine charity or a deadly bigotry. Does it respect the dignity of man's mental and moral nature, or does it do violence to both his intellect and his heart? Is it more suited to the busy, active, enterprising, speculative, daring, somewhat irreverent, nineteenth century, or to the dreary, quiet, self-complacent, uninquiring, stagnant,

corrupt, middle ages. It flourishes in London we know, but is that its home, and will it be able to brave the storms of winter? or is it an exotic, requiring hot-house treatment, the utmost delicacy and attention, to save it in this somewhat unfriendly soil and climate from dying some bright frosty morning of the cold?

To these, and a multitude of other questions, Dr. Vaughan's book furnishes a satisfactory answer. His great learning, the nature of his studies for many years past, his large experience, his unwearied patience, his stern conscientiousness, and his calm judicial mind, eminently qualify him to pronounce an authoritative opinion upon this subject. The biographer of "John Wycliffe," and the Author of "Revolutions in English History," has done justice to his theme, and his own reputation. We believe him to be an eminently safe guide. Critical and doubtful points he has fairly investigated, and, in many instances, satisfactorily determined. It is so common and so easy and so convenient to dogmatize on, or slur over, or keep out of sight, such points, that our gratitude and obligations to the Author are increased a thousand-fold. We only regret that the book, containing only 170 pages, should be published at so high a price as 4s. 6d., as it will fail to get into extensive circulation among the masses.

Dr. Vaughan tells us in his Preface, that it is no secret, "that this newly awakened zeal on the side of Ritualism, means zeal on the side of Romanism. The few points on which Anglo-catholics say they differ from the Church of Rome, are as nothing compared with the many on which the two are agreed; and no evil, religious or social, has flowed from the one source, which might not be expected, in the same circumstances, to flow from the other. Mutiny has grown up in the old ship known as the Church of England, and no thanks to the mutineers if she is not carried over to the enemy." It is sober truth, that the length to which Ritualists have gone is such, that it requires a practised eye to distinguish between mass as celebrated at St. Alban's in Holborn, and as celebrated in the Catholic Cathedral at Moorfields. "With law, or without law, clergymen claim the liberty to burn candles upon the Communion Table at noonday; to mix the wine of the communion with water; to give the bread in the form of wafers; to lift up the elements in the sight of the people as Romanists elevate the host; and to turn their back on the congregation and their faces towards the east when they offer prayer, and especially when they regard themselves as offering up Him whose Real Presence is before them in the visible substances upon the altar. Before the centre of the altar may be seen the officiating priest, with white surplice overlaid with a coloured and richly ornamented cloak called the cope. Two

assistant priests in similar vestments are on his either side, one to read the Gospel, the other the Epistle. As these repeat their bowing and kneeling before the altar, with the cross conspicuous over it, two Acolytes in plain white robes, girt with a sash about the waist, bow and kneel in like manner on the steps below. The Acolytes have thuribles in their hands, in which incense is burning, and these vessels they swing to and fro, now towards the officiating priest, in token of his consecration to his office; now towards the Gospeller and Epistoller, and towards the books from which the lessons are to be read, that they also may be hallowed; and now towards the congregation from the gateway to the chancel, that the whole flock may have benediction. And this symbolic odour is especially diffused at the moment when all kneel, all is hushed, and solemn and tender music denotes that the bread and wine upon the altar are ceasing to be mere bread and wine, the Lord in his humanity and divinity becoming one with them."

"How is the gold become dim! how is the most fine gold changed!" The services of the Church of Ridley, and Latimer, and Hooper, undistinguishable to the mass from the services of the Church of Rome, which knew three centuries ago, and knows still, the uses of the dungeon, the stake, and the scaffold.

But "what saith the Scripture?" "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The existence of the Book of Leviticus fully decides the unscriptural character of Ritualism, as it is practised by a considerable party in the English Church. The conclusion seems to be inevitable, as the Divine Being does nothing without a reason, nothing which it is not wise to do, that whenever He imparts a revelation to a people needing such a ritual as we find in the Book of Leviticus, He will Himself interpose and determine the matters of that ritual down even to the smallest provisions to be included in it. Hence the existence of the Book of Leviticus in the Old Testament, and the absence of any such book in the New Testament, affirms with all the emphasis of fact, that the sort of worship which was proper to the former dispensation has no appropriateness to the latter. And this is the direct teaching of the New Testament. Our Lord's testimony is, in his dialogue with the woman of Samaria, that under the new dispensation Ritual becomes nothing, Spiritual Worship becomes everything. The Local becomes absorbed in the Universal, the Ritual in the Spiritual. Even before the ceremonial law ceased to be in force, we rarely find our Lord conforming himself to any matter of pure ritual. But how severely He condemned the Pharisees, the great Ritualists of His day. And, except on the supposition of our Lord knowing that the sin of the

Pharisees had been a besetting sin of human nature in all past time; and that He knew it would remain a besetting sin of human nature through long centuries to come, it is most remarkable, that in the Gospels, brief narratives as they are, so large a space is given in our Lord's teaching to an exposure of the errors into which the Pharisees had fallen with regard to Ritual. And not less remarkable is the severity, the special severity, with which the Saviour denounced the irreligiousness of the men who were evincing so much zeal about religious things. Their Ritualistic and Ecclesiastical zeal, he identifies with *pride, vanity,* and *hardness of heart.* And though our Lord adopted the rite of Baptism, and originated the rite of the Last Supper, it is hardly possible to conceive of anything more opposite to the simplicity he has enjoined than Baptism and the Lord's Supper as administered by Romanists and by their imitators. Not less significant is the fact, that you may read Epistle after Epistle by St. Paul and not find a word touching upon anything of a Ritual nature. It should be remembered too that the Epistles of St. Peter, and in fact nearly all the other Epistles, are completely silent touching the worship of the early churches. There are, indeed, in St. Paul's Epistles some reference to matters connected with Ritual, but they are all in strict accordance with our Lord's teaching on that subject, ceding very little to external forms, and attaching great value to everything relating to inward and spiritual life. Baptism is a divine institution, but St. Paul could speak even of that in a tone so unlike that of a zealous Ritualist as to be almost startling.* The Ritualists have vainly attempted to find some precedent for their proceedings in the visions of the Apocalypse, on the principle, doubtless, that when the stress of weather becomes very severe, any port seems inviting. But, as a rule, we do not allow points which have been settled by the Scriptures where the Scriptures are clear and easy to be understood, to be disturbed by passages that are confessedly obscure and hard to be interpreted. It is become time to inquire, if because an Angel is said to cause the smoke of incense to ascend before the Almighty in heaven, Christian priests should cause it to ascend to Him from the Church on earth; why should not the priest imitate the next thing said to be done by this Angel, viz., fill the censer with fire, and cast it forth to summon up "voices, and thunderings, and lightnings, and earthquakes?" The fact that the hosts of heaven are represented as clothed in white is pleaded with great confidence as a warrant that Christian priests should be so attired. But here again it is strangely overlooked that these white robes are prescribed as common to all the worshippers, and if

* See 1 Cor. i, 13-17.

this precedent too is to be taken literally at all, it should be taken altogether literally, and then it would follow, that not only our ministers, but our congregations, should never attempt to worship except as clothed in surplices. But the whole thing is too absurd for reasoning.

This is the barest, most imperfect outline of Dr. Vaughan's masterly argument, which must carry conviction wherever it is read except the most stolid ignorance and the fiercest bigotry are the garrison of the understanding and the heart. *They*, indeed, are invincible to every attack. "All observatories," we once heard a celebrated preacher say, "are alike to the blind." And knowing the strange freaks that bigotry has before now been guilty of, we shall not be disappointed if High Church clergymen proceed further in the path in which they are walking sublimely, indifferent to all this force of Scripture argument, simply because it has been marshalled by a learned Nonconformist divine.

The piety of many persons in sympathy with the Catholic revival, as it is called, need not be questioned. We have known some clergymen, since gone over to Rome, who were much more impressed by Dr. Pusey's apparent sincerity, the fervour of his piety, the sanctity of his character, his religious earnestness, his self-denial and zeal, than they were by those doctrines, of which he is one of the most learned and eloquent exponents. Those doctrines Protestants hardly profess to understand. The Sacraments, in the hands of the priesthood, are said to be the only divinely-appointed channels of grace. Baptism certainly does regenerate. Confirmation ensures the gift of the Holy Spirit. The Communion is far from being a merely commemorative rite. The "table," as some profanely call it, is an "altar." The Redeemer is really present there under the forms of bread and wine. The act of the officiating priest is to present anew, or in shadow, the great sacrifice offered on the cross; and the act of the communicant is not to receive the visible elements merely, but to receive the Lord himself as in them, so as to become one with his nature, and a part of his mystical body. How the pretensions of priests may be served by such doctrines we can understand, but how manly Christian piety is to be nourished by them is not so intelligible. But every Ritualist is not a Keble or a Pusey. Such men do not represent the Ritualists generally. With all their professions of reverence they are not reverential. There is a flippancy, a frivolity, an ecclesiastical dilettanteism about them, which is not compatible with a truly religious spirit. Men apprehending and feeling the grandeur of religious truth could never deal with it after their manner. In their hands, religion seems to be a something to be played with; something to be decked out and

shown off garden-like, or in stage fashion, as the case may be. Who can give the incumbent of a certain parish in Somersetshire, who has acquired great notoriety for his ritualistic zeal, credit for possessing any devout feeling after publicly threatening to turn a magistrate into *streaky bacon!* These are not the men to recover the ground lost by the church of England. Let them be multiplied in sufficient numbers, and the rural districts will be as much lost to them in another generation as the manufacturing districts are this day.

Dr. Vaughan's first charge in the chapter on "Ritualism in relation to Piety," is, that it is wanting in *Reverence*, and he sustains it too. "Can anything be conceived more the reverse of the reverential than the conduct of the men who can dare to say, it is true this institute [the Lord's Supper] as left by Jesus Christ is very simple, but the institute as it *should* be, is what we here place before you?" And then Ritualists show *a deference to Church Usage in the past to which that usage is not entitled:* their tastes tend to give a *Childish aspect to Christianity*, and to produce impressions on men of intelligence deeply injurious to its interests; they have made a grand mistake in supposing *that the great want of the times, is more Ritual; Ritualism has always been, to a lamentable extent, only another name for a superstitious Formalism*; and it takes with it all the elements which have generated *intolerance and persecution* in the past ages of the Church.

We have no space, and but little aptitude and inclination, to enter upon the able chapter on "Ritualism in its relation to Law." Our opinion is, that Dr. Vaughan, in bringing the bold theory of the Ritualists to the test of sober history, has proved it to be without foundation, and that what the Book of 1549 did not *prescribe* it *proscribed*, and therefore that the Ritualists have neither Law, Scripture, nor Piety on their side. Since the publication of Dr. Vaughan's book the opinion of counsel on six distinct points, submitted to them by the English Church Union, has been made public. All newspaper readers are now in possession of the deliberate opinion of Phillimore, Kelly, Bovill, W. M. James, Coleridge, and some lesser legal lights on these points. It may be interesting to know that on the two points only in which the nine eminent lawyers are unanimous, Dr. Vaughan is of the same opinion as they. The first Prayer Book of Edward VI. required that the parish priest in administering the Lord's Supper should wear "a plain alb or surplice, with cope." "If this be the real state of the case, it may be inquired—why then should the men who appear in this vestment, rich perhaps in its colours, and costly in its ornaments, be censured for so doing? Certainly, in this particular, they

do not seem to be open to the charge of offending against law." On the other point, on which counsel are unanimous, viz., that it is unlawful or without sufficient authority to burn incense, it does seem strange that it was deemed necessary to obtain counsel's opinion. In the Homily against Idolatry, the preacher is made to say, "What meaneth it that they, after the manner of Gentile idolaters, *burn incense*, offer up gold, &c.?" In the Homily on Good Works, the preacher says, "Neither had the Jews, in their worst blindness, so many pilgrimages unto images, nor used to make kneeling, and kissing, and *incensing* of them, as hath been done in our time." We should not have deemed it necessary to have referred to these matters, except to show that Dr. Vaughan possesses, on the legal part of the question, ample information, and is probably a safe and trustworthy guide.

If the Ritualists are guilty of habitually breaking the law of the Church, Dissenters, as well as Churchmen, have the right to interfere, and it is certainly their duty to do so. When a nation originates an institution it behoves the nation to see to its wholesome action. The Established Church is in law the Church of every Englishman. "In law he is himself of it. He is honoured by what is good in it, dishonoured by what is not good. If certain men shall endeavour to pervert this institution from the end it was designed to serve, other men have a right to complain of what is done as being a breach of law; and if the proposed end be not a better, but a worse, then they have a right to complain of something beyond mere illegality. No man now-a-days is obliged to become a clergyman, or an avowed churchman in any sense; and the men accordingly who become churchmen, whether as ministers or laymen, only betray their weakness by screaming about persecution when required to conform to the laws of a system with which they have chosen to connect themselves. If such men are under restrictions, they have themselves chosen the restrictions, and are not to cry out against wrong or hardship because bound by them. The coercion against which they protest, is simply a force requiring them to be honest. They have vowed, and they should perform." The cry of persecution is a false cry, and can only mean in the mouths of all such, that they are not prepared to take the consequences of their own acts. We believe that their firmness and religious principle would if put to the test be found wanting, as the patriotism of some brawling citizen was, to whom good Abraham Lincoln administered the most becoming rebuke which follows: "I have always found, Sirree, that those people who are so precious ready to spill *the last drop of their blood*, are extraordinarily careful about spilling the *first drop*."

The Publications which we are promised, with the charges of the Bishops, will afford us an opportunity, if it be necessary, of returning to this subject, and we shall therefore close by an extract or two which will help our readers to judge of Dr. Vaughan's success in answering those questions which we ventured to propose in an early part of this article.

"Our Anglo-Catholic clergy and the Roman Catholic clergy are at one, with very small exception, as regards ethics, theology, the priesthood, and the sacraments. Holding so much of the doctrine of the Roman Church, our Ritualists are naturally disposed to avail themselves of the symbols which for centuries have been accepted as shadowing forth that doctrine. Their theology is all but entirely that of the Council of Trent. They are zealous in the cause of Apostolical Succession, as being distinctive of their priesthood. They are no less zealous in affirming their priestly relation to the sacraments as being all that the Church of Rome has been wont to claim in behalf of her clergy. Their political ideas are invariably of the servile Roman type. Their aim is to restore that huge system of priestly and hierarchical power which has been associated with high ritual in past times, and with which it has a fitting relation. They have no sympathy with Rationalists, and quite as little with Evangelicals. They eschew Protestantism. The name is hateful to them—the thing only is more hateful. The Evangelical party in the Church they brand as Puritans; and Puritanism, whether in the church or out of it, is the special object of their aversion and scorn. If they could hope to extinguish Puritanism by becoming one with Romanism, there is little room to doubt that almost any sacrifice would be made to realize a consummation so devoutly to be wished. They covet alliance with Rome, they loathe the thought of any such relation to Geneva." p.p. 36, 37.

And again, judge of the claim of the Ritualists to be in advance of all other religious bodies in their sympathy with the poor, and in the sacrifices they make to extend comforts to them, and to bring them under spiritual influences.

"But every new sect—and this party with all its pretensions is nothing more—is sure to be thus zealous for a season. Time rarely fails to cool its ardour, to bring it down to the level of its neighbours. But should this change not come, we fear that the Continental machinery by which this work is carried on, were it to become sufficiently prevalent, would give us a population as pauperised, and abject in spirit, as is found by all travellers in Catholic countries. What we wish to see among the poor is self-reliance, not dependence. To teach them the former is to befriend them, to perpetuate the latter among them is to perpetuate filth and wretchedness. We all know how common it is for some people to dole a copper to a beggar on the way to mass, and expect even that poor charity to cover a multitude of sins. The care of the poor is a Christian obligation resting upon us all; but many do so very assiduously who do not clothe their messengers of mercy in a garb designed to attract the attention of the world to their good deeds in the street. Men were once told not to make broad their phylacteries. Not to sound a trumpet before them when they did their alms. The philanthropy, moreover, which can aid the poor man in his sickness, but which would resist to the utmost any attempt to raise the industrious mechanic into social independence, giving him his due social rights, is but poor philanthropy after all. The poor has no enemy like the man whose ways tell you that he expects the poor to be always poor, and is content that they should be so. Working men are something more than useful animals. Those who look upon them as little else cannot be their real friends, and are not likely to be accepted by them as such." p.p. 49, 50.

All the results of this revival of Ritualism it would be difficult to predict. But we do know that it will promote infidelity to a large extent. "French Scepticism, as evinced in the first Revolution, was the legitimate result of French Sacerdotalism, and of

French Ritualism. And at this hour, no men know better than zealous Catholics what the secrets are in this direction which the present revolution in Italy is revealing, and likely to reveal."

MEMOIR OF MRS. ORINGE BALKWILL.

THE record now to be made relates to a person who did not occupy any high or prominent position in either the church or the world. The character to be portrayed is not one that shall present anything of a showy description. And the deeds to be chronicled are not such as will be styled either startling or brilliant: that is according to the light in which the men and things of this world are generally viewed. The life to be delineated presents no great changes, no remarkable feats, no superior learning or genius, and scarcely any feature that may strictly be called uncommon. Yet it is a life which when beheld in the light of the gospel, and of eternity, will be pronounced truly sublime and glorious.

Mrs. BALKWILL was born at Bradford, in the county of Devon, in the year 1800. Her parents, John and Grace Damrel, were among the first in that neighbourhood who received the grace of God through the early labours of Mr. O'Bryan and his coadjutors. Four of their children also, of whom Mrs. Balkwill was one, became converted in very early life. Her father died soon after he had embraced religion. Her mother was permitted to live in a state of widowhood for about forty years, and during the whole of that period continued a steadfast member of the society, living an unblamable life, rendering liberal support to the cause of Christ, and ministering to the comfort of both the itinerant and local preachers whenever they had occasion to be at her house. Mrs. Balkwill appears worthily to have sought to emulate the excellent example of her mother. From the days of her youth she has been a consistent and faithful member of the Bible Christian Connexion. On entering into the marriage state, which she did in the year 1828, with Mr. William Balkwill, of Shebbear, Devon, she sought to establish the due observances of family religion in her house, and in her dwelling also very many of the servants of God have found truly hospitable entertainment, and the comforts of home. According to the means which she possessed, Mrs. Balkwill generously contributed to the relief of the poor, and to the support of the church of God. In all the localities where she has resided there may be found persons who still cherish grateful recollections of her kind and Christian beneficence. The missionary cause was one in which she evinced a deep interest, and annually gave a liberal donation to aid its objects. This she did also in the most unostentatious manner, never permitting her name to be mentioned in connection therewith.

For a long period she has, like her mother, lived in a state of widowhood, her husband having died in peace about 20 years since. That heavy bereavement Mrs. Balkwill endured with such patience and resignation as the grace of God only could enable her to do. And the great loss thereby sustained evidently brought her into nearer union with Christ. Probably but few instances occur in which it may be more emphatically stated, than in the case of Mrs. Balkwill, that "her Maker was her husband." Sub-

sequently to her becoming a widow her sole companion was her daughter, who was her only child, and great was the solace that both the parent and child derived from each other in their bereaved and lonesome condition. Some years elapsed, and then her daughter, on being married to Mr. W. Luke, left her home. That event caused Mrs. Balkwill the deepest emotion, and no little anxiety, notwithstanding that she fully acquiesced in the step taken, believing it to be in the order of Divine Providence.

About eight years ago Mrs. B. gave up her own home, and went to reside with Mr. and Mrs. Luke, with whom she continued, removing with them from circuit to circuit, until she died. Her gentle spirit, and distinguished piety, gained for her the sincere respect and strong affections of many friends in each of those stations; which were Tiverton, Portsmouth, and Southampton. In Tiverton and Portsmouth her strength enabled her to mingle with the people more than she could do at Southampton, and therefore she was the subject of more general esteem in those places. Yet even in Southampton there are some who have had opportunities to observe, and who have not failed to admire, her holiness of life and character. Once, during her last illness, she said to Mr. Luke, "You will pray for me, will you not, when I can no longer pray for myself?" He replied that there were many friends earnestly praying for her in the prayer meetings. She then rejoicingly said, "Then I have some spiritual friends in Southampton."

The last sermon she was permitted to hear was one preached on the occasion of the chapel anniversary in Southampton, by Mr. Horwill, on the Prodigal Son. After this she many times spoke of returning to her Father's house in heaven, generally using the words,—

"I to my Father's house repair,
To meet my elder Brother there."

One day in an ecstacy of joy she exclaimed,

"Yes, thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust."

Mrs. Balkwill had been failing in health for a long time, but kept her bed only six days. During part of that time she suffered considerable pain, coughed much, and had difficulty of breathing. But for about two days before she died the cough ceased, and her pain was less severe. During the whole period of her affliction and decline she never evinced one moment's impatience, and did not utter a single murmuring word. She expressed perfect resignation to the will of God, spoke very often of Jesus, and His precious blood, sometimes shouted aloud His praises, and as long as she had strength to do it she frequently clapped her hands. The many delightful things she uttered expressive of her joy and glorious hope would fill a considerable chapter. She once exclaimed, "It is said to be like the joy of harvest,—*the joy of harvest*,—THE JOY OF HARVEST; *but harvest has nothing* TO DO *with it; it is but a faint resemblance to it.*" At that moment a cloud of Divine glory filled the room. It was indeed "heaven below." When she could no longer speak aloud, we could still hear her whispering joy and praise. And at length her lips moved evidently in thankfulness.

but we could not hear her, and her hands moved for the same purpose, but she could not get them together. When dying, we asked her if all were well, and she replied with a feeble nod of assent, and a sweet smile.

It is presumed that the following statement from brethren to whom Mrs. Balkwill was well known will not be unacceptable here :—

Mr. J. Thorne says,—"Mrs. Balkwill was one of those Christians who are found the same all hours of the day and night, all days of the week, all seasons of the year, and for a long series of years. She was very unostentatious, and entertained humbling views of herself; but she was a highly valued woman. I do not remember anything about her conversion, nor can I learn from others any particulars. The fact is, she was always so amiable, so considerate, so steady, and so well conducted before her conversion that the change, though delightfully known to herself, made but very little difference in her walk and conversation. I feel thankful that she was so favoured with Divine manifestations in her last illness."

Mr. T. Wooldridge writes,—"It is now many years ago that I first became acquainted with Mrs. Balkwill. We then worshipped God together in the old sanctuary at Lake, Shebbear, at the preaching of the word, the Lord's Supper, the Lovefeasts, and weekly class-meetings. In my estimation she always stood high. The family into which she was born was, in respect to moral character, very superior to others that might have been found in that neighbourhood, and her training was also good. From her earliest youth she evidently possessed good moral instincts, which became extensively developed under the influence of Divine grace; and that grace shone conspicuously in her meek and quiet spirit. Our sister was seen, like the ancient nobility of God, with joy upon her head, returned from her captivity, adopted and happy. She was clothed with the garments of salvation which the sanctified ones wear; and that attire was well kept for many years. The more it was worn the brighter it shone, until it became manifest that its possessor was glorious within.

But oh!—

'Like clouds that robe the mountain summit,
Or waves that own no curbing hand,
How fast has sister followed sister,
From sunshine to the sunless land.'

'Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day.
Nor sink those stars in empty night,
But hide themselves in heaven's own light.'"

Mr. W. Gilbert says,—"I was deeply impressed, at every interview I had with the late Mrs. Balkwill, with her Christian simplicity, religious earnestness, unfeigned humility, manifest sincerity, and truly devotional spirit. She manifestly exemplified in her life and conduct the happy combination of the apostle Paul's injunction, 'Diligent in business; fervent in spirit; serving the Lord.' The best, and the most appropriate testimony to her Christian worth, and her blessedness in the spirit world, may be thus expressed, 'She walked with God: she is not; God hath taken her.' May we all follow her as she followed Christ."

Mr. J. Horwill states,—"We cannot have a doubt of your dear mother's safety and happiness. Her hope was a bright one. Her confidence was Christian, her Saviour, Christ. Long had she loved and served Him who loved her and gave Himself for her; so when the summons came she was not surprised. Like Simeon she waited in a prepared attitude. Do you remember that on the morning of New Year's Day she said she had received the assurance that she should not be here much longer, that she should soon go to be with Jesus? I said to her, 'Then yours will be a happy New Year indeed.' She replied 'Yes.' I did not think however that her words would be so soon fulfilled, yet so they are. Only a few days of the year had she to spend on earth. Her conflict is ended. Her sufferings are over. Her victory complete, her crown bright, her joy unending. I feel thankful that it has been my lot to meet with her. Although a perfect stranger to me till I became acquainted with her at Portsmouth, yet I felt as if I had known her from my childhood, and that she was an old friend. I felt as if she took an interest in my welfare, and I could not help respecting and loving her."

Mr. W. Rowe says,—"Eighteen years have elapsed since I first became acquainted with Mrs. Balkwill. In my first interview with her I was impressed with her deep humble piety. She appeared to me to be one whose heart the Lord had touched into evangelical tenderness, and whose nature was renewed in righteousness and true holiness. For twelve months I was accustomed to visit her at her own residence. This was during my itinerancy in the Shebbear circuit. Since then it has been my happiness to meet her in different parts of the kingdom, and I can truly say that I have always found her the same person in Christian spirit and behaviour. She was one of those Christians of whom the more you knew, the more you would esteem and love. Her words were few, but they were well seasoned with grace. In all her thoughts, words, and actions, she seemed to be under the control of the Holy Spirit. I never knew her to enter into any light conversation, or to exhibit any spirit contrary to the gospel of Jesus Christ. No doubt she had her failings, in common with all mankind, but they never appeared to me. I shall not soon forget her kindness to me while in the Shebbear circuit. She was also deeply interested in the progress of God's work, and was delighted to hear of its prosperity. The last time I saw her was at your present dwelling-place. I can view her now on that bed of death, with a consciousness that her end was come, and I can hear her voice as she said to me with her countenance irradiated with a heavenly smile, 'Oh! Mr. Rowe, I am going home; I shall soon be with Christ, which is far better.' We have all sustained a loss in her departure. You have lost a kind, loving, mother, the dear children an affectionate grandmother, God's ministers a truly sympathizing friend, and the church a liberal supporter. Our loss, however, is her eternal gain. I fully believe that she was a real saint, and that she is now gone to be with Jesus."

Mrs. Balkwill's death was improved in our chapels at Southampton, by Mr. R. P. Tabb; at Portsmouth, by Mr. I. B. Vanstone; at Tiverton, by Mr. H. Ellis; and at Shebbear, by Mr. J. Thorne: and the event was impressively *alluded to by others* in various places.

At her own request, her remains were interred in the new cemetery at Portsmouth. Her gravestone bears the following inscription.—

IN MEMORY OF

MRS. ORINGE BALKWILL,

LATE OF SHEBBEAR, DEVON;

WHO DIED AT SOUTHAMPTON,

January 10th, 1866,

Aged 64 years.

A Follower of the Lamb; A Widow indeed; and a Mother in Israel.
In death she testified that her joy was far beyond the joy of Harvest.

MEMOIR OF MRS. ELIZA TREMAIN.

By ROBERT GROSE.

"Thou art gone to the grave!—but we will not deplore thee,
Though sorrows and darkness encompass the tomb:
The Saviour has passed through its portal before thee,
And the lamp of His love was thy guide through the gloom.

Thou art gone to the grave!—we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the Sinless hath died.

Thou art gone to the grave!—but 'twere vain to deplore thee,
When God was thy Ransom, thy Guardian, and Guide;
He gave thee, He took thee, and He will restore thee,
And death hath no sting, since the Saviour hath died."

The world does not lack in memorials, and we know no reason why it should. Departed philosophers and poets, soldiers and statesmen, have their memorials. We would by no means write disparagingly of memorials, whether they be seen in brass or in marble, in iron or in stone. We would rather say, "Honour to whom honour is due." All honour to the philosopher and poet, all honour to the patriot and the brave. None, however, can be more worthy of a memorial than they who have consecrated the best of their time and talents to the best and most exalted purpose—those who have lived and died in the service of God and the Saviour of men.

"Laurels may flourish around the conqueror's tomb,
But happiest they who win the world to come."

"The memory of the just is blessed." The highest authority declares that "the righteous shall be had in everlasting remembrance." They are the light of the world, and the salt of the earth. The words they speak, the thoughts they circulate, the spirit they exemplify, the conduct they pursue, the prayers they breathe to the mercy-seat, are the world's uplifting forces. They teach us how to be good and useful, and show us the way to a blissful and glorious immortality. The influence of their holy example can never be fully lost.

"For thus the 'actions of the just,'
When memory hath enshrin'd them,
E'en from the dark and silent dust
Their odour leave behind them."

MRS. ELIZA TREMAIN, whose maiden name was Broad, was born in the parish of Mawgan, (in Pyder) Cornwall, some time in the year 1805, and died at Harlyn, St. Merryn, at the house of her son-in-law (being there on a visit), on the 12th day of November, 1865, aged sixty years. "Precious in the sight of the Lord is the death of his saints." Of our departed sister we have the fullest hope; for she was a good woman, and feared God above many. To have pious parents and a religious training are certainly among the greatest blessings of life; but such was not Eliza's privilege; her parents were unconverted, and, it is to be feared, opposed to the religion of Jesus Christ. For the want of information we cannot say much about her previous to her conversion to Christianity. This we know, that she possessed (like all others) a "carnal mind," and "to be carnally-minded is death." In every human heart are the seeds of sin, the fruit of which is blasphemy, and idolatry, and murder itself. All "must be born again," "born of the Spirit," "born of God," in order to enter the kingdom of heaven. By the Spirit's light she saw the great need of a change of heart—of the new birth, at an early period of her life. When about sixteen years of age she was brought to a saving knowledge of the truth, and in her subsequent life the great principles of Christianity were fully developed. She happily realized the glorious truth that to be in Christ Jesus is to be a new creature. Her conversion was a glorious reality—a sublime transformation—a blessed transition from darkness to light, from sin to holiness, from death to life.

In the early part of her Christian career she had to pass through trials of no ordinary character—she met with great opposition from her nearest friends, which led to her leaving her home and taking a situation among strangers. She was resolved to serve the Lord, and would rather sacrifice her home than the pearl of great price which she had found. She believed and realized the truthfulness of the words of David, "When my father and my mother forsake me, then the Lord will take me up." In the year 1828 she was married to Mr. W. Tremain, yeoman, of Tregarnon, in the parish of St. Merryn, by whom she had a numerous family. He was an affectionate husband and a loving father—much respected in life, and lamented in death. He died after a few days' illness, about seven weeks before his beloved wife. This was a very heavy affliction to Mrs. Tremain, and perhaps hastened her death. She was enabled, however, to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Sublime resignation! In all the trials of life her motto ever was, "Onward, Homeward, Heavenward." Her profession was not like the morning cloud and the early dew, which soon passeth away, but like the evergreen, whose beauty appears all the year round; it delightfully manifested itself through a period of many years. Her piety was deep, and her influence felt by those with whom she mingled. It was evident to all that she had been with Jesus. Her example ever shed a lustre on her profession, and her conversation was such as became the Gospel of Christ. She possessed clear and comprehensive views of the plan of salvation. The cross of Christ won her affections—she gloried in nothing but in this—all her hopes were centred there—her entire dependance for salvation was placed on the atonement; the language of her heart ever was—

"For ever here my rest shall be,
Close to thy bleeding side;
This all my hope, and all my plea,
For me the Saviour died."

She highly appreciated the means of grace, and her delight was to mingle with them that feared the Lord and that thought upon His name. She could truly say, "I have loved the habitation of thy house, and the place where thine honour dwelleth." For a time she sustained the office of class-leader, and the prayer meeting, as well as the class-meeting, was frequently enlivened by her earnest prayers and cheerful singing. Her attachment to God's people was exceedingly great; and she esteemed the ministers of the Gospel "very highly in love for their works' sake." Under her hospitable roof they always received a hearty welcome, notwithstanding her numerous family and extensive domestic duties. Her love was not in word only, but in deed and in truth. She was a zealous and consistent member of the Bible Christian Society for upwards of forty years, and continued a faithful disciple of Christ until called by death to unite with the church of the first-born in heaven. Her confidence in God was unwavering—her faith in Christ saving—her hope of heaven blooming—her joy in her illness ecstatic—and her death most triumphant. She was blessed with complete victory over the last enemy. Death had no sting for her. She was willing, yea, anxious, to "depart, and to be with Christ." She could say with Paul's assurance, "To die is gain." O the blessedness of our divine Christianity! It affords glorious consolation in life, and sublime triumph in death.

Sister Tremain's disease was heart complaint, which she endured with Christian resignation to the will of God, and when the time of her departure came it found her meet for the company of the saints in light.

"Her mind was tranquil and serene,
No terror in her looks was seen;
Her Saviour's smile dispelled her gloom,
And smoothed her passage to the tomb."

The death of our departed sister is the drying up of a refreshing fountain in our desert—the fading of a fragrant flower in our garden—the quenching of one of the brightest stars in our firmament. The family has lost an affectionate and loving mother, the church an eminent saint, and the circuit one of its best supporters. But we are consoled with the assurance that our loss is her positive and eternal gain. If earth is made poorer by her removal from it, heaven is made richer. What a sun of glory to kindle there, what a star of light to shine there!

"They live, the beautiful, the dead,
Like stars of fire above our head."

What fountains of blessedness she may be permitted to open there, what beauties display, what light reflect! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Her death is the termination of all that is painful, and the consummation of all that is blissful. "I heard a voice from heaven saying unto me, "Write, Blessed are the dead which die in the Lord

from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

"Thou true and faithful one,
Farewell! in peace depart
To Him who by His pow'r alone
Has quench'd death's fiery dart.
To thy Redeemer's arms,
Opened in love to thee,
Go! safe removed from life's alarms,
God's face thou now dost see.

"No ear has ever heard,
No human eye can see,
The bliss thy Father has prepared
In priceless store for thee;
For truth, in sunlike blaze,
Shall burst upon thy sight,
And God shall lead thine eager gaze
To worlds of endless light."

We write thus, not to eulogize the dead, but to magnify the grace of God. She would not have been what she was and is but for the sovereign grace of Christ. She was saved, not by works of righteousness, but by grace through faith. We do not mean to say that she was perfect; she mourned over her failings so as to cause tears to flow from her eyes. All Christians have their imperfections. All suns have their spots, except Christ the Sun of righteousness. To err is human. But we do mean to say that, in her purpose and endeavour, she served her generation according to the will of God. We find but one opinion respecting her; all who were acquainted with her concur that she was a good woman; we have not even heard of an intimation to the contrary from either persons of the world or members of the church. She was an affectionate wife, a tender mother, a kind neighbour, and a sincere Christian. She was respected and loved by most if not by all who knew her. May the mantle of the sainted mother fall upon her children; may they follow her as she followed Christ, and at last meet her in heaven.

"Farewell, dear sister, thou art gone;
Thy battle's fought, thy victory's won;
Thy prize is gained, and thou art bless'd;
Thy home is in the land of rest.
Thy fears and doubts now are no more,
Thy pain and sorrows all are o'er;
Thy great reward by Christ is given,
A crown of life—a glorious heaven."

Reader, art thou prepared to meet death? Hast thou an interest in Christ? Let conscience reply. "Set thine house in order; for thou shalt die, and not live."

OLD TESTAMENT SAINTS.*

THERE is much in the biographies of the "Old Testament Saints," as recorded in the Bible, that is worthy of our earnest attention, and

* Old Testaments Saints: The Stories of their lives.—By the Rev. John Cumming, D.D., F.R.S.E. *London*, Shaw & Co. 1866.

careful imitation—much also that will serve us for warning as well as example. These grand old servants of God, though passed away, lie not entombed, as Egypt's mighty kings, in costly sarcophagus, speaking only in sepulchral silence, to passers by, the gloomy utterances of the grave. They live in sacred historic page and teach us in these distant ages how to live and show us how to act in order to secure Divine favour here and Divine honour in the life to come. Their lives are so many charts in which are pointed out the way of life and the manifold dangers that bestrew that way. Their examples are so many lights set in the firmament that we may not walk in darkness, nor live in ignorance of the things that please God and tend to our eternal good. Their lives should command our attention, for they are written for our instruction. "What an interesting study is the life of Adam and Eve! How sad, and yet solemn is the biography of the proto-martyr Abel! How beautiful and suggestive is the life of Enoch, who walked with God, of whom least is said, by whom most is suggested! How full of dramatic interest is the story of Noah and his sons! How rich in detail, how full of pathos, how instructive in example, how invigorating to faith, is the life of Abraham, the father of the faithful! How pregnant with instructive episodes is the history of Isaac and Jacob! What sensational novel can match with the real story of Joseph and his brethren? What a space does Moses occupy in the annals of the world, in the pages of ecclesiastical history, in the successive stages of redemption, in the veneration of the Jew, in the theology of the Gentile! How sublime are the acts; how exalted the character of Elijah and Elisha, those stern prophets of a degenerate court and a decadent age! How grand the reign, and pomp, and glory of Solomon! How chequered the moral history; how deep the fall; how encouraging the restoration of David, the son of Jesse! His life is an impressive lesson; his death an euthanasia. Christ is the centre jewel, the Bible is the setting, and the patriarchs are the surrounding diamonds—some flawed, but all shining in the light and lustre of their common Lord. We want to know on earth a little more of those men who will be our companions in heaven. Dead, they yet speak. Gone up higher they still let fall lights and reminiscences the church cannot afford to lose and the devout will not let go. Separated from us by ages, they are united to us by common sympathies, and sufferings, and sorrows, and struggles, and victories. They are the spring flowers of the Christian year. We are its summer blossoms. They and we the offspring of the same earth, ripened by the rays of the same sun, and refreshed by the showers of the same skies, shall be gathered together at the same harvest home."

A large portion of Holy Writ consists of biography. This is no chance occurrence, but an intentional arrangement of the Divine Author. The Bible is designed to be man's guide through life to blessed immortality—it is intended, too, for men of all classes and degrees; it must therefore consist of that which can most easily be understood and most readily reduced to practice. How admirably is biography adapted to these ends! All are not logicians, and if sacred Scripture consisted only of certain propositions multitudes could never understand them. All

are not grammarians, and if Holy Writ contained nothing but commands many would not be able to construe the sentences so as to find their exact meaning, and would thus fail to comprehend the duty imposed upon them. All are not acquainted with mental science, and if the Bible had been a book of abstract principles only, the greater portion of our race could never understand these principles so as to reduce them to practice. But all are *human*. All know something of human sympathies, joys, sorrows, infirmities, excellences; and hence the story of one man's life is easily understood by another. It is as if a man looked at his own portrait; it needs no long and critical examination to understand the delineation. By a kind of intuition he feels that he understands the subject delineated. There is therefore beautiful adaptation in the arrangement of the sacred Scriptures, including, as they do, the stories of so many lives. By this means duty is easily understood; good and evil are shown in active life; the lessons suggested are impressive, and, because seen in real life, are felt to be practicable by all.

Ritchie, in his "London Pulpit," tells us that "Dr. Cumming preaches as if he had no father or mother, no sister or brother, no wife or child, no human struggles and hopes—as if the great object of preaching was to fill you with Biblical pedantry, and not to make the man better, wiser, stronger, than before. You need not tremble lest your heart be touched and your darling sin withered up by the indignant oratory of the preacher. He is far away in Revelation or in Exodus, telling us what the first man did, or what the last man will do; giving you, it may be, a creed that is scriptural and correct, but that does not interest you—that neither has life, nor love, nor power,—as well adapted to empty space as to this gigantic Babel of competition, and crime, and wrong, in which I live and move." But however true this may be of his preaching, it is not a correct representation of the general character of his writing, as we have it in his "Old Testament Saints." It is true he is far away in the books of Genesis, Exodus, Judges and Kings; but he is there searching for lessons in the "Lives of the Patriarchs" that he may impress them upon the hearts of the readers of the present age. He sometimes turns aside from his main object, induced to do so by some pet theory of his—as when he stops to show that the Ark was a symbol of the Millennium; but he soon returns to his great purpose, and earnestly urges important lessons upon the attention of his readers. We cannot say that there is much that is original, but there is that which is practical. Believers are encouraged, infidels are rebuked, the passions of the human heart are laid bare, the wicked are warned to flee from the wrath to come, the young are exhorted to devote the morning of life, and the strength of years, to the service of God, and the aged are besought to accept the offers of grace, before the day come when it will be vain to seek for mercy.

The following may be read with profit by the men of this selfish and quarrelsome age:—

"A quarrel arose between the herdmen of the two patriarchs, which the presence of the Canaanites did not restrain. Christian men should not quarrel at all—still less *in the presence of the* enemies of the truth, who watch for opportuni-

ties of injuring its claims. But when there arose a quarrel between these two, whether of the two ought to have given way? Abraham was the elder—he might have exacted deference—it was clearly due to him; and Lot was the younger—it was therefore his duty to yield. But who first gave way? The man who built an altar wherever he pitched his tent; while he who built no altar—for there is no record that he did so—where he built a tent, stood up most selfishly, and fought, as he thought, most manfully for his rights. The moment that Abraham saw this, he nobly yielded up all his rights, rather than quarrel before the heathen, and said to Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left!' This is a most beautiful—as it is a most expressive—commentary upon the text, 'If any man will have thy cloak, let him have thy coat also.' It is not the mere mechanical surrender of the coat to a man who takes by violence your cloak, for that may be done without any Christian feeling at all that exhibits true charity, that exemplifies the Saviour's prescription; but it is the subjection, and, if needs be, surrender, of our own rights, our dearest rights and preferences, in order to promote peace, and put an end to strife injurious to the progress of the Gospel, and calculated to minister no good to the edifying of any. Abraham, the greatest Christian, the elder of the two, who might have exacted all, freely surrendered and gave up all, and thereby showed in his conduct the finest specimen of Christian principle and of Christian courtesy.

"If Lot had had the courtesy and Christian feeling of Abraham—if he had been what he ought to have been—he would have been moved and subdued by so heavenly a manifestation of overcoming evil with good; and in prostrate humility he would have sunk to the earth before Abraham and said: 'This is too much, I did not expect it.' But he did not even thank him, so rude was he; he did not give up the best part of the land, so grasping was he. He clutched all he could exact, and gave his uncle no thanks for his goodness. In the words of the narrative, 'Lot lifted up his eyes'—not to thank Abraham, not to thank God for giving him such an uncle and such a friend—'and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.'

"Lot seized on this fertile plain just because it was fertile—postponing every religious and moral consideration. Separated from Abraham, he diverged further and further from what was right till at length we find him dwelling in the 'cities of the plain.'.....Abraham adopted the path of principle, and prospered in his way; Lot accepted the path of profit, pleasure, and expediency, and nearly lost his soul, and otherwise reaped so bitter fruits, and tasted so deeply of sorrow that he died a broken-hearted man." p.p. 102—104.

Many things mentioned in the lives of the Patriarchs have been objected to by infidels, as being contrary to custom and history, and therefore altogether incredible. The Doctor's answer will be, by most, considered a sufficient reply to all such objections:—

"It has been objected by some that Abraham could not have been welcomed to the court of Pharaoh, as stated in the book of Genesis, seeing, as recorded in the same book, and elsewhere confirmed, shepherds were an abomination to the Egyptians. The answer is decisive. The monuments prove that there were at that time two contemporaneous dynasties in Egypt—one in Lower, the other in Upper Egypt. The Pharaoh of Lower Egypt formed an alliance with the people of Canaan and expelled the upper dynasty. The upper and expelled dynasty, however, tells the story of their expulsion; and in doing so, denounces the Lower Egyptains as foreigners, and the rulers of the Delta, or Lower Egypt, as shepherd kings. Now it was at the court of Lower Egypt that Abraham was received; and therefore the monumental records of the facts of the case thus far agree with the incidents of Abraham's visit to Egypt.

"The monuments say Pharaoh was the generic term of the kings of Egypt in the days of Abraham. This name is also given to them in Scripture. The Scripture, too, speaks of Pharaoh giving Abraham men-servants and women-servants. The monuments of that day prove that slaves existed in Egypt; and on some of the monuments we see the representation of a mistress beating her slave with a rod, because the slave had incurred her displeasure. The Scripture states there

was a famine in Canaan in the days of Abraham. How, it may be asked, could there be a famine in Canaan, not very far distant, while there is shown to have been plenty in Egypt? The answer is, the condition of the two countries warrants the distinction. Canaan depended upon its rains; and if they ceased to fall it was all over with its crops. Egypt, on the other hand, depended for its fertility on the Nile; and thus, in the same year, there might be plenty in Egypt, whilst there was famine in Canaan.

"Again, Sarah is said to be very fair. The Nubians and Ethiopians were all very dark—the Egyptians less so; but the people of Mesopotamia, of which Sarah was a native, were almost as white as Europeans.

"It is said in Genesis, Pharaoh saw the princess Sarah. This seems, at first, an incidental and worthless remark, but it has suggested the objection of historical inaccuracy, seeing that Eastern women universally veiled their faces. But the Egyptians it is known formed a great exception; and Sarah, accustomed in her own land to wear a veil, with a good sense worthy of that illustrious princess, in things indifferent conformed to the customs of the country, whilst, we believe, in things essential she held fast to the religion of the God of Abraham.

"These illustrative facts are most important. They prove to the school of Colenso that Moses not only taught the way to heaven, as the Gospels inform us, but that all he has stated in his pictures of men, in his sketches of events, in his references to Egypt, in his portraits of character, in his history of incidents, and acts, and revolutions, is historically true; and that all his writings are, from beginning to end, what our reformers, and our confessors, and articles, declare—canonical Scriptures, preaching Christ, and teaching the way to the Father." p.p. 126—128.

Sometimes however our Author takes a course that we are not yet prepared to follow. His wish to explain everything, or his zeal to confute all objections, may have carried him too far into the realm of imagination, and then he has assumed this imagination to be reality. Thus he assumes that all death—the death of all creatures—is the direct result of sin. But he hears the voice of geology testifying that death was in the world ages before man was created, and therefore before man sinned. He replies by supposing that this world was the abode of angels—that here angels sinned, and that their sin was the cause of all the death that existed previous to man's transgression. This may be very ingenious, but we fear that as an argument it will not be deemed of much value. But he had better speak for himself:—

"It does naturally appear that the animal creation was involved in man's ruin .....In the judgment pronounced on man the brute creation participated..... Wherever you see an animal die, a leaf fall, or the lower creation suffer, there you have, as in a faithful mirror, the reflection of man's primal sin.

"But here the objection comes to be made, how can we explain the fact which geologists adduce, that death did exist as an experience prior to the creation of Adam? The geologist naturally remarks, You assert that death is the consequence of sin; but our discoveries in the subterranean caves and fossiliferous strata of the earth show, written on records perfectly intelligible, that death and destruction existed in the animal creation a very long period prior to the introduction of man's sin, and therefore death is not the consequence and issue of Adam's fall.

"I observe, in reply to this, that geology does not show death to have occurred in a single instance amongst the animals created during the first six days of creation. All the animals that perished in those enormous masses seem to have belonged to a different climate, to a different condition of the globe, and to have been all of a more ancient period than those created during the six days before the crowning act of man's creation.

"We know from the sacred records that sin occurred in the prehistoric era; that is long before the creation of man. Angels sinned. May not their sin have struck every creature existing in their own era, and contemporary with them, and so have inflicted death on all connected with that dynasty? This assumes what the record almost implies, that angels originally dwelt on earth. This is a highly probable fact. If so, who knows the height, and depth, and extent, to which this

sin of theirs may have gone? What havoc it may have brought upon creation all around them, how high towards heaven it may have reached, how deep toward earth's centre it may have shot? Those subterranean traces of ruin, of disorganization, and of death may be the issues of angels' sin long prior to Adam's creation, while the wrecks and deaths that we see now are proofs of only the transference, not of the first application, of a sentence, executed millions of years before, to a new dynasty introduced in new circumstances, and of which Adam was the federal head, who sinned and brought upon his race what angels brought upon their's—death, with all its bitterness and woe. If so, the sentence of death pronounced upon Adam on his fall was not the creation of a new law, but the application of an old one; not the occurrence of a first fact, but the repetition of a long prior existent fact." p.p. 28, 29.

Those who read the book will not find it altogether a fruitless task. The chapter on "Lot" is a solemn warning to professors of religion not to "deviate from the paths of duty, holiness, and love;" that on "Laban's "treatment of Jacob," graphically sketches Laban's duplicity and dishonesty; "Lessons from Horeb," show that God's hand is in all the joys and sorrows, prosperity and adversity, health and sickness of individuals; and in all the glory and calamity of nations, making all things promote his own purposes, and "work together for good to them that love God;" and "David's last step," is an earnest appeal to the unconverted to prepare for the solemn change which that "last step" involves.

DIDYMUS AULETES.

LOVING AND CHASTENING.

EVERY man has his besetting sin, and often he knows it. It is useless to argue with the lover of strong drink to prove to him that he is the slave of that base passion. The dishonest man feels the tempter at work upon his heart, moving his fingers towards that which is not his own. The Sabbath-breaker expects no one to praise him for his strict observance of holy time, neither does he who violates the fourth commandment look for a prominent place among the advocates of moral reform. How strange that the outwardly vile should know and acknowledge their errors, while those of reputable lives strive to hide with a thick mantle even from themselves those secret sins which also wrong society, and which, just as surely, eat out purity and vital godliness from the heart. How apt are Christians to confess in public prayer only those general sins, which any may, and which everybody does commit, and yet remain respectable in the world! How often do we hear pardon asked for "sins of omission and sins of commission," leaving the world to guess what they are. But who was ever known to confess his meanness, or his covetousness? No one.

A cardinal who had been father-confessor to people of all ranks, to the king and emperor, the ambassador, the statesman, and the noble lady, as well as the menial and the beggar, gives his experience on this point. He says he received at the confessional persons who had committed every imaginable and some unimaginable sins—from treason, murder, robbery, and transgressions too vile to mention, down to the merest frailty of the spirit—but that no one had pleaded guilty to or sought pardon for covetousness.

And here is the chief danger to which this sin exposes the Christian—it is a secret foe, lying at ambush in the breast, unsuspected by its entertainer. No one can believe that he harbours so mean a vice, and, there-

fore, few are on the defensive against it. And yet it is the very one which sets in motion most of the black catalogue passing ever before the eye like a dark and repulsive panorama.

The worldling, under the influence of this degrading sin, often goes on through a long life in seeming prosperity, adding house to house, and land to land; and heaping up gold as if it could purchase a ransom for his spirit in the day of reckoning. God looks on and keeps silence; the man has chosen his own way, and He suffers him to receive the desires of his heart, saying, "Let him alone."

But when the all-consuming passion gains entrance to the Christian's heart, it is far otherwise. The Refiner will not look quietly on, while the love of money is sapping the fountain of his joy, and hindering his communion with God. If he selfishly heap up gold, the Chastener will, sooner or later, overthrow it; if he line his nest with down, He will stir it up that he may learn the lesson of earth's vanity. When our neighbour's children sin, we keep silence; but when our own rebel, we strive to win them back; and, if entreaty and reasoning do not prevail, love impels us to chastise the dear transgressors. Thus does God deal with His own; He will not suffer sin upon them.

"Alas, all these things are against me!" exclaimed Mr. Hastings, as he entered his dwelling in an abrupt manner, his face flushed with excitement. "I have felt all day as if I must cry out with Job, 'O that it were with me as in months past.'"

"What's new now, sir; please allow me to ask," said a poor man of all work, who was at that moment heaping fuel upon the sitting-room fire.

"Why, Sam, there's enough new; the iron-grey pony has broken her leg, and that before I've had a pound's worth of service from her. It is forty pounds thrown away. She did it trying to leap a fence!"

Sam gave the shortest possible groan, and, taking the long-handled brush swept the white ashes from the hearth, and blew the smoking embers into a blaze.

"Who left the stable door open, sir, so that she's got out?" asked Sam; a gleam of conscious innocence lighting up his dull eye.

"Why, I suppose I did myself; but that don't make the loss any easier to bear. It is only, as I said, one link in the chain of my misfortunes; and what the end will be, I cannot tell."

"After all, James," replied a soft voice, "the losses are small in comparison with what we have left. These things are trials to the temper; but we *must* learn to endure them patiently. It was far better that the lightning struck the barn rather than the house last summer. Then, when the freshet carried away the mill, how much easier to bear that than a void such as death might have made in our little flock. It is no small blessing to look on six rosy faces, all in healthful sleep. O, if one only were missing from the pillow, we should know then, as we have never known, what sorrow is."

"Yes, yes," thoughtfully replied the business man, a little softened; "I know it, and I know I do not learn patience from all these crosses as I ought; for that is doubtless their design."

"One design, no doubt," replied the good wife, whose busy needle flew as *if to atone in some degree for* their misfortunes.

"One design! What other do you see in the lesson?" asked the husband.

"This is not our rest; 'We have here no abiding city;' 'Lay up for yourselves treasures where moth and rust do not corrupt, nor thieves break through and steal.'"

"But, my dear, you don't think that I need to learn these lessons now. I have a hope in Christ which floods cannot carry away; a hope worth more to me than all the riches of the earth."

"I know you have; but your worldly neighbours won't believe it. They point to you and to several brethren, saying, 'What do these more than others?'"

"Well, really, my dear, I looked for more sympathy from you. I have just been down to Deacon Evans, and he hinted that perhaps I was covetous, and God was showing me that He had power to scatter faster than I could gather. I thought it an exceedingly unkind insinuation. I believe I could part with every thing I own, if God required it, and I could see the good it was doing elsewhere; but to see hundreds consumed by fire, carried away by flood, or destroyed by accident, is more than I can comprehend! Squire Brown never gave away a pound-note in his life, and everything he puts his hand to prospers!"

"Our neighbour is having his good things in this life. I thank God that He is not leaving us to the same fate," said the good wife.

"If I could only understand it!" ejaculated Mr. Hastings.

"You don't want to understand it, sir," came in sharp tones from the outside of the sitting-room door, which poor simple Sam had left ajar. "You don't, you won't understand it, though the Master is tellin' you in words plain enough for even poor me!"

Sam had just enough sense to forbid his standing by the fire and listening to the conversation of his superiors; but not enough to prompt him to go away altogether. So he had placed his ear to the crack, and stood listening to what so deeply interested him. "'Taint no mystery to me," he added, almost unconsciously. "I'se been watching the Lord, how He was managin' you ever since you were converted. I see just what He means."

"Well, come in, then, and let's hear your judgment of the matter, my poor friend," said his master, in a softened tone. "What does all this mean?"

"It means, sir," said the simple creature, "turn right about; stop lovin' money, stop making it for yourself; but earn it as fast as you can for the Lord. If you'd 'a sold the hay we didn't need, without waitin' in hopes 'twould rise, 'twouldn't 'a been burnt in the barn; so, too, with the meal you had stored in the lofts, when the flood came and carried away our mill. So again with the new horse; we didn't need him no more nor we want a fifth wheel to the wood-cart; and the forty pounds, if you'd given it away, would 'a been a savin'; for then it wouldn't eat nothin'! But though there ain't no wood here to keep Widow Blake's fire burnin', nor no meal to prevent Brown's motherless children from starvin', there's lots of everythin' to keep a fancy horse on, just to look at, and to make poor folks *stare* and hate you as you ride along to church. They say if you was a

Christian, you'd be more like Christ, who humbled himself and tried to raise other folks. Last night when I went to the saddler's shop to git the harness mended, the men in there was talkin' 'bout you. Smith said, 'Twas like pullin' teeth to get his wages from you;' and Jones said, 'You'd never get into heaven, 'cause you wouldn't try, 'less you could take the mills and farm with you.' And so on they abused you. They call you awful selfish for a rich man."

"Sam, did you listen to all that, and never speak a word for me? Couldn't you deny it? Couldn't you tell them I had a large family, and that I must lay up something for them?"

"No sir, no sir; I couldn't say 'he minds not his own things;' he bears other people's burdens; he gives from one hand as fast as God puts into the other. I couldn't tell 'em you must lay up for the children, for they may die 'fore you. I couldn't say nothin'; but I'll tell you what I thought. 'Long time my master slipped on pretty easy, as if there wasn't anybody but himself in the world. Then he was nobody's child, and nobody looked after him; but by and by God took him into His family; and now he's gettin' attended to. God will show these men soon whether he's a Christian or no.' One loss has come after another, and I watched you, master, to see if you woke up to what He was doin'. I'se been tremblin', lest you'd fly up some day and say to your soul, 'Curse God and die;' but you hain't yet. But I'll tell you, sir, God bears long, and saves a house or a city for the sake of one righteous soul;" and Sam turned his eye towards the meek woman, who, doubtless, stood between the wounded Saviour and her offending husband.

"Sam!" exclaimed his master, "do people really call me a covetous man?"

"Yes sir," replied the candid hireling, without any softening comments.

"I covetous! Do you hear that, my dear? I a reproach to the cause I love! It cannot be!"

But it was, for all that; and the Lord who loved him did not remove the chastening hand, until he saw, confessed, and forsook his sin. This mighty victory over selfishness was not accomplished so easily as by the removal of produce and mills. These were but the beginning of the process of weaning from the world. For a season they had their effect, but it was only as the early cloud and the morning dew. He was often reproved; but, plunging again into the world, he hardened his heart, and forgot God's hand in his prosperity. But, for all that, he was not cast away, but was still alternately wooed by mercies and chastened by judgments. True, for the time it was not joyous but grievous, but in the end—and that was not till his sun was well nigh set—it brought forth the peaceable fruits of righteousness. It was not until much of his treasure had been spent for medical attendance, for coffins, and graves, not until the bright little heads were missed one by one from their prayer-hallowed pillows; not until four mounds were covered with fresh sod in the little family cemetery, that he really believed that he was indulging in "covetousness, which is idolatry." And even then he tried to compromise with conscience by giving a little more now, and promising a great deal when he should die.

but it was of no avail. God had begun to break down the unhallowed gold spirit in his heart; and He never leaves His work half done.

It is the last stroke that breaks the rock. This poor earth-laden brother had always one refuge, one arm of flesh to lean upon when smitten. He seemed to feel that his wife—the pure in heart—dwelt securely in "the cleft of the Rock," and that, for her sake, and in answer to her prayers, he should be guarded through life and upheld in death.

This last strong support failed him; a fifth mound was raised beside the rest; and he then felt that he was alone, so far as earthly succour went. His two youngest boys still claimed his care; the rest of his loved ones were safely folded above, free for ever from sorrow, sin, and death. Much of his treasure had flown, as God had said it would, and as he looked back upon the past, he mourned that his life had been so nearly useless, and that the gold he had lost had not been secured in the Bank of Heaven. Frail and selfish as he had been, he rejoiced to believe that he should yet come off conqueror; often quoting, for his own comfort, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

Better far to devise liberal things, and to execute generous deeds, that we may ever walk beside and imitate Him who "giveth liberally and upbraideth not." The converted victims of covetousness "shall be saved so as by fire," but they lose much of the heaven begun below.—*Mrs. J. D. Chaplin.*

The Gleaner.

An Episcopal Photograph.—S. G. O., writing in the *Times*, says:—"I have had before me a photograph of one of the most active of our bishops, one who I am sure would publicly deny that he in any way countenanced ritualism. I am, however, of a very different opinion; I believe his peculiar action in the matter in his diocese, and the countenance he has given elsewhere to those who do favour it, has done a great deal to promote it. His portrait (price 1s. 6d.) goes far to confirm me in my opinion. He is represented in full robes, in his left hand a lofty and most ornate crozier, or pastoral staff; his right hand is raised, the fingers positioned, according, I presume, to some episcopal Directorium; the little finger and the next turned into the palm of the hand, to meet the thumb, the two other fingers held up, but slightly curved. I am particular in detail, because it is quite clear he stood for his likeness in the act of giving his blessing, and the whole representation is just that of a bishop of the Eastern or Western Church performing that act; it is Episcopal Ritualism, from life. What fortunate artist received that blessing thus caught by sun power in its giving I do not care to publish. I have some acquaintance with this bishop. I and all his friends must regret the severity the treacherous operation threw into his usually benign countenance; if Balak the son of Zippor had seen Balaam so limned, he would have scarce asked him to denounce, nor bless; the Prophet blessing would have been a terror."

[It is no secret that this is the photograph of that distinguished luminary of the Church, who, when he had the cure of souls in a certain parish in the Isle of Wight, manifested much hostility to our people; whose zeal in getting them turned out of the cottage where they held their meetings proved very shortsighted, as it led ultimately to the building of a chapel, and the establishment of the cause; and whose well-

known abilities, with all his spiritual and ecclesiastical authority to boot, were no match for "Granny Bucket's" faith and prayer. How different the position of the bishop so graphically described above, to his position when William Bailey held him fast by the collar, and would not let him go until he had extracted the promise that he would pray for the presumptuous schismatic!]

JOHN BRIGHT'S VINDICATION OF HIMSELF.—"These opponents of ours, many of them in Parliament openly, and many of them secretly in the press, have charged us with being the promoters of a dangerous excitement. They say we are the source of the danger which threatens; and they have absolutely the effrontery to charge me with being the friend of public disorder. I am one of the people. Surely, if there be one thing in a free country more clear than another, it is that any one of the people may speak openly to the people. If I speak to the people of their rights, and indicate to them the way to secure them—if I speak to the monopolists of power of their danger—am I not a wise counsellor both to the people and their rulers? Suppose I stood at the foot of Vesuvius or Etna, and I saw a hamlet, or a homestead, standing upon its slope, and I said to the dwellers in that hamlet, or in that homestead, 'You see that vapour which ascends from the summit of that mountain. That vapour may become a dense, black smoke that will obscure the sky. You see that trickling of lava from the crevices or fissures in the side of the mountain. That trickling of lava may become a river of fire. You hear that muttering in the bowels of the mountain. That muttering may become the bellowing thunder and voice of violent convulsion that may shake half the continent. You know that at your feet is the grave of great cities for which there is no resurrection, as history tells us dynasties and aristocracies have passed away, and their name has been known no more.' If I say this to the dwellers upon the slopes of these mountains, and if there comes hereafter a catastrophe which makes the world to *shudder, am I* responsible for that catastrophe? I did not build the mountain, or fill it with explosive materials. I merely warn the men that are in danger."—*From Mr. Bright's Speech at St. James's Hall, Dec. 4th*, 1866.

THE SPIRIT OF TORYISM.—The Cockney Radicals are again going to try intimidation by physical force. On the 3rd December there is to be a monster procession, to which all the blackguards in London will join themselves on; and we shall probably have great disorder and terror prevailing. I should not object to a successful rabble for a day or two *if we were sure of getting the streets cleared with grapeshot afterwards;* because such a lesson is what the "Liberal" shopkeepers want to show them the true and natural consequences of the doctrines which they support at election times. But we have not a force large enough to preserve order in the French fashion; nor for that matter, large enough to protect the country against foreigners.—*Mr. James Hannay in the Edinburgh Courant.*

THE RIGHTS OF COLONISTS.—Mr. Frederick Harrison, in writing on Jamaica, says:—"It is a fundamental rule of English law—I would almost say of our civil society—that when subjects of England settle beyond the seas they carry with them the essential features of the law they live under, and they no more abandon the English law than they put off their natural allegiance. They remain subjects of the Crown; they retain their customs and rights. I say nothing of matters of detail not appropriate to their new situation; nor of petty exceptional cases in which civil society can scarcely have begun. I hold it to be beyond dispute that wherever there exists an English settlement large enough to mirror and imitate the system of our country, there the citizen takes as his inherent birthright the grand customs and rights of his home, and renews, so far as can be renewed, the civil and social life of this island. He takes his allegiance to the Crown, but the Crown does not become by the change of place a despotic power; nor does the subject become, by

transplanting his home, a slave. As between king and subject the same leading relations remain; as between subject and subject the same great principles of law prevail. Details peculiar to place expire; the essential attributes of civil rule and a definite constitution survive. Blackstone tells us that 'colonists carry with them so much of the English law as is applicable to their own situation and the condition of an infant colony, such as the general rules of inheritance and *the protection from personal injuries.*' In a word, it is too certain for argument that the law and statutes of England existing at the date of the settlement, not being inapplicable to its condition, and not repealed by its local legislation, form the law of every colony of the Crown."

REVIVAL IN SOUTH AFRICA.—In the *Wesleyan Missionary Notices* for November there are many interesting details of this truly remarkable revival. Mr. Taylor of the Methodist Episcopal Church, with whose successful labours in California and Australia all, we suppose, are more or less familiar, has been the chief agent in this work. One of the missionaries, Mr. Davis, of Graham's-Town, writing August 15th, says: "At some of our native stations, as many as three hundred, five hundred, and in one place eight hundred, conversions have taken place. More than two thousand have been saved of the native population, and certainly more than six hundred conversions have taken place among the English; and this saving work is still progressing." We subjoin a few particulars from the letter of another missionary, Mr. Sargent, of Heald-Town. "Tuesday, June 19th.—What a day! I know not how to record it. I never witnessed anything which so reminded me of what is recorded of the Day of Pentecost in the 2nd of Acts. At 9.30 A.M., I started with Mr. Taylor for Heald-Town. The people had already collected in the chapel, and were engaged in an earnest prayer-meeting. Mr. Taylor addressed them, through an interpreter, from the words, 'But ye shall receive power after that the Holy Ghost is come upon you.' The effect was manifest. The truth told with wondrous power on the congregation. At the close, those who were desirous of seeking the Lord were exhorted to stand up, and then to kneel round the communion rails. About three hundred fell simultaneously upon their knees, among whom there was a considerable number of Europeans, many of whom had come from Beaufort. There was now a great weeping. At first all seemed chaos and confusion. Even the native Local Preachers and Class Leaders were confounded; and it was sometime before I could get them into working order. The first paroxysm of excitement having subsided, the native agents distributed themselves all over the chapel, speaking to, and praying with, the penitents. The distress of some souls was extremely great, but after a while one after another entered into the liberty of the children of God, passing from the excess of grief to the excess of joy. The scene was indescribable, as first one and then another rose to praise God, with eyes sparkling, and countenance beaming with joy, and tears flowing in copious streams from their eyes. One exclaimed, 'Satan is conquered! Satan is conquered! Satan is conquered!' Another, a very old woman, lifted her eyes and hands toward heaven, and exclaimed, for five or ten minutes, at the top of her voice, 'He is holy! He is holy! He is holy!' A very old man, who had been in an agony of distress, when set at liberty, exclaimed, 'My Father has set me free! My Father has set me free! My Father has set me free!' These are merely specimens. We were five hours hard at work; and at the close, one hundred and forty persons professed to have obtained a sense of the pardoning love of God.

"Thursday 21st.—Returned to Heald-Town in company with Mr. Taylor: a great number of Europeans following us from Fort Beaufort. The chapel was crowded to excess. Mr. Taylor preached a very searching and powerful sermon on the 'Ten Commandments.' After the

sermon those seeking salvation were invited to the communion rail. I suppose more than two hundred fell upon their knees, crying aloud for mercy; sobs, and sighs, and groans filled the chapel. After the first burst of powerful emotion, I got the Local Preachers and Class Leaders to distribute themselves among the penitents. After a while, the shouts of the pardoned strangely mingled with the cries of the penitents. We continued the meeting for five hours; and at the close one hundred and sixty professed to have 'found peace and joy through believing,' making in the two days, three hundred who had professedly 'obtained peace.'"

Correspondence.

FAVERSHAM CIRCUIT.

MR. EDITOR,—Your correspondent, Didymus Auletes, in reply to Br. Garland's letter, has made some remarks on the above Circuit that are calculated to make a wrong impression on the minds of your numerous readers, and contain also, I think, a reflection on myself as the Pastor of the Circuit at the time that it was decided to have the second Itinerant Preacher, and the members that composed the Faversham Quarterly meeting. "If I am rightly informed," says the writer, "that Circuit was worked very comfortably with one Itinerant until about four or five years ago; then they had a revival, and, I suppose, in the midst of the revival excitement, they decided to have a second Itinerant—and the Circuit has been in difficulties ever since." This statement is contrary to the facts of the case. The friends in the Circuit had been anxious for a long time to have another preacher; and it had been repeatedly stated that, unless our ministry was more efficient in town and country, we should not be able to retain our hold on the people. The Wesleyans at Faversham had built a beautiful chapel, which was supplied by the Itinerant preachers every Sabbath. New chapels were in course of erection at Sittingbourne, where the people would have a talented ministry. It being impossible efficiently to work the station with one preacher, the need of another was deeply felt. Notwithstanding what your correspondent says about the revival excitement, the question was calmly considered, and the cost deliberately counted, in one of the largest Quarterly Meetings I ever attended in the Circuit. The members of that meeting were unanimously of the opinion that if they could have a young man sent among them, fired with holy zeal for the salvation of souls; one that would regard it as being obligatory on him from a principle of love to Christ not only to preach Jesus daily in the temple, but also from house to house, that such an appointment would prove an abundant blessing, especially to the country places, that were then, of necessity, much neglected. Our Quarterly receipts had gone from £16 to £23, and my calculation for the support of the ministry was based on that return. I stated that the cost of an additional preacher to the Circuit would be at least £40; and that we should raise by the ordinary income about £28 towards the object, leaving a balance of £12, to be made up by special effort. The District meeting and Conference kindly complied with the request of the Quarterly meeting, and the second preacher was appointed. At the Michælmas Quarterly meeting the receipts were £3 in advance of those of Midsummer. At the end of the year, without any special effort, with the exception of £2 received from Rodmersham chapel, and £1 10s., the proceeds of two cards,

we were able to pay our way, and had a surplus of 10s.

It was gratifying also to find that the receipts on behalf of the Missionary Society were £10 in advance of the previous year's. The school-room also at Faversham had been enlarged at a cost of £75; £30 had been raised by the friends, and £45, I think, given by Mr. Cresswell, a member of the Church of England, to wipe off the debt. So much then for the difficulties referred to by your correspondent. As to the places being little, I should be sorry for them to be given up, or handed over to another denomination. A revival would alter their appearance wonderfully.

Let us guard against reflecting on each other; nothing is to be gained by pursuing that course. I trust we are all animated by a sincere desire to promote the general good, therefore let us "endeavour to keep the unity of the spirit in the bond of peace."

I am quite sure our friends would not have found it difficult to have paid their way, had they been favoured with prosperity. We cannot, however, command success. I would therefore devoutly pray, that the Spirit from on high may be largely poured on the Faversham circuit, and that revivals, glorious revivals, may be witnessed on all our stations at home and abroad, that the kingdom of Christ may be more fully extended. Amen.

Yours faithfully,
JOHN BROWN.

AN INQUIRY.

Sir,—I have seen a remark lately to the effect, that it is incorrect to speak of the "Forgiveness of Sin;" that it is more correct to say, the "Remission of Sins," and the "Forgiveness of the Sinner." I should be glad to see the subject discussed in the Magazine.

Yours obediently,
C. H.

[Believing that this subject may be profitably discussed, we hope to receive two or three pithy and pointed communications in time for our next number.]

Religious Intelligence.

REVIVALS.

LISKEARD CIRCUIT.—It is pretty much in the spiritual as in the natural world. In England we suffer from frost at Christmas, while our friends in Australia are basking in the summer sunshine. While vegetation in one country is blighted and blasted by unfriendly influences, in another it is vigorous with strength and life, and blushing with beauty. One minister is labouring under the most depressing circumstances, while another has every thing to animate and sustain. What we want then, as ministers, is *greatness of fellow feeling*. This has a very soothing, strengthening and stimulating tendency. If we had more of this between ministers and people, God's blessing would more abundantly come down upon our labours. Whereas we too often suspect each others' desires and aims, and men and women continue in sin, who, otherwise, would be useful members of the church and of Christ. We may spend our time talking and writing to a *selfishly wicked* class of people who always think "ministers are too numerous," and their "salaries too large;" but this is too much like men

"Dropping buckets into empty wells,
And growing old in drawing nothing up,"

As a denomination we suffer most of all from a lack of confidence in each other and in God.

For the encouragement of those friends who "want to be cheered," and to gladden the hearts of the brethren who have laboured in the Liskeard circuit, and to the glory of Him who died to save, I give a brief report of a gracious revival we have realized at Pensilva (Bodminland).

THE CAUSE.

The appointment of means proves that if these are attended to, the Divine blessing will be obtained. While God

does not confine Himself to means, we have no right to expect his blessing apart from their use. His promise is, "*Seek*, and ye shall find." As a rule, he will not work without us, and we cannot succeed without Him. The reason why many of our societies are not in a more flourishing condition is, they do not use the means necessary to prosperity. While others go to the other extreme, and depend more upon human plans, appliances, and expedients, than upon the crowning influence of the Holy Spirit. Earnest and faithful prayer is the most effectual way of getting that influence. It has been said, that you may guage the prosperity of a church by the prayerfulness of its members. It is true, that *prayer* and *prosperity* go together. When prayerlessness prevails, it is a poor sign. There are many and weighty reasons why we should guard against laxity in attending meetings for prayer.

For a long time before this revival commenced, our friends manifested a lively interest in the cause by attending the *class* and *prayer meetings*, as well as the public preaching services.

At the Sunday school anniversary in July, some of the leading friends felt grieved because they could not report as many conversions among the scholars as they ought. In a school of nearly 300 children they could not report more than one in a hundred. They resolved to pay special attention to the spiritual interests of the children. Not long after this meeting, there was "a sound of abundance of rain" in the congregation—now one was converted, then another. The *special* work commenced on a Wednesday evening soon after last Conference. Br. Sheehan had not arrived in the circuit to take his appointment there that evening, so the friends held a prayer meeting, and two persons were converted to Christ. These prayer meetings were continued, and the chapel crowded every evening, for many weeks. Almost every evening one or more were brought to the Lord. One evening about twenty found peace by believing! Praise the Lord. More than 100 have been converted in our chapel. Some of the senior Sunday scholars, as well as a large number of both young and old people who attended our ministry, are among the number.

The revival influence has not been confined to the chapel. In dwelling houses, and in the mines, people have been very much alarmed in consequence of their spiritual destitution, and while some have found the Lord there, others have gone to the chapel and resolved not to rise from their knees till conscious of their acceptance through Christ. Some have remained on their knees for nearly twelve hours together.

INCIDENTS.

One Saturday night a very moral and respectable man, a member of the congregation, was in great distress of mind in his own house. His wife sent for some friends to come and pray with him. About twelve o'clock he could "rejoice with joy unspeakable, and full of glory." The news of this man's conversion had a very telling effect through the place. The following day I was appointed to preach twice. As I was walking through the village in the morning, a young man said, "You may have a 'stem' this morning, Mr. S., for you will not be able to preach. There is a lot of people in the chapel crying for mercy." "Praise the Lord!" said I, "they will do more good than I shall." I could not preach that morning. Some were crying for mercy. The man above referred to and many others were so filled with the Holy Ghost that the prayer-meeting lasted from early in the morning till five p.m. Some were so sick of sin, and others so full of love, that they did not care much for dinners and teas that day. I tried to preach, but soon found that they did not want preaching, but singing and praying. The chapel was crowded in every part, and many in the school-room. The singers' large pew was filled with converted persons from 16 to 40 years of age, who held each other by the hand, faced the crowded audience, singing, "My Jesus, I love Thee," &c. The effect was overpowering. Sinners were crying for mercy, others appeared as though they could hardly contain their feelings. The glory of the Lord filled the place. I said, This is the place for *Ritualists* and *Sceptics*. The night before our last Quarterly Meeting, which was held there, the meeting closed about ten o'clock. A young man said, "I shall not leave, for somebody will be here between one and two o'clock crying for mercy, I shall stay and pray with him." Some told him it was presumption, &c., but he would not be persuaded. About half-past one, a young man was returning from the mine, went into the chapel, and said he would not leave till he was converted. About four o'clock he went home shouting and praising the Lord. We had a blessed Quarterly Meeting that day.

In one of the day schools, one afternoon, two girls were much distressed about their souls. While the mistress was praying with them, in came two women, one about 30, the other about 60 years of age, and before they parted they were all happy in the Lord. In the house adjoining there lived a young woman, for whom the clergyman had promised to get a situation, but as she had been attending the meetings and professed to be converted, he first refused to fulfil his promise, and next he reproved her for her conduct, telling her she had greatly sinned against God by going to the chapel. A person knowing what was going on, saw "Billy Bray" passing, and told him to go in. "Billy" went in. Their conversation was about the revival. "Billy" said, "Are you converted, sir?" The Parson replied, "You are an old man, and a fool for believing such things." "Sir," said 'Billy,' "you have not an appetite for such nice things, they are too rich for your stomach." Upon this the parson left. Nothing has been so attractive to the young people as the revival. One evening a theatre was introduced into the place, but about seven o'clock all the people went to the prayer meeting. This was such a strange occurrence that several of the actors, it is said, went to see what was more attractive than their theatrical performances. But they, parson-like, had no appetite for such things, and, finding their "craft was in danger," next morning left the neighbourhood.

PROSPECTS.

As to the future, "Will they stand?" is a question asked again and again. Do all brought to God under the ordinary preaching of the word "hold fast the beginning of their confidence steadfast unto the end?" The church is ever having to lament the instability and waywardness of many of its members. In the gospel net there will be bad as well as good fish. Tares are often among the wheat—weeds among the flowers—foolish among the wise, and bad among the good. If only a few held on their way, it will be enough to vindicate the work of God from the aspersion of the lukewarm and unholy.

The spirit of prayer poured upon some of the young men and women is truly marvellous. Many of the young men have formed themselves into a reading class, meeting once a week with some local preachers and leading members of the society. The prospect at present is good. Although in the circuit we have lost several useful local preachers and members of society, in consequence of the stagnation in the tin and copper markets, yet, upon the whole, the circuit is looking as well as it has for some time past. So far our missionary receipts are in advance of last year's; and the friends are resolved to pay the circuit debt. We hope to make arrangements at our next quarterly meeting for special services at several places where there are indications of good. The society and congregation at Cheriton Cross are considerably improved.

"The Spirit in His saving power,
Has come to bless us in this hour,
Let us adore our Father's love,
Who sends this influence from above."

R. SPENCER.

Dec. 14th, 1866.

CHAPELS.

TORRINGTON.—The services in connection with the opening of this handsome chapel, in South Street, were inaugurated on Thursday, October 25th. In the morning, at eleven o'clock, a goodly number of friends assembled in the new sanctuary; prayer was offered by Mr. James Thorne, after which a very logical sermon was eloquently delivered by Mr. F. W. Bourne. At one o'clock a dinner was gratuitously provided in the Market Hall for more than 60 guests. At three o'clock a very large number again assembled in the chapel, and after prayer had been offered by Mr. F. Martin, a very impressive discourse was delivered by Mr. James Thorne. It has since been said that such a sermon ought to be preached in every chapel in the Circuit. At five o'clock an excellent tea was provided in the Town Hall, about 400 sat down. Provision had not been made for burning gas in the new chapel, and the evening's meeting was held in Howe chapel, belonging to the Independents, kindly lent for the occasion. The meeting commenced with singing. Mr. James Langbridge presided at the organ. The Divine blessing was solicited by Mr. J. Woolcock. Mr. John Thorne was called to the chair, who made some very suitable and telling remarks. He then called on J. T. Daniel to read the report. The meet-

ing was further addressed by Messrs. James Thorne, F. W. Bourne, F. Martin, W. Gilbert, A. Uglow, J. Dixon, (Wesleyan) J. Spear (Baptist). J. Meare, and W. Oates were also present. Votes of thanks were accorded to the deacons and members of the Independent church, for the loan of their chapel, to the mayor, for the loan of the Town Hall, and to the ladies, for so efficiently entertaining the visitors and friends at the dinner and tea tables. The doxology was sung, and the meeting was closed in good season with prayer.

The opening services were continued the two following Sundays. On Sunday, October 28th, three excellent sermons were preached by Mr. W. B. Lark. On Sunday, November 4th, sermons, morning and evening, by Mr. W. Gilbert in his own eloquent style; and in the afternoon by Mr. W. Beer. A very gracious influence was realized in all the services.

The chapel is 50 feet long by 35 wide, built in the gothic style, and will comfortably accommodate 250 persons without galleries. The cost of the building will be about £600. The freehold site and premises cost £350. When the trustees made the purchase there were five cottages, formerly used for a public-house, a malt house, and various out-buildings, all in a very dilapidated condition. The cottages have since been taken down, and the stones used in the chapel. The entire cost of chapel and freehold will be about £950; towards which the following sums have already been raised.

	£	s.	d.
At the foundation stone services	17	2	6
Profits of two Lectures kindly given by Mr. R. N. Bailey, of London, Temperance Advocate	2	10	0
Opening Services.....	35	11	5½
Subscriptions given and promised by next May	150	10	6
Total.....	£205	14	5½
Leaving a deficiency of	£744	5	6½

This seems to be a very heavy debt, and some of our readers may be desirous to know how we intend to meet the expenditure. Steps are being taken to get up a bazaar to be held D.V., some time in May, when we hope to increase our Receipts to £300. Allowing that our expectations are answered, there will be a debt of £650, which has been borrowed at four and a half per cent. In order to meet this, and the land tax, £30 a year must be raised. This, I believe, can be done. 100 sittings are already let at one shilling each per quarter, which will bring in £20 a year. Carriage houses and stable in the back yard have been let at £5 a year, leaving £5 to be raised by chapel anniversary. It is only just to our friends here to say that they are doing all they can. When the society was first formed, about fourteen months ago, it was composed of nine members; since, more than twenty have been brought to Christ, most of whom are useful in the Sabbath school and prayer meetings. We number thirty-one members, and one on trial. Our receipts for the support of the ministry will average more than £5 per quarter from the commencement, besides gas, and other collections. One young person who was brought to God last winter has given £5 to the building fund as a token of gratitude. Others have given £1 each. Three persons, who were members with us in the country previous to their coming here, have given £5 each. And I believe our poorest members have contributed five shillings each and upwards. We are beginning to find ourselves greatly in need of a good schoolroom. There are already 80 children and young persons connected with our Sabbath school, and the prospect of a large increase if a good schoolroom could be obtained. In order to accomplish this, the trustees will be necessitated to apply for help from the Connexion. There can be no doubt that the appeal will be readily responded to. But the greatest want of all at this juncture is a revival of religion. There are many who sit under our ministry who would be useful in the church and in the world if they were converted to God. "Save now, I beseech thee, Lord; O Lord, I beseech thee, send now prosperity."

J. T. DANIEL.

BARNSTAPLE.—The debt on this chapel has been paid off! At our anniversary in 1865 it was suggested that the debt might be paid in two years. At a subsequent meeting of the friends it was decided to pay it in one year. Towards this object some promised £5, and others to get or give that amount, while others pledged themselves for less sums. These promises were fulfilled in a very praiseworthy manner. A more vigorous and united effort it has never been my pleasure to witness. The anniversary

was looked forward to with anxiety. It was held on the 28th and 29th of October, 1866. Sermons were preached by our highly esteemed friend, Mr. F. W. Bourne, which were listened to with great pleasure. The attendance at the tea was good. Persons came not only from the town, but from different parts of the circuit, some from a great distance, shewing their sympathy with the object. In the evening the chapel was filled to overflowing. The chair was taken by Mr. P. Andrew, Sen. Addresses were delivered by Messrs. F. W. Bourne, F. Martin, W. Gilbert, W. B. Lark, and J. R. Wood (Baptist). The speakers were quite at home, and the service was most animating and enthusiastic. After the collection had been made and counted, it was announced that the debt of £104 3s. 9d. was all paid. This statement was received with a burst of applause. If all the friends throughout the Connexion were to make similar effort, What would be done!" P. ROUNSEFELL.

WAREHORNE.—The Society and congregation have suffered for some years from the want of a more suitable chapel. The old one was so badly ventilated, and of late in a very dilapidated condition. The friends resolved, if possible, to build a new chapel. The Trustees held several meetings before they could clearly see their way to build. At length, however, they thought they could see how to begin, continue, and end their enterprise.

The foundation services were held on Sunday and Monday, 26th and 27th August. Sermons were preached on the Sunday by Mr. W. Hawken. On Monday, Mr. Garland favoured us with laying the corner-stone, and delivered a very suitable address. Tea and public meeting followed. Messrs. T. W. Garland, J. Bigg (Wesleyan Methodist), and W. Hawken addressed the meeting. We succeeded very well. All were encouraged to persevere, and do their best.

The dimensions of the chapel are 30ft by 17½ within, height from the floor to the wall-plate 13½ft. Concrete foundation; then solid wall of blue stone, rising 5ft. above the floor. The crevices cemented. Outside of wall, on the stone work, a curve or plinth of bath stone. Inside a six-inch ledge; the wall from the floor to the ledge is skirted. The other part of the wall is of brickwork, cemented outside and ornamented. The inside plastered with a mixture of strong lime and sand, in squares corresponding with the outside. The roof of slated stone. There are eight gothic windows, three on each side, and in the front end two. Plain and neat platform. I think the inside should be stained; then it will be a model chapel.

On Sunday and Monday, 11th and 12th November, the substantial and neat little chapel was opened. Mr. J. P. Bourne, of Plymouth, preached on the Sunday, both morning and evening. Texts: Psa. xciii. 5; and Josh. xxiv. 15. Mr. Teal (Wesleyan Methodist) preached in the afternoon; text, 1 Kings viii. 27. Mr. Bourne preached again on Monday afternoon, taking for his text Psalm lxxxv. 8. All the sermons were very appropriate, and delivered in a most impressive manner. Crowded congregations listened to the word with marked attention. A blessed influence was realized, and we trust lasting good will be manifested. At five o'clock on Monday afternoon a public tea was held. The provisions were all given. About 250 persons were present, and several more would have taken tea had not the rain fallen heavily towards the evening, causing some to retire who had some distance to get to their homes. When tea was over, the public meeting commenced. The chair was occupied by the venerable and much esteemed Mr. James Barling, Sen., of Warehorne, who called on Mr. Hawken to read the Report. The chairman then introduced Messrs. P. Waddle and J. P. Bourne, the latter of whom addressed the meeting in a warm, earnest, enthusiastic manner. Quoting from the report, that £57 11s. 7½d had already been given, augmented by the sums collected at the tea table and that evening's collection to nearly £70, Mr. Bourne suggested the great propriety of trying to raise the whole of the cost of the chapel, about £190. This appeal was responded to by one person offering to give 10s. and others following with like and higher offers, until the sum of about £30 was promised. The speaking was then resumed, and, after numerous and hearty votes of thanks had been given to the friends who had kindly assisted in the undertaking, and to whom the trustees and officials of the chapel feel truly thankful, especially to Mr. J. P. Bourne, who rendered his services gratuitously, and also contributed liberally to the building fund, one of the most interesting chapel openings was brought to a close by singing and prayer. We are happy to state that the sittings are all let.

W. HAWKEN.

December 4th, 1866.

BIDEFORD.—The society and congregation worshipping in Zion chapel, Silver street, Bideford, have for some

time been considerably on the increase, and it was found necessary that greater accommodation should be provided. Some months since the trustees succeeded in purchasing two houses, with gardens attached, adjoining the chapel premises, and on the site of one of the gardens they have erected large and commodious school-rooms. The way was thus made clear for an enlargement of the chapel by taking in the space occupied by the old school-room, and thus extending its length about 20 feet. Plans for the alterations and improvements were supplied by Robert Taylor Hookway, architect, and the work was entrusted to Mr. James Bale, builder, both of Bideford. In addition to lengthening the building 20 feet, two light and elegant side galleries, supported by iron pillars, have been erected; the fronts being fluted in the gothic style, and beautifully painted and grained. The body of the chapel has been entirely re-seated with comfortable pews, of modern style. A very handsome pulpit-platform, with small fluted gothic pillars, and tastefully decorated, has been erected. Entire new lobbies have been placed at the entrance doors. Matting has been laid in the aisles, and nine new gas brackets suspended from the galleries. The whole presents a very neat and chaste appearance; and it is now as pretty and comfortable place of worship as any in the town, 60 feet by 37 feet within. In the area, there are sittings for about 350 persons, and in the galleries provision is made for about 220 persons more, total 570. Of these about 150 sittings are free. The total cost of the alterations will be nearly £500.

On Sunday and Monday, December 2nd and 3rd, the enlarged and beautified sanctuary was re-opened for Divine worship. The first service on the Lord's day was conducted by Mr. J. Edwards, formerly a minister of the town, who selected for his text, 2 Sam. vii. 2, 3. Subject: David's zeal for the house of God. The sermon was highly appropriate, and every way fitted to produce in the minds of his hearers a purer love, an intenser zeal, and a deeper interest in behalf of God's house, and His worship therein. The afternoon and evening services were conducted by Mr. W. Mountjoy, of Exeter (late the pastor of the Bideford Circuit). His subject in the afternoon was "The Priesthood of Christ;" and in the evening, "The value and loss of the soul." The services throughout the day were of a truly interesting and profitable character. The chapel, though enlarged to provide accommodation for about 250 persons more than formerly, was well filled at each service; and in the evening so crowded that many could not find even standing room.

On the following day, Mr. W. B. Lark, of Exeter, delivered an eloquent sermon on "Paul's Thorn in the flesh;" from which he spoke first on affliction and its purpose; and, secondly, on prayer and its answer. Although the rain fell heavily all the day, still upwards of 150 persons were present at this service. At five o'clock a tea was provided in the new school-rooms, provisions for which had been kindly given by the friends. The following ladies presided with great efficiency at the tables. Mrs. E. Dingle, Miss Lethaby, Mrs. Honey, Miss Stevens, Miss Mills, Mrs. Colwill, Miss Dawe, and Mrs. Madge. Nearly 350 persons sat down at different times at the tables.

A deeply interesting meeting was held in the chapel in the evening, presided over with very great efficiency by the venerable ex-president, James Thorne, of Shebbear. After singing and prayer, led by Mr. J. T. Daniel, the chairman said they had much to praise God for. He well remembered, nearly 50 years ago, preaching in a little room below the old church, only a third of the size of one of their new school-rooms; and afterwards in a room belonging to Mr. Vinson in High street; and when they saw what had resulted from these feeble beginnings they might well "Thank God, and take courage." When he looked at their enlarged chapel and new school-rooms, he thought there was much cause for congratulation. What had been the cause of their prosperity in the past, they must rely on for success in the future.

Mr. W. Oates thought the great object of building chapels was to preach in them the glorious gospel, which was the power of God unto salvation, and which would never cease spreading till the whole earth was deluged with its glorious light; for it was suited to all grades and conditions of men.

Mr. G. Williams (Baptist) rejoiced with his Bible Christian brethren in the tokens of Divine blessing manifested in their midst, and heartily wished them success in all their undertakings. In order to obtain success there must be sanctified energy, unity

of purpose, Christian benevolence, Christ-like behaviour, earnestness of effort, suitable means, and stability of conduct.

Mr. J. Edwards said now they had increased their accommodation they ought to take care not to have empty pews. Empty pews would discourage the preachers, for they could not impress the wood, and there were some people who were nearly as unimpressible as wood itself. He then spoke very effectively on some of the idols of the present day:—self, intellect, dress, purse, education, pleasure, smoking, companionship, commerce, rationalism, and ritualism.

Mr. W. B. Lark was much pleased to see their very beautiful and commodious place of worship, and hoped they would bear in mind that they could only prosper by making use of the same means in the future, as they had used in the past. They had infidelity and ritualism to battle with. This was, in a certain sense, one of the dark days of the Christian Church; but, thank God, there was a bright side to it. It was a dark hour when Stephen's blood was shed, when Luther appeared, when Whitfield and Wesley went forth to preach the Gospel. But dark as is the history of the church, deliverance will come, for the church will live for ever. Difficulties might arise, but the church will be brought safely through. If infidelity was to be laid low, and ritualism driven from our land, the Spirit must do it. Infidels never honestly read the Bible, and were as ignorant of its contents as it was possible for men to be. Christianity has influenced us in all our affairs, and society at the present day was vastly different to what it was 1,800 years ago. Christianity was the highest form of civilization. Let them contrast the civilization of England with that of Rome or Greece. Did they ever find infidels founding and endowing hospitals, and kindred institutions? Depend on it, all this was done by Christian men. They must stand against infidelity and ritualism in their own church; cling to the old truths—truths which were becoming too antiquated for the present progressive age. The dissenting churches must not look with jealousy on one another, but rejoice in one another's success.

Mr. Clarkson (Independent) offered a few cautionary remarks.

Mr. W. Mountjoy believed they might have large chapels and congregations, and still have God in their midst. The enlargement of their chapel suggested that the present religious aspect of the times far exceeded that of the past. Some people said the world was getting worse and worse; but the way to prove this was by contrast. Let these people compare the present with the past, and they would see there was considerable advancement in the right direction. All nature is at work; all beings are at work; angels before the throne are doing their work; Christ on the mediatorial throne is doing his work, and God is the great rallying centre.

Mr. W. Beer next addressed the meeting, and humorously commented on the names of some of the speakers. He also recalled to mind the time when he was their pastor, and he heartily rejoiced in their success.

Mr. Gilbert moved a vote of thanks to the chairman, speakers, and ladies; and, after a few remarks from the chairman, the services concluded with singing and prayer. The financial result of the reopening services is nearly £50. The society, Sabbath school, and congregation in connexion with the chapel all show signs of healthful progress. W. G.

MISSIONARY MEETINGS.

Devonport Circuit.—On Sunday, November 11th, 1866, sermons were preached at Stonehouse, Haddington Road, Elburton, and Underwood, by Messrs. Pollard, Sheehan, Trengove, and Mrs. Thorne.

We held our Missionary meeting at Stonehouse on Monday, Nov. 12th. The chair was efficiently occupied by our long-tried friend, Wm. Hicks. Mr. Brewster (Wesleyan Missionary from Prince Edward Island) did us good service, by speaking, in a kind and hearty manner, of our efforts to extend the work of God in British North America. The speeches were of a high order, and the financial result of the most gratifying character. Collections, boxes, &c., £19 9s.

On Tuesday evening we were expecting a delightful meeting at Elburton, as we had experienced a glorious revival in that place, which has diffused a blessing through the neighbourhood. We were not disappointed. The speeches were excellent, the influence delightful, and the collections and cards amounted to the noble sum of £4 2s. 6d.

At Haddington Road, the meeting, as it regards attendance, speeches, and in-

fluence, was superior to that of last year. The collections and cards, (considering it is a new interest,) £8 8s. 9d., encouraging.

On Thursday evening our friends held a tea meeting in the Working Men's Room, at Ridgway, in connection with the Missionary meeting, which was productive of most encouraging results. Several of our friends from the town availed themselves of the opportunity of being present. Mr. Smith presided with great ability. Mr. Pollard spoke admirably, Mr. Sheehan was rapturously applauded while speaking on Romanism, and Messrs. John Thorne, F. W. Bourne, and A. Trengove, were not a whit behind these brethren in attempting to promote this holy cause. The entire proceeds £5 7s. 5d. This result is all the more gratifying as the cause at that place is so feeble. We are grateful to all our friends who have in any way contributed to the efficiency of those services. Our friends are greatly cheered, and we hope our Missionary receipts will be £10 in advance of last year's. JOHN BROWN.

NEWPORT CIRCUIT, ISLE OF WIGHT.—On Sunday, Nov. 18th, 1866, sermons in aid of the Missionary Society were preached at Gunville, by Mr. W. Luke, the deputation, at Chale and Chillerton by Mr. B. Rounsefell, and Mr. F. Lockwood, and at West Cowes by Mr. J. H. Batt. On the four following evenings the annual missionary meetings were held at those places, the three first named brethren, and Mr. T. Wooldridge being the speakers. The congregations were very good excepting that at West Cowes, and without any exception the services were characterised by good influences, a truly missionary spirit, and cheerful liberality. The receipts, on the whole, exceed those of last year by £4 11s. 11d. This series of meetings afforded the brethren occasions of pleasant and profitable intercourse, and evidently tended to increase the zeal of the friends in support of God's work. The harmony at present existing among our friends and between the preachers and people, in the Isle of Wight; and the great interest taken in all our connexional undertakings on each of the stations there, are reasons for deep gratitude. The denomination is evidently gaining a strong position in this part of the kingdom, and is becoming an agency for very extensive usefulness. At the meetings here referred to, the deputation repeatedly expressed his gratification at beholding those signs of permanent prosperity. *Cor.*

RINGSASH CIRCUIT.—On Sunday, Nov. 18th, preparatory sermons were preached. Weather very rough. Is it not wise to hold the meetings in October instead of November?

19th. A spirited meeting at Copplestone. Our long-tried friend, Mr. Ford, in the chair. Collection in advance.

20th. Good meeting at Hele Lane. Revival services had been held here for one month right up to the meeting. It was deemed judicious not to hold a regular missionary meeting. A suitable sermon was preached by the deputation. The writer read the Report. The collection taken up was in advance. The Sabbath scholars in addition produced the noble sum of £1 12s. 7d., nearly double last year's amount. An earnest prayer-meeting followed, several souls eagerly sought salvation. Here the church has been quickened, and souls have been saved. Praise the Lord.

21st. An encouraging meeting at North Lake. Collections in advance. A warm prayer meeting followed. One soul professed peace.

22nd. An exciting meeting at Lapford. Collections in advance. Before the meeting closed, Mr. Leslie, the Independent minister, generously offered if eight persons would give 2s. 6d. each he would be one. In a few minutes the additional pound was secured.

23. The rough weather caused a thin congregation at Chawleigh. But the cash will be all right before next June.

Mr. S. L. Thorne, the deputation, rendered us good service on the occasion.

JOHN HICKS.

BREAGE CIRCUIT.—Preparatory sermons were preached on Sunday, November 18th, 1866; at *Herland*, in the morning, by Mr. T. Braund, and, in the evening, by Mr. Alfred; at *Breage*, in the afternoon, by Mr. W. Bray, and, in the evening, by Mr. T. Treloar (Wesleyan); at *Leedstown*, afternoon and evening, by Mr. Braund; at *Porthleven*, in the afternoon, by Mr. Alfred, and, in the evening, by Mr. W. Bray; at *Rosendian*, in the morning by Mr. W. Bray, and in the evening by Mr. T. B. Nicholas. All the services were characterised by the Divine unction.

The first meeting was held at Leedstown, Monday, Nov. 19th, Mr. Polkinghorne in the chair. The meeting was addressed by Messrs. Braund, Coles, and Bray. The speeches gave great satisfaction. Collection a little behind last year's, but will be made up. At this place our friends are suffering much from the mining depression; many

have left the neighbourhood in search of employment.

Tuesday, Nov. 20th, Rosendian; Captain Rogers in the chair, who did his work very satisfactorily. Messrs. Braund, Coles, and Bray addressed the meeting. A very interesting service; congregation good, and the collection several shillings ahead of last year's.

Wednesday, Nov. 21st., Porthleven, Mr. B. Nott in the chair. The meeting was addressed by Messrs. Braund, Coles, and Bray. It was a thoroughly good meeting, much of the Divine influence resting on the speakers and people. Collections ahead.

Thursday, Nov. 22nd., Herland, Mr. Polkinghorne in the chair. Mr. Coles read the Report, and the meeting was addressed by Messrs. Braund, Bray, Pascoe and Mountjoy. This meeting on the whole was the best for the week. Chapel densely crowded, and the interest manifested deep and practical. Collection, £11 11s. 4d., eight shillings and tenpence in advance of last year's. If all manifested such liberality as our Herland friends the debt on this department of our work would soon be paid off, and the missionary Fund be in a more prosperous state.

Friday, Nov. 23rd, at Breage, Mr. Polkinghorne in the chair. The meeting was addressed by Messrs, Braund, Barber (Wesleyan), and Bray. This meeting, as far as the speeches were concerned, was quite up to the mark. The friends say it was the best missionary meeting ever held in the chapel. Collection £1 6s. in advance of last year's.

The brethren, Braund, Bray, Pascoe, and Mountjoy, did us good service, and the friends would like to have the same men again next year.

A revival is in progress at Highlanes; about 20 persons have professed to find peace with God through Jesus Christ. We are looking for a similar work at other places in the circuit. The Lord help us. Amen. J. COLES.

MIDHURST.

About 18 months ago the Bible Christian Society, having laboured successfully in the neighbourhood, entered the nice little town of Midhurst, where, it is hoped, by the blessing of God, the rapidly-increasing number of attentive hearers is a prelude to abundant success. On Monday last a very interesting service was held at the Eagle room. An excellent tea was provided, of which nearly 100 partook. After the tea a public meeting was convened, under the able presidency of the esteemed G. R. Warren, Esq., of Bramshott, who was supported by Messrs. J. Eyres, of Midhurst, W. Lee, pastor of the circuit, J. Louch, of Bramshott, R. Gould, Esq., of Petworth, and Messrs. B. Nott, Butcher, and Gumbrell. The speeches were humorous, comprehensive, powerful, attended with a gracious influence, and listened to by a crowded audience, who expressed their great satisfaction by frequent bursts of applause. The collection, with the proceeds of the tea, amounted to £4 7s. 8d. After votes of thanks to the Chairman, the ministerial brethren, and the ladies, the meeting was brought to a close in the usual way.

[The above from the *West Sussex Gazette* is specially interesting to me, as it confirms the theory I have mentioned, not silently, that "centres of influence" should not be passed by for a scattered, migratory population, and it also confirms the truth spoken by the justly "esteemed G. R. Warren, Esq.," who, when I first told him that the "Eagle Room" was available for preaching, exclaimed, "QUITE A PROVIDENCE!" *Was he not inspired?* Let the dying out of unexpected prejudices, and opposition,—the "crowded audience,"—the oneness of feeling manifested in "frequent bursts of applause," "the *rapidly-increasing number* of attentive hearers," and, above all, the conversion of a few souls, say. But I believe we have been in the "Eagle Room" long enough. A chapel is needed; and the friends at Midhurst have been exerting themselves in that direction. I hope it will not be long ere the Missionary Committee will be enabled to come to their help in the erection of a chapel, that a new era will commence in the history of Nonconformity at Midhurst, and that *our* cause there shall, by God's blessing, become a great power for good against the withering influences of High-Churchism, Antinomianism and "fiery bigotry" which prevail. Heaven speed the right! J. MARTIN.]

Obituary.

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1. DIED at Orange, Ohio, U.S., April 7th, 1866, ANN SPEAR, aged fifty-five years. She was born in the parish of Shebbear, Devon, England. From a youth she was of a pious turn, joined our society in the year 1829, and emigrated with her husband and family to Ohio in the year 1845. She was among those who petitioned the English Conference to send them a minister of the people who

had been instrumental in leading them to God. She struggled with the few in the erection of the Warrensville chapel. For some years past, having but a few male members in that society, the Sabbath School and other labours have been carried on pretty much by the sisters, led by Sr. Spear. She was attacked by the pleurisy fever, which, followed by other diseases, terminated in death. She was often visited during her illness, and spoke clearly of her acceptance with God and willingness to go to be with Christ. Her earthly remains rest in Orange graveyard. The funeral scene was affecting and solemn.

JNO. PINCH.

2. DIED at Sheerness, on Sunday, November 18th, 1866, SAMUEL WICKHAM, aged 79, esteemed and beloved.

S. B.

Poetry.

FORGIVENESS.

"When wounded sore, the stricken heart
Lies bleeding and unbound,
One only Hand—a pierced Hand,
Can salve the sinner's wound.

"When sorrow swells the laden breast,
And tears of anguish flow,
One only Heart—a broken Heart,
Can feel a sinner's woe.

"When penitence has wept in vain,
Over some foul sinful spot,
One only stream—a stream of blood,
Can wash away the blot.

"'Tis Jesus' blood that washes white,
His Hand that brings relief;
His Heart that's touch'd with all our joys,
And feeleth for our grief.

"Lift up Thy bleeding Hand, O Lord,
Unseal that cleansing tide,
We have no shelter from our sin
But in Thy wounded side."

Selected by W. HEWETT.

Missionary Chronicle.

JANUARY, 1867.

A MISSIONARY SKETCH.

DEAR BR.,—In compliance with the wishes of numerous friends, we write this brief account of our voyage. We have not penned more, because so many journals have appeared of late in the pages of the Magazine that it would be in substance a mere reprint. We aim only to supply the simplest outline of our journey.

Leaving home and much loved friends we felt keenly. On arriving at Plymouth, the place of embarkation, we found such provision made for our comfort that we soon began to forget our sorrow.

We cannot speak too highly of Mr. J. P. Bourne's courtesy and kindness, who rendered us every assistance possible until we and our luggage were safe on board. We sailed on the evening of July 20th. The weather was very calm until the following Sunday, when a fair wind sprung up. By permission of the captain we were allowed to hold Divine service in the saloon on that and every subsequent Sabbath. I preached on successive Sabbaths, on the *nature, plan, attainableness,* and *fulness* of salvation through faith in the precious blood of Jesus. The master, crew, and passengers, attended very regularly and devoutly to the services. The hundreds of tracts we distributed were received also with grateful pleasure, and attentively read by most; and we have reason to think we were esteemed and trusted by all on board. We heard but little swearing, saw no drunkenness, and witnessed comparatively little to condemn. After being on board one week, a very smart breeze arose; soon the war began between the stomach and the mouth, and the poor victim of seasickness, distorted, groaning, prostrated, had but little of the feeling of Paul when he said, *Rejoice evermore,* and was even led to question whether Paul was at sea in a storm when he said in everything give thanks. I and my other self were among the first victims. After a day or two our strength returned, and then what a sight we witnessed! One was moving about the deck with a drawn face, another with a languid step, and another again with a heavy groan. In a few days the wind slept again, and all was calm. On the following week there was a very smart wind, and, oh! what terror spread among the passengers; the most godless were first alarmed. One or two ladies came rushing into our cabin, crying out, Mr. W——, do pray for us! pray or we shall sink! Prayer was offered, and in mercy answered. The next morning we witnessed the awful sight of a wrecked vessel drifting on the breakers; the storm appears to have swept with violence near us, but it was only allowed to come so far. We fervently yearned that this might lead us all to more absolute consecration to God's work. From that time we had a singularly pleasant voyage, and we thoroughly enjoyed it. We arrived at Quebec on the 20th of August; the next morning we went on shore and saw the famed city, *unfashioned, filthy, Roman Catholic.* We did not wonder that the seat of government was removed to Ottawa. We soon left for the Railway Station, a dirty rotten building, with the most abrupt lot of officials I ever saw, most of them speaking broken French. I thought if this is a specimen of the Grand Trunk Railway stations and its officials it richly deserves a storm of indignation. After travelling all night we reached Montreal about 7 a.m.; that city is beautiful, but Roman Catholic-cursed. After breakfast we were off again for the far west, soon a pleasing change occurred. On entering *Canada West, the land of Protestantism,* and leaving *Canada East, the land of Popery,* everything appeared beautiful, attractive, fertile and prosperous. At eight we reached the pleasant and privileged Town of Cobourg. Mr. Barker, who was at the station, gave us a cordial welcome and hospitable entertainment. We left Cobourg the following Friday morning, and reached Clinton after ten hours' ride, and were soon in the kind house of Mr. and Mrs. Shiply. We can say but little of the cause or country yet; but the country is certainly a splendid one, and must in a few years become yet more rich and prosperous. We would that many of England's honest poor were here; they would find plenty if not actual wealth. The friends have given us a hearty welcome, yea more, *an affectionate greeting;* and we hope it may please God to make us eminently useful in this new sphere of holy toil, and that we may be both Denominational and Christian to the praise of Him who hath called us from darkness to light. We sincerely thank our many friends for their kind prayers on our behalf, and Mr. Gilbert and Mr. Bourne for their considerate arrangements for our comfort.

I am, yours, very truly,

G. WEBBER.

DEPARTURE OF A MISSIONARY.

Brother WILLIAM HEYSETT left Liverpool in the *Moravian* for Portland, on Thursday, November 29th, 1866.

BIBLE CHRISTIAN

MAGAZINE.

THE CHRISTIAN SCHEME.

NO. II. THE EXISTENCE OF GOD.

By Thomas Piper.

The doctrine of the Divine Existence is the foundation of all religion. Without it there cannot be any kind of religion. Whether natural or revealed, whether true or false, religion, with all its consolations, promises, joys, and anticipations, must all end, the moment we cease to believe in the existence of God. Religion is reverence of God—it is worship and service rendered to God; and it would be absurd in the extreme to speak of the denier of God's existence, as having religion in any possible form. And this being the foundation of all our faith and hope, as Christians, it becomes us carefully to examine the evidence of the existence of the Being whom we worship and serve, that our faith may be strong, our hope firm, and that we may be prepared to answer those who dispute with us the reasonableness of our devotion and faith.

For the evidence of the Divine existence we must look elsewhere than in the Bible. The Bible professes to be a revelation from God, and it will easily be seen, that we must be convinced that God *is* before we can be satisfied that a revelation has come from Him. The deniers of God's existence always deny the truth of the Bible likewise; and—

> "Since the Atheist does this Book disown,
> He must have other proof, or he has none."

It is also observable that the sacred writers never attempt to prove that there is a God. This they always take for granted, and they write as if it were a thing so evident that the idea of any reasonable being doubting it, never entered their minds. And when in time

they found that there were some who denied the Divine existence, they still refused to enter into any proof, but made these atheists the subjects of derision and contempt, exclaiming, "The *fool* hath said in his heart, There is no God!"

But these fools have increased since the Psalmist wrote this sentence; and there are other books besides the Bible, and these the atheist as well as the theist must acknowledge to be genuine. These contain a variety of arguments for the Divine existence, and from the evidence which they afford we shall endeavour to prove—

That there is a Supreme Being, who is the Ruler of the Universe, and to whom man is accountable.

This proposition we shall seek to establish by endeavouring to prove several others.

I.—IT IS HIGHLY PROBABLE THAT THERE IS A SUPREME BEING TO WHOM MAN IS ACCOUNTABLE.

This will appear if we consult the general opinion of mankind. In all ages and nations mankind have acknowledged the existence of a Supreme Being. It may have been under various forms, but the history of all peoples attests their belief in the existence of God. The Egyptians acknowledged and worshipped Him in beasts; the Persians, in the sun; the Greeks, in numerous idols; the Romans, in Jupiter; the Gauls and Britons, in their idol Thor; the Chinese, in Shangti; the Japanese, in Amida; the Hindoos, in Brahma and Vishnu; the American Indians, in the "Great Spirit"—no matter: they all agree in this one thing—That there is a Supreme Being to whom they are accountable. The only exceptions to this rule, that we know of, are some few Africans, and the aborigines of Australia. These are said to have no idea of the existence of a Supreme Being. But, this may be disputed. We are not at all sure that every means has been used to ascertain what notions these tribes may have of a Supreme Being; and it may yet be discovered that they form no exception to the general rule. But, even admitting that they are exceptions, what does this prove? Absolutely nothing. They are so degraded in the scale of intelligence as to have no idea of morality—so brutalized as to have no notion of anything beyond the lowest sensuality—so far removed from civilization that "I dare not shock my readers with the description of the customs and manners of these barbarians, who are in every respect scarce one degree above brutes, having no language among them but a confused gabble, which is neither well understood by themselves nor others;"* and it would be a miracle indeed if they had retained any notion of a Supreme Intelligence. These supposed exceptions therefore, detract nothing from the assertion that men have gen-

* Spectator, No. 389.

erally believed in the existence of a Supreme Being to whom they are accountable.

Whence, then, this general agreement? How is it that mankind throughout the world have thus with one consent acknowledged the existence of a Supreme Being? The conviction which has resulted in this general acknowledgment, must be accounted for, we think, on one of the following hypotheses. Either (1) the idea of the existence of God is innate and co-existent with the mind itself; or—(2) this is a truth so obvious that it is discovered by the first exertion of reason in persons of the most ordinary capacities; or—(3) it has been the subject of a tradition which has spread throughout the world. Whichsoever of these hypotheses be accepted it will show the high probability of the Divine existence. If the first be accepted, then in his normal state man must necessarily believe in the existence of God, and violence must be done to the mind before it can be brought to disbelieve in the Divine existence. If the second be accepted, then the most palpable evidence must be reasoned away before man can cease to believe that God *is*. And if the third be accepted, then it must be remembered that the tradition is of very ancient date, inasmuch as history cannot point us to a time when it did not exist. And it must be granted that it originated before the race existed in its present state. To suppose that it originated since mankind became so scattered and varied in habit and language would be to suppose one of these two things—either that it originated in as many parts of the world as there are nationalities and varieties of men who believe in the Divine existence—which would involve a miracle, or something equally marvellous;—or having originated in one nation, it spread throughout the world, before language was mutually understood, or commerce and intercommunication began to be practised—which is absurd. The only rational way of accounting for such a tradition is by supposing a federal head, who told his children what he had heard and seen of his great Creator, and that they, wherever they went, remembered and delivered down through all ages, the tradition which they had received from the first man. Thus whichsoever hypothesis be accepted, this general testimony of mankind makes it highly probable that "there is a God that judgeth in the earth."

And if we turn from history to the intuitions of the human soul, the same high probability presents itself. Men *feel* that there is a God. "Belief in God is anterior to logic. It precedes all reasoning. It is not a thing worked into the soul by argument; it is inbred; it is one of the primitive, universal, and deepest faiths of humanity."* "There are two moral sentiments of which

* *Homilist*, Vol. ii.

we are conscious, which, on account of their ever-acting forces, coeval with human history, we are bound to class with all that is *instinctive* in our spiritual nature—the sentiment of *moral subjection*, and the sentiment of *felt dependence*. The former is that element which is popularly denominated CONSCIENCE—an original attribute of our nature, which has to do with the *rightness* or *wrongness* of actions—which is ever inquiring into the *ought* or *ought not*. It is a reality too profoundly and widely *felt* for many to deny, or even to question. All philosophers worthy of the name believe in it; however they vary in their definitions and designations, they are agreed as to the fact of its being, and the general circle of its action. It speaks in all languages; all dialects, barbarous and civilized, have terms which it has coined to express itself. In the darkest districts of heathendom the missionary discovers that the laws of nature had not been more regularly at work than this 'accusing or excusing' power. It has everywhere antedated doomsday, and prefigured the processes and issues of the retributive future. Even the sceptic has turned pale at its flash, and trembled at its peal."* And all have yielded more or less to its dictates; thus acknowledging their belief in a supreme Being to whom they are subject, whose *dictum* is their law, to whose tribunal they are amenable, and whose decisions must determine their fate. "The other sentiment which I have mentioned as connected with our *moral intuition* is that of *felt dependence*. This is everywhere. At the foundation of the proudest heart there lies a humiliating consciousness of dependence. It is felt in the first dawn of reason, and deepens with the lapse of years. The most stolid ignorance cannot obliterate it, nor can the proudest philosophy argue it away; not all the supports that human sympathy could suggest, or worldly wealth supply can remove it. The prince, amidst the most plausible flatteries of courtiers, feels it, as well as the beggar in the dark and chilly scenes of indigence and want. Put what earthly prop you may under man, and it will still throb in his soul. It gives an air of solemnity and mystery to every man's life; it involves every other moral sentiment within us; it is the sphere in which *conscience* plays her part; it is the ultimate fact in our spiritual constitution; it is the fountain-head of all religions. It has reared temples for the world, transformed men into priests, and wood and stone into gods."† It has made men, even in spite of themselves, declare, both in word and deed, their belief in the existence of a Supreme Being, upon whom they are dependent for every good. And is it possible for us to recognise in man this consciousness of moral subjection and constant dependence—a consciousness

* *Homilist*, Vol. ii. † Ibid.

which he cannot rid himself of by any possibility—and yet believe that there is no Supreme Being to whom he is subject, and upon whom he is dependent? The thing defies our utmost credulity. At least this universal consciousness of subjection and dependence makes it highly probable that there is a Supreme Being upon whom man depends for every good, and to whom he is accountable for every action.

II.—THERE MUST BE A GREAT FIRST CAUSE.

We are conscious that we exist, and that other beings exist also. Our senses make us certain that we are in a world in which are mountains and valleys, lakes and seas, fields and forests, animals and plants;—that it is surrounded by an atmosphere in which we live and which is traversed by "birds of varied plume;" —that beyond us are sun, moon, and stars. The question involuntarily started in our minds is, How came these into being? That they have not always existed in their present form we assuredly conclude, because we are conscious that we have not always existed in our present state, and because we see that all things about us are constantly undergoing change. That they must have an efficient cause we are satisfied, and this makes us the more anxious to know what is this cause of the world's existence, with all it contains—of the suns and systems we see inhabiting space.

That these did not come into existence of *themselves* we are certain. No being can cause itself to exist. Such a supposition involves a contradiction—it supposes the possession of creative power prior to its own existence—*to be* and *not to be* at the same time. Their existence must be caused by a power existing anterior to themselves.

Nor can they exist by *chance*. Nothing is more certain than the connexion between cause and effect. To deny this connexion is to destroy all ground for reasoning, all data for making calculations, and all feeling of security. If there be no necessary connexion between cause and effect, the husbandman may cease to plant, and yet expect trees laden with fruit; the sower may withhold his seed, and yet hope for a plentiful harvest; the artist may cease to mix his colours and draw his lines, and yet hope for a beautiful picture; and the mechanician may throw the parts of his machine together in a heap, and yet expect the results to be the same as if he constructed a perfect machine. Such ideas defy belief. We cannot but believe that every effect must have an efficient cause. "Our general impression of causation is not the result of experience, but an original and intuitive principle of belief; that is, our absolute conviction, that every event must have an adequate cause. This is, in fact, that *great and fundamental* truth, by which, from the pro-

perties of a known effect, we infer the powers and qualities of an unknown cause."* But if we attribute effect to chance we deny entirely such a cause. Chance is a nonentity—a name to represent nothing. So that to say that effects are caused by chance is the same as saying they are caused by nothing. But if things do exist by chance, is it not remarkable that there is so much order and regularity as we observe amongst them? If left to chance to arrange and organise, is it not strange that we always see one form in man, another in horses, another in fishes, another in birds, and another in trees? Let us take a case and see what would become of this regularity if all were left to chance. It has been noticed that the twenty-four letters of which our alphabet is composed, small as the number is, are proved arithmetically to be capable of more than *six hundred thousand millions of billions* of different horizontal arrangements. Were they thrown into the air, and to fall in any supposed order, the chances against their falling a second time in the same order, would be at least as great a number as that specified, and just as many chances would exist against their falling in *any* given position. Now apply this to the case before us. "In the human frame there are probably more than a million of parts, greater or smaller, all of which we behold united in a perfect and most regular system. The relative horizontal positions, only, of which they are capable, must be expressed by more than a million of arithmetical figures, their vertical and oblique positions must be expressed by many millions more; and all these combined must be expressed by the multiplication of these immense sums with each other. The chances therefore against such a union of the parts of the human body as actually exists, even after we suppose the several parts actually formed, would be such as would be expressed by this aggregate of figures."† Is it to be supposed possible, that with so many chances against it, the human frame should always take the same form? If left to chance, should we not rather expect all sorts of absurdities? Should we not then have quite as much reason to expect to see a man in the form of an ass—trees growing with their roots in the air and their blossom and fruit underground—fishes flying towards the clouds, and birds living in the "briny deep," as the reverse? But this theory of chance belies all our experience. Was it ever known that a beautiful picture, a splendid mansion, a magnificent temple, or a curiously constructed machine, came into being by chance? And if not, who can be credulous enough to believe that the beautiful landscape, the awful mountains, the wide-spreading

* Dr. Abercrombie on the Intellectual Powers. † Dr Dwight.

seas, the magnificent heavens, the "fearfully and wonderfully" made man and beasts, had no other cause than chance? Before becoming so credulous we must blot out consciousness, dethrone reason, and forget experience—for all these assure us that the universe as it exists cannot be the work of chance.

Nor can the order of the universe be the result of the *Operations of Matter.* Those who hold this theory, usually believe that matter is eternal, and that by some inherent power brought itself into the various forms which we see. But even supposing that matter is eternal, science shows that it possesses no power by which it could evolve the forms we behold. This the atheist virtually acknowledges by the many absurdities by which he seeks to establish his system. "Epicurus supposed that innumerable solid atoms existed from eternity in infinite space; that they were of different sizes and figures, and were all separated from each other; and that they were *originally quiescent,* or *motionless.* When it was objected that they must then have remained for ever motionless, he invented for them a *conatus ad motum,*—an endeavour, or tendency, towards motion, which he declared to have been inherent in them eternally. When it was objected, that unless they were moved eternally by this *conatus* they could never have moved at all; he avoided this difficulty by determining that *they had moved from eternity in parallel directions.* It was objected again, that with this motion they would never have approached nearer to each other. To escape this difficulty he gave them a motion, in a small degree oblique. The cause of their motion he declared to be *their weight,* and their direction *downwards;* not knowing that there is no weight where there is no attracting body; and that every direction toward the centre of the earth is downward."* Matter is essentially inert. Science shows that it possesses no life, nor power of any kind. Chemists have analysed it, and they assure us that they can discover no quality in matter that can enable it to act in any possible way. It is true that particles are held together by the attraction of cohesion, and that worlds are held in their orbits by the attraction of gravitation. But what are cohesion and gravitation? This question science cannot answer, but it assures us that they are not qualities of matter. Matter is therefore absolutely powerless. But were we to grant that these are qualities of matter, and that by these it was enabled to act, what would be the result if left to themselves to mould and move matter? Could cohesion organize the human frame? or gravitation arrange the planetary system? On the contrary, we know that these could not exist were there in existence no other power than cohesion and gravitation. Suppose the planets placed in order at

* *Dr. Dwight.*

any distance, within the sun's attraction, the only direction in which they could possibly move, would be in a direct line towards the sun; and thus planet after planet would be thrown upon the sun, and instead of gravitation resulting in universal arrangement and harmony, there would be universal disorder and destruction. Thus the operations of matter, instead of accounting for the present forms and arrangements that we behold, would, if left uncontrolled, reduce the universe to chaos, and deprive it of every vestige of beauty and order.

Nor can the notion of *Eternal succession* be admitted. This is the general and last resort of those who deny the existence of a Great First Cause. "There was," say they, "no first man, or beast, or bird, or fish, or tree, or plant—the various races have been from eternity, and each individual has an infinite series of ancestors." Such an assertion is much more easily made than proved. On the contrary, we assert that an actual *infinite series* is an impossibility. The idea of succession supposes a beginning—a first whom all the others succeed. Every series is made up of individuals, and multiply these as much as you please, they must necessarily be numerable. The power of adding to any given number, *ad infinitum*, we do not dispute. The series of numbers 1, 2, 3, &c., by which we count, is an obvious example of this. "The law of this series is that each term is formed by the addition of 1, to the preceding; and *this* series is infinite, because each addition produces a term of definite amount, to which 1 can be added. To suppose the series completed, is to suppose that successive additions of 1 have been made, till another addition has become impossible; for if another addition is possible the series is not complete. The first term in the series is a definite number 1. Every addition increases it by a definite amount. Every term therefore brought into actual existence under this law of definite increase must be definite, and there must be beyond it other terms having only an ideal existence. *Every actual number must be finite.* There can be no actual infinite number; and therefore, no infinite number of actual men, whether contemporaneous or successive."* To talk of an infinite number is absurd, because it can be no real number at all. Every number, from its very nature, must point out just so many in distinction from more or fewer, and must therefore be finite. "An infinite number is a contradiction of terms. The thing is very obvious.....What is of infinity cannot be made greater in that respect. And were any one absolutely determinite number infinite, we could make an infinite number greater, if we could conceive a unit added to it, as is most

* Bibliotheca Sacra.

certain we could."* In truth, the absurdities involved in the theory of eternal succession, are well nigh endless. It assumes concerning each and every individual in this eternal succession, that there was a time when it had not come into existence; and if this be true of every one of them, it must be true of all of them. It assumes that the earth has performed an infinite number of revolutions around the sun; but if this be true, then the revolutions of Mercury must multiply that infinite number four times, the revolutions of the moon 13 times, and the revolutions of the earth upon its axis 365 times. It assumes that an infinite number of men have lived upon the earth; but if so, it follows that the number of their hands must be double, the number of their fingers ten times, and the number of their hairs many thousand times, as many as that *infinite number* of men who have lived in that eternal succession. Such are the absurdities and contradictions involved in the theory of an infinite series—absurdities and contradictions which defy our faith, or, if believed, demand a credence that must prove the believer to be a fool.

Thus we arrive at the point from which we set out:—Things do exist—they have not always existed in their present form—they do not exist of themselves—they are not the works of chance—they are not the result of the operations of matter—they have not existed in an eternal succession—they must have had an efficient cause,—therefore, *There must be a Great First Cause.*

III.—THIS GREAT FIRST CAUSE MUST BE INTELLIGENT.

Intelligence exists. There is no dispute about this. The only question is—how does it exist? No one will assert that unorganised matter possesses intelligence; such an assertion would suppose that the mountain, the sea, a stone, a clod, a drop of water, a cloud of vapour, a mass of atoms, possessed the power of thought; which is too absurd to be supposed to form part of any man's creed. But there have been those who have laboured hard to prove, "that what we call *mind*, or the principle of perception and thought, is not a substance distinct from the body; but the result of corporeal organisation."† But if unorganised matter does not possess mind, how can organised matter possess it? Matter when organised can possess only those qualities which the aggregate of its constituents possessed previously. If organised matter be intelligent it must be because some one or more of its constituents previously possessed the "principle of perception and thought," and by contact with the others in the organising process infused this principle into the whole, and thus made the organised matter intelligent. Of which of the constituents

* W. H. Gillespie.

† Dr. Priestley in his Disquisitions Relating to Matter and Spirit.

could we predicate this?—of chalk, or lime, or iron, or hydrogen, or nitrogen, or oxygen, or any other? We know that none of them possess intelligence. And if not, they cannot possess it when organised, for they remain essentially the same, organised or unorganised. However highly refined, or however exquisitely organised, matter remains essentially the same as when it builds the mountain, fills the seas, or composes the planet; no change whatever takes place in its essential elements as is abundantly evident from chemical analysis. And if unorganised matter does not possess intelligence, and if organisation does not change the essential nature of matter, then mind or intelligence cannot be the "result of corporeal organisation." That matter cannot *produce* mind is evident. If it could of itself produce anything, it would most assuredly be matter and not mind. "Like produces like," all the world over. Everywhere a beast produces a beast, not a bird; a bird produces a bird, not a fish; a fish produces a fish, not a plant; a tree produces a tree, not an animal. Thus it is throughout nature. But to suppose that matter produced mind, is to suppose every natural law, in this case, disregarded, and matter producing that which is not only different from itself, but immeasurably superior to itself; and such an absurdity would be far greater than to suppose that philosophers grow on mulberry trees! John Locke's argument on this point is conclusive. "It is," he says, "as *impossible to conceive* that ever bare incogitative matter should produce a thinking intelligent being as that nothing should of itself produce matter. Let us suppose any parcel of matter eternal, great or small, we shall find it, in itself, able to produce nothing. For example; let us suppose the matter of the next pebble we meet with, eternal, closely united, and the parts firmly at rest together; if there were no other being in the world, must it not eternally remain so, a dead, inactive lump? *Is it possible to conceive* it can add motion to itself, being purely matter, or produce anything? Matter then by its own strength, cannot produce in itself so much as motion: the motion it has must be from eternity, or else be produced, and added to matter, by some other being more powerful than matter; matter, as is evident, having not power to produce motion in itself. But let us suppose motion eternal too, and yet matter, incogitative matter and motion, whatever changes it might produce of figure or bulk, could never produce thought: knowledge will still be as far beyond the power of motion and matter to produce, as matter is beyond the power of nothing, or nonentity to produce. And I appeal to everyone's own thoughts, whether he cannot as easily conceive matter produced by nothing, as thought to be produced by pure matter, when before there was no such thing as thought, or an intelligent being existing? Divide matter into as minute parts as you will

(which we are apt to imagine a sort of spiritualising, or making a thinking thing of it), vary the figure and motion of it as much as you please; a globe, cube, cone, prism, cylinder, &c., whose diameters are but 1,000,000th part of a gry,* will operate no otherwise upon other bodies of proportionable bulk, than those of an inch, or foot diameter; and you may as rationally expect to produce sense, thought, and knowledge, by putting together, in a certain figure and motion, gross particles of matter, as by those that are the very minutest, that do any where exist. They knock, impel, and resist one another, just as the greater do, and that is all they can do. So that, if we will suppose nothing first, or eternal, matter can never begin to be; if we suppose bare matter, without motion, eternal, motion can never begin to be; if we suppose only matter and motion first, or eternal, thought can never begin to be."† But since intelligence does exist, and as it is not possessed by matter, nor could be produced by matter, it must have had an intelligent cause.

Besides the traces of intelligence are everywhere apparent; whether we look at the motions of the heavenly bodies, or at the construction of things in this world. Amongst the heavenly bodies there is the utmost regularity and order. The same orbits are traversed, and with the same rapidity, as age after age passes away. This could not be without intelligence. Suppose their motions to have been originated by some unintelligent cause; the same power that first caused motion must have continued to be exerted, and to the same degree, always: for where there is no intelligence there is no regulating principle. What then must have been the result? The same impulse, that was sufficient to cause motion, being constantly imparted, must have increased the motion of these bodies, to such a degree, that long ere this the whole fabric of the universe must have been shattered to pieces. But no such thing has taken place; everywhere there is the utmost regularity; therefore the motions of the heavenly bodies must have an intelligent regulating cause. In everything about us, too, there is the most beautiful adaptation. The eye and light, the ear and sound, the stomach and food, the lungs and air, are perfectly adapted to each other. Man's foot is constructed for walking, the bird's wing for flying, the tree's root for fastening in the ground. The flowers yield a rich fragrance, the landscapes show their beauty, the mountains present their grandeur,

* "A gry is one-tenth of a line, a line one-tenth of an inch, an inch one-tenth of a philosophical foot, a philosophical foot one-third of a pendulum, whose diadroms in the latitude of 45 degrees, are each equal to one second of time, or one-sixtieth of a minute."

† Essay concerning Human Understanding

and man is so constituted as to enjoy the fragrance, beauty, and sublimity. If anywhere we saw an exquisite piece of mechanism, designed to accomplish certain purposes, we should not hesitate for a moment to pronounce it the contrivance of some intelligent being. Now, in number, variety, complexity, subtlety, and curiosity of mechanism, the contrivances of nature far surpass those of art. Everything in nature affords evidence of design—everything is beautifully suited to its purpose. Take but one example—*the eye*—and that only in some of its particulars. It is well known that the laws by which the transmission and refraction of the rays of light are regulated, require, that the rays in passing from water into the eye, should be refracted by a more convex surface, than when it passes from the air into the eye. Accordingly we find that the eye of the fish, in that part of it called "the crystalline lens," is much rounder than the eye of terrestrial animals. To answer all its purposes, it was required that the eye should be adapted to different degrees of light, and to the different degrees of distance at which objects are viewed. How are these provided for? The first is provided for by the aperture, through which the light is admitted to the eye, being so formed as to contract, or dilate itself, thus admitting less or more light as may be required. This is an extremely artifical contrivance. "Let an artist try to execute the same! He will find that his threads and strings must be disposed with great consideration and contrivance to make a circle, which shall continually change its diameter, yet preserve its form."* To provide for the second—that is, to suit the same organ to the perception of objects that lie near the eye, and those which are at a considerable distance—the eye is so constructed as to undergo changes corresponding to the exigencies of the case, similar to those undergone by the telescope, or opera glass, when the lenses are adjusted to the distances by means of the hand or screw. "It is found, that by the action of certain muscles, called the 'straight muscles,'..... that whenever the eye is directed to a near object, three changes are produced in it at the same time, all severally contributing to the adjustment required. The cornea or outermost coat of the eye is rendered more round and prominent; the crystalline lens underneath is pushed forward; and the axis of vision, as the depth of the eye is called, is elongated. These changes in the eye vary its power over the rays of light in such a manner and degree as to produce exactly the effect which is wanted—namely the formation of an image upon the retina—whether the rays come to the eye in a state of divergency, which is the case when the object is near to the eye,

* Howe's Living Temple.

or come parallel to one another, which is the case when the object is placed at a distance. Can anything be more decisive of contrivance than this? The most secret laws of optics must have been known to the author of a structure endowed with such a capacity of change."* And if we only use the same candour with reference to this that we are accustomed to use with reference to things in general, we *must* pronounce the works of nature—of which the eye is a specimen—to be the contrivance of a great Intelligent Cause.

IV.—THIS GREAT, INTELLIGENT FIRST CAUSE MUST BE A PERSON.

By a Person we intend a Being possessing mind—conscious of itself, and realising its own individuality; in opposition to the idea of a "principle," a "law," or "nature;" and as being distinct from the pantheistic notion that "everything is god." That this Intelligent First Cause, who has created all things with such exquisite contrivance, such beautiful adaptation, is a *real existence* cannot be disputed. But a "principle" is nothing unless made operative by intelligence; a "law" is powerless unless acted out by an intelligent being; "nature" is the *result* of the operations of Intelligence. Pantheism, in making everything God, denies a First Cause altogether. This Intelligent First Cause must possess a distinct personality as distinguished from all these terms, which seem intentionally used to admit a First Cause, but to deny a Personal Agent. The First Cause is Intelligent; but where there is intelligence there must be mind; and where there is mind there must be consciousness; and where there is consciousness there must be personality. "That," says Paley, "which can contrive, which can design, must be a person. These capacities constitute personality; for they imply consciousness and thought. They require that which can perceive an end; or purpose; as well as the power of providing means, and directing them to their end. They require a centre in which perceptions unite, and from which volitions flow; which is mind. The acts of a mind prove the existence of a mind; and in whatever a mind resides is a person."†

V.—THIS GREAT, INTELLIGENT, PERSONAL, FIRST CAUSE MUST BE PERFECTLY INDEPENDENT.

There must be an Independent Being in order to the existence of those that are dependent. Dependent beings cannot subsist of themselves. However large the circle, however long the series, or however mutual the dependence, they cannot exist without an independent Being on whom to depend. Dependent beings, without an independent one, would be like a "castle in the air"—a building without aught on which to build; or like the fable of the

* Howe's Living Temple. † Natural Theology.

earth resting upon an elephant, the elephant standing upon a tortoise, while the tortoise stood upon nothing. We are sure that there are dependent beings; because we are conscious of our own dependence, and from what we witness of other beings we conclude that they are dependent likewise. As, then, dependent beings cannot exist without one independent; and as dependent beings do exist, there must exist a Being who is independent of all others. And that the Great First Cause is this perfectly Independent Being is also clear. He is the Author of all the beings that exist. Matter with all its forms and combinations; mind, with all its various powers; all the laws and forces of the universe, came forth from Him as the Great First Cause. But He who was before all others, to whom all others owe their existence, must be perfectly independent of them all.

VI.—THIS GREAT, INTELLIGENT, PERSONAL, FIRST CAUSE, WHO IS PERFECTLY INDEPENDENT, MUST BE THE ABSOLUTE RULER OF THE UNIVERSE.

This must be so, because He is the sole proprietor of all existences. All beings throughout the universe are beholden to Him for their existence. He is the sole cause of all their original elements; of all their combinations, arrangements, and organizations. He must hold the right to do with them as He pleases, for nothing can more clearly establish absolute proprietorship than this. He is the Source of all law. He is the one original, self-existent, intelligent Being, the cause of all other intelligent beings. He was before all law, and all other beings were brought into existence subject to His conditions—that is, His laws. His authority none can dispute; His rule none can prevent, or limit; His power none can equal, because all other authority, and rule, and power, are derived from Him. He is, therefore, the absolute Ruler of the Universe.

VII.—TO THIS GREAT, INTELLIGENT, PERSONAL, FIRST CAUSE, WHO IS PERFECTLY INDEPENDENT, AND THE ABSOLUTE RULER OF THE UNIVERSE, MAN MUST BE ACCOUNTABLE.

This proposition need only be mentioned to be proved. If the foregoing be established, this follows as a necessary consequence. Man is subject to His absolute rule, equally with all other beings in the universe. He is also an intelligent being, capable of understanding the laws of that Being under whose absolute rule he is placed. He has a moral nature corresponding to the laws of his Great Ruler. He is endowed with freedom—we are all conscious of this—and therefore can comply with the conditions under which his Creator has given him his being. These are advantages which involve responsibilities, from which there can be no escape. Man being thus the subject of, and capable of obeying, the Great First *Cause, it is certain* that to this Great Being he must be accountable.

Thus far have our cogitations conducted us in seeking to establish our chief proposition. Let us briefly recapitulate;—

From the general opinion of mankind, and from the intuitions of the human soul, we conclude that it is highly probable that there is a Supreme Being to whom man is accountable:—

From the fact that we and other beings exist—that they cannot have existed always in their present form—that they cannot exist of themselves, nor of chance, nor as the result of the operations of matter, nor in an eternal series, we argue the existence of a Great First Cause:—

From the existence of intelligence, and from the many palpable evidences of design, we infer that this Great First Cause must be intelligent:—

From the impossibility of supposing intelligence without personality, we conclude that this Great First Cause, who is intelligent, is a Person:—

From the necessity of an Independent Being in order to the existence of those that are dependent; and from the fact that all other beings depend upon Him for their existence, we argue that this Great First Cause, who is Intelligent, and a Person, is perfectly Independent:—

From His being the Intelligent, and Independent Cause of all existences, we infer that this Great First Cause, who is Intelligent, a Person, and perfectly Independent, is the Absolute Ruler of the Universe:—

From the fact that man is His subject, and capable of serving Him, we conclude, that, to this Great First Cause, who is Intelligent, a Person, perfectly Independent, and the Absolute Ruler of the Universe, man must be accountable:—

This Supreme Being whose existence general consent and the intuitions of the human soul make highly probable, who is the Great First Cause, Intelligent, a Person, perfectly Independent, the Absolute Ruler of the Universe, and to whom man is accountable, is that Glorious Being whom we call GOD!

"Now unto the King eternal, immortal, invisible, and only wise God, be honour, and glory, for ever and ever. Amen."

REVERENCE IN THE PULPIT.—Children are impartial judges, and their judgment, as in the following case, should be heeded. A girl in a neighbouring city had often heard of the fame of a popular preacher, and she desired her mother to take her to his church. The mother gratified her request, and when the little child was returning home, she looked up and said:

"Mother, I don't like the preaching of Mr. ——."

"And why do you not?"

"Because, *mother, he speaks of God just as if he was* his cousin."

MEMOIR OF SAMUEL WICKHAM.

ALTHOUGH it would require a long lifetime to read all the religious biography extant, additions are being made daily to this department of Christian literature. Every life has its own peculiarities and excites some degree of interest for a time: but the readers of the sketch or biography are generally satisfied with a brief perusal, and the subject is forgotten. Very few names are transmitted to posterity by the memoirs which are written and read from week to week, though they may be highly valued by the passing generation. We do not wonder that it is so, seeing that every year furnishes the records of lives and deaths equally as remarkable and instructive as those which had preceded them: and so the memoir of to-day causes that of yesterday to be forgotten. The few names that outlive a generation are those which, by wonderful productions or mighty deeds, have been carried so high on the monumental pillar that the masses are not tall enough to write their autographs beside them, and so they escape the general defacement. Time only—that destroys the firmest fabric with his breath—can efface those bold characters; and some of them seem even to defy his power. Such men do not belong exclusively to any age, but rule in their own province from one generation to another. An overwhelming majority of life-sketches are as ephemeral as the life recorded, yet they serve a purpose, the importance of which the great day will discover. "The memory of a just man," however lowly his condition, "is blessed."

The life of Samuel Wickham, though not so remarkable as to give it more than temporary interest, is so full of incidents in its early part as to render the perusal of it agreeable; and is such a testimony to the grace of God as must make it acceptable to those who delight in magnifying that grace.

The subject of this memoir was born at Hoo, in the county of Kent, in the year 1787, of poor, but industrious, parents. At an early age he was sent to school, and felt the smart of the rod very often. When he was old enough to be of service at home he was taken from the day-school, and instead was allowed to attend an evening school under the tuition of a gigantic woman, who enjoyed a high reputation for learning amongst the rural inhabitants. On entering this school he could not read well enough to take his place in the class, but was compelled to read alone, which so affected him that he resolved to master his lessons; and in a month stood at the head of the class. He says, "That trifling victory gave me the spirit of confidence and self-reliance which carried me through life." His moral training was quite neglected, and he says; "I grew up wild, headstrong and profligate: being naturally daring I got into frequent scrapes, and got out of them as best I could—sometimes honourably, and not seldom dishonourably."

His parents having removed to Strood, Samuel, who disliked farm-work, was apprenticed to a baker: his master was very unkind and his mistress still worse; the wayward spirit of the youth rebelled, and in three months his apprenticeship abruptly terminated.

His career for the next few years is described in his own words. "I

was now to enter upon a new course of life. Hitherto I had been under the eye of my parents, and though I had had my share of boyish cares and sorrows, I had not known any hardships. To a youth of my spirit, the sea had special attractions, and I resolved to seek my fortune on that unstable element. The short lull which had succeeded the frenzied revolution in France being followed by a fresh outburst, a deadly war was raging between France and England. My inexperienced youth was easily beguiled into joining the Navy, with the flattering prospect of making a fortune, added to what of itself was a strong inducement, love of adventurous enterprise.

"A frigate named 'La Seine,' which had been taken from the French, was fitting out at Chatham, with a view to intercept and capture a fleet of Dutch East Indiamen, bound for Texel in Holland. Expectation was high, for all on board looked forward to the receiving of large sums as prize-money, being confident of capturing some of the richly laden vessels. I was entered as a landsman. Though only sixteen years old I was tall and manly in appearance, and when I told my correct age the Lieutenant said, 'You do not know how old you are; you are twenty,' and entered me as a man instead of as a boy.

"In a few days we dropped down the Medway and shaped our course for Texel, which we soon reached, and cruised off and on until July 21st, 1803. It was a lovely morning, with a very light breeze; just after breakfast we suddenly came upon — not the East India fleet— but the Hake Sands. The enraged captain poured a torrent of abuse upon the heads of the two pilots who were on board; and he threatened to hang them directly for neglect of duty, or treachery. The wind increased and a sea came on. At night our stern post was knocked away; fearing to fall into the enemy's hands, we set fire to the wreck, and, without taking anything more than we wore, went on board of two small vessels that we had compelled to come to our aid. An uncomfortable voyage of three days brought us to Yarmouth Roads. Thus my first castle in the air came to ruin. I had bought wit at a dear market, and repented of my folly.

"We were sent to the guard-ship at the Nore, and thence to Spithead."

The following is his description of the discipline observed on board of the guard-ship. "The ship was an old two-deck hulk. We were turned up at four in the morning: presently a tall, long-armed man, with a piece of rope in his hand, walks towards us; this was the boatswain's mate. He orders all the haymakers, grass-combers, green-horns, &c., to take the holy-stone and clean the decks; away they run to their several berths, and woe betide the poor fellow who happened to be behind; he felt the smart of the officer's brutality. Four hours of scrubbing and cleaning were deemed necessary to give us an appetite for breakfast, which consisted of bread and butter or cheese, or very thin oatmeal gruel. This was soon over and every man returned to his duty, sorely puzzled to know how work could be found to keep him so busily employed for the rest of the day.

"I wasnext drafted to the 'Excellent,' a 74 gun ship, fitting out for three

years' service. We were not allowed to go on shore: no sooner had the pay-boat dropped astern than our ship was tossing the sea on each side of her bow, leaving a foaming wake behind, as we proceeded to our destination. It was a day of haste: we were wanted on the scene of action: there was not a moment to lose: kingdoms and crowns depended upon our bravery and activity.

"The 'Excellent' joined the part of the fleet commanded by Lord Nelson, then cruising off Cadiz. By this time I was getting used to my new profession and rapidly acquiring the knowledge necessary to make me an efficient sailor. We were kept close to our duty, and so every day came and passed without any very extraordinary adventures. Thus the year glided away, and during that time I had learned to make and mend my clothes; not, however, without much difficulty and several ludicrous failures.

"One forenoon a signal was made for the 'Excellent' to proceed to Naples and relieve the 'Renown,' which was there to protect the king. Had this order been delayed a short time we should probably have been in the memorable battle of Trafalgar, for, in two hours after our departure, news came that the French fleet had sailed for the West Indies. Our fleet pursued them and, in the end, defeated them at Trafalgar.

"At Naples we had a year of hunger and ease; and nearly a year after the action of Trafalgar we returned to England. If it had not been my lot to witness the horrors of war, I had seen the cruel treatment of sailors in the British Navy. Once, and only once, I was compelled to witness the sickening sight of a man 'running the gauntlet.' The ship's company were drawn up in two lines along the deck; each man was provided with a small hard cord, or short rope, and as the offender was led very slowly between the lines with his back bared, every man was compelled to strike a smart blow on his quivering flesh with the cord which he held in his hand. Such punishment in a ship with a crew of 500 or 600 was worse than death. Capital crimes, of which desertion was one, were punished by flogging through the fleet. The culprits were fastened to a kind of gallows, prepared in the largest boat of the ship to which they belonged: a procession of boats from other ships being formed, they rowed from ship to ship throughout the fleet, and administered a certain number of lashes beside each ship. The captain standing on the gangway would command the executioner to do his duty on peril of his own back. Very often, the poor fellow would faint from exhaustion before he had received the complement of lashes, and the horrid scene ceased for that day, to be repeated so soon as he should be able to bear it. 150 or 200 lashes was a common punishment, and I have known men sentenced to receive 400 or even 500. Such scenes were not rare; and some men's feelings had become so stultified that they gloated over the spectacle, and took a demoniacal pleasure in carrying out the sentence. Is it any marvel that men were reckless and desperately vicious when they were called to witness such scenes daily? This was the school where for years I learned; the moral state of the scholar is easily inferred.

"Returning to England we dismantled our ship at Chatham, and on

the next day after completing that task, we were taken on board of the 'Glatton' for Plymouth, that we might be drafted to other ships. I was transferred to the 'Windsor Castle,' a first rate man-of-war of that day, carrying 98 guns, and proceeded to join the fleet. The anchor weighed and top-sails set, our brave old captain mustered the crew, and declared his resolve to flog any man who should be found drunk at sea. The reason of this was, that on a St. Patrick's day he came very near losing his vessel through the incapacity of his men, who were under the influence of liquor; he having been attacked by a French frigate. Despite that stern order, so infatuated were the men by drink, that from six to seventeen were punished daily for three weeks (Sunday excepted) for drunkenness.

"In 1807 we were ordered to the Dardanelles. These fortifications were amazingly strong and the strait was considered impassable. While lying near the entrance, before attempting to force the passage, we witnessed a dreadful scene—the burning of the 'Ajax,' 74. The fire, which began in the after cock-pit through the carelessness of a drunken purser's steward, ran with incredible rapidity through the ship, and in five minutes after the accident the flames were roaring and surging up the main hatchway like a volcano. I was standing on the deck of our ship, abreast of the ill-fated 'Ajax,' and saw the men rushing on deck pursued by a thousand fiery tongues. Seeing little chance of escaping by boats, a hundred of the best swimmers sprang over-board and tried to reach a frigate which lay near, but they all perished in the attempt. Out of a crew of 700 only 350 were saved.

"On a beautiful morning in February our ship with ten others formed in close line-of-battle; that is, with the bowsprit of one vessel over the taffrail of the preceding one. As our success greatly depended upon being concealed by the smoke of our guns, we laid them nearly point-blank and kept up an incessant and a tremendous fire from our broadsides and so passed the dreaded Dardanelles with slight damage. The part of the Turkish fleet that lay within the strait was quickly destroyed, and the same day we arrived at Constantinople. The inhabitants mistaking us for their own fleet, which they supposed had returned victorious, sent their boats off with congratulations; what was their surprise to find us English!

"After ten days, spent in negotiation, we hoisted a flag of truce and set sail on our return voyage. The enemy however did not respect the white flag, but fired upon us, and we, in disobedience of our orders, returned the compliment: to *that* we undoubtedly owed our escape; as it was, considerable damage was done. A marble shot, measuring seven feet in circumference and weighing eight hundred-weight, entered our ship's side, knocked three ports into one, killed or wounded twenty-four men, and, lodging in the mainmast, nearly severed it.

"In December, 1808 I joined the 'Conqueror.' It was not long before I heard of several men being on board who, by their consistent lives and devotional spirit, drew the scorn and gibes of their shipmates upon them. The second Lieutenant was their leader, and he had been the chief instru-

ment in drawing this band of praying men together. At first he had asked permission to read prayers on Sunday, there being no Chaplain on board at the time; then he read a published sermon for some time; and finally preached to the crew. A singing class was next formed, which met in the gun-room: at those meetings the Lieutenant talked with each one about his soul, and several being convinced of their sins, sought mercy through Christ. The few converted men formed themselves into a class, and amidst the vice and opposition of their fellow sailors they held on their way rejoicing.

"On the 8th of June, 1809, I woke with throbbing temples and a heavy heart, for I had been intoxicated the night before. I lay for a while seriously reflecting on my former course of life. Until now I had never thought about my soul, and hardly knew that I had one. I saw that by indulging in strong drink I was wasting my money, exposing myself to punishment and danger, destroying my health and ruining my soul. From that hour I began to seek the Lord. I desired to be associated with the people of God, but shame and fear held me back from openly joining the band of religious men just referred to. They embraced every opportunity to converse about divine things, and often, when a few would be spending part of their night-watch thus, I have concealed myself behind a gun and listened to their pious conversation; by this means I gained a knowledge of the plan of salvation, and found peace through believing. They soon discovered my feelings and cordially welcomed me to their fellowship. Those were happy days! It was heaven upon the sea! From the hour that I was convinced of the injurious effects of strong drink I became a rigid teetotaler, although total abstinence principles were not then advocated.

"The Lieutenant who was our leader had, with the assistance of Dr. Hawker, of Plymouth, collected a choice library for the seamen's use. Many works of the Puritans and modern divines were in the library; and so I had the privilege of reading some of the best Theological and Devotional books in the language, and was much profited thereby.

"I now enjoyed great peace of mind and constant communion with God. Our number had increased to nearly thirty; but our leader was called to the ministry, gave up his commission, and we were left as sheep without a shepherd. The vacancy was filled in some measure by a devoted man of our company named Bowen. During this happy period of my history I was carried beyond the things which are seen, to those which are not seen. In the dark stormy night-watches I enjoyed God's presence, and when I have been at the mast-head, with shots whistling past and shells bursting around me, I have felt as composed as I do now by my fireside. I knew that a shot could not reach me without my heavenly Father's permission; and, if it was his will, I was prepared for the great change.

"While lying at the island of Minorca I was induced to take a glass of wine; that was a step in the downward course which almost ruined me for ever—a career of which I cannot now think without shuddering.

"I was next drafted to the 'Chatham,' 74, in 1812. Our band of pious men was scattered, and I had now no religious communion; which added

to the temptations of a fortnight's furlough left me devoid of a sense of God's favour. Indeed, so far had I fallen from grace, that I very quickly deserted my ship, and was grown so desperate that I joined a privateer at Portsmouth, and entered into the privateering project with my whole heart. In six weeks after we had put to sea I was impressed into the navy again; so that by deserting the service, I lost a year's pay, prize money, and the credit of ten years' servitude. When questioned as to who and what I was, I assumed the character of a landsman, and said I had been to sea six weeks; as a landsman I was entered in the books of the brig 'Dispatch.' For a few hours I acted in my assumed character, but on the second day a storm came on, and when the order was given to take in sail I ran to the weather yard-arm and passed the earing very skilfully. The Lieutenant called the Captain's attention to the '*farmer.*' 'Ay, ay,' said the jolly old sailor, 'I wish I had a hundred such farmers!' In a few weeks I was rated captain of the top, and ever after found a friend in the Captain of the 'Dispatch.'

"In the middle of 1813 we sailed to America, and joined the blockading squadron off New London. We were sent to engage a small battery, some distance from New London; we opened fire at half-past five in the morning, and kept it up steadily until eleven o'clock, when half the ship's company being killed or wounded, we cut the cable and put to sea. I fired my gun eighty-five times, and once during the action I was covered with feathers from the beds which were struck by a shot close to my head; yet I came out of it without a scar.

"The year following we came to England with the idea that our hardships were at an end, peace having been proclaimed. Great was our surprise on entering the channel, to find that Napoleon Buonaparte had returned from Elba, and that war was raging with re-kindled fury. We continued on service in connection with the channel fleet till after the battle of Waterloo, and peace being proclaimed we expected to be paid off; but weeks passed away and we were still actively employed. In October we were ordered to Weymouth to take in provisions, without the slightest intimation of our destination. We had grave suspicions that we were to be sent on a long station to the West Indies; and that idea having been fixed in our minds, we resolved to rebel rather than weigh anchor. The hour for departure came: the word of command was passed, but not a hand stirred; then myself and three others were summoned before the officers and asked whether we would weigh anchor. We boldly replied in the negative, and were instantly made prisoners. Ten or twelve days after a court-martial was held, and, being found guilty, the sentence of death was passed upon us, with a recommendation to the King's mercy. A fortnight passed away in solitude, and then came the appointed day of execution. Everything was got ready to carry out the sentence. We were marched to the quarter-deck, and received a very long and abusive reprimand from the Admiral, who informed us that a free pardon was granted, but that if he could have had his will we should all have been hanged. Thus ended my career as a man-of-war's man, after more than twelve years' service.

"My next scene of toil was Sheerness dock-yard. In a little while I found my way to the Methodist chapel, and entered into fellowship with the people of God; from them I received every encouragement, and became established in the faith."

Our deceased brother received his note of admittance into the Wesleyan Society, June 16th, 1816. About two years later he married, and the cares of a rising family rapidly increased. In 1822 he hastily left the dock-yard and found employment in some other branch of Government service; then in the Thames, fitting vessels for sea; and finally as a stoker in the Continental steam-packets, which brought on a serious illness. He led this unsettled life for five years, and declined rather than advanced in piety. He says, "During the whole of this time I was surrounded by godless men. Drunkenness and smuggling were the most common things, and no regard whatever was paid to the Sabbath. I did not enjoy such peace of mind as formerly."

He returned to Sheerness in 1827, resolved not to leave the place again unless he was compelled to do so. Of this part of his life he writes, "I then went on very happily in communion with God's people, and the enjoyment of religious privileges."

In November, 1830, he was called to pass through a heavy trial—the loss of his wife. His wages were small, and so he had a double struggle with pinching poverty and painful bereavement. While he remained a widower he was both father and mother to his four children; working by day to provide food for them, and by night attending to the concerns of the family at home. He married again in the early part of 1832, and by dint of perseverance, crowned with God's blessing, he reared his family respectably and sent them into the world with fair prospects.

After his permanent settlement in Sheerness he steadily pursued his Christian course, and by his uncompromising, active, religious life was known as a "disciple indeed."

The controversy in the Wesleyan Connexion which resulted in the formation of the Wesleyan Association, led to Br. Wickham's union with the Primitive Methodists. He continued with them, exercising himself, as a local preacher and in other pious works, up to 1842; when, in consequence of a division on the ground of teetotalism, he joined the Bible Christian Society, and never after manifested any disposition to change, but clung tenaciously to the cause. His name appears on our plan for the first time in September, 1842.

In the latter years of his life he was much more respectful of his brethren's feelings than he had been in his earlier days; but, to the last, he held his own opinions firmly, and was ready to contend for them against any opponent. The esteem in which he was held by his fellow-townsmen is the best evidence of his upright character and life; and the filial love which was manifested, by a great number of his acquaintances, testifies to the warmth of his sympathy and affection.

So long as he was able to walk to chapel he was one of the most regular attendants at all the services, and his presence shed a cheerful spirit upon all around. For a few weeks after he was confined to his residence

he was much depressed, and at times almost doubted his acceptance; but the clouds were scattered by the Spirit of God, and before his death he enjoyed great peace, and sometimes his joys were ecstatic. The last lengthened conversation that I had with him was about a fortnight before his decease. He aroused himself, as if conscious it was our last interview, and spoke of himself to this effect: "To-day I have been reviewing my life. I see much to mourn over very deeply, but since I became a Christian the tenor of my life has been to the glory of God. I trust in the blood of Christ alone as the ground of my acceptance and the means of my preparation for heaven. I believe, when I depart hence, He will receive me unto himself." As his end approached he calmly prepared to die, and on Sunday, November 18th, 1866, his spirit went to God, after a sojourn on earth of nearly fourscore years. "His end was peace."

Br. Wickham did not pass through life without coming into rude contact with many of his associates, yet his stern fidelity to what he deemed right was united with so much Christian sympathy, that he won the respect of most who knew him; and perhaps few men, who have spent fourscore years in the station of life which he occupied, have left behind more friends and fewer enemies.

The Society showed their confidence in his attachment to our cause by sending him as a representative to two Conferences; the last being that which was held in Exeter in the Jubilee year.

His death is a severe loss to the Society to which he belonged. As a local preacher, he was energetic and persevering; as a class-leader, he was diligent and faithful. In all matters connected with the church he was ever ready to take his share of work; and no one more willing than he to stand aside when he was not needed. He was eminently a man of prayer; his devotional spirit increased with his years, and at last, his naturally imperious and impulsive spirit was tamed into lamb-like humility and forbearance. It was in his home that his Christian temper was most manifest. There he was as tender as a child, and so kind in all his deportment that he won the deepest love of all about him. His gentleness and love were not assumed but real; they were the genuine fruits of religion in the heart. To say that he had faults is only to say that he was human; but of his faults no one was so sensible as himself, and as he drew near the time of his departure they seemed to be lost in the brighter features of his character. He had the mind of Christ, and now enjoys in heaven what he earnestly sought on earth, entire assimilation to the likeness of Jesus.

"There's another star in the Saviour's crown,
And another soul in heaven."

SAMUEL BRYANT.

MEMOIR OF MR. RICHARD DEVONSHIRE.

BY HIS SON.

"Hear ye from yonder couch the struggling breath
That speaks of anguish and the hour of death;

It is the good man's death—but mark his air,
The calm of resignation settles there.
No dread of death, the terror and the gloom
Are not for those who look beyond the tomb.
Faith penetrates the dark and deep,—her eye
Beams full and bright with immortality.
No dread of death, the messenger of peace,
Death comes to give the Christian his release;
Death comes to burst the fetter and the chain,
For him 'to live is Christ, to die is gain.'
How vast that gain no language may disclose!
How vast that gain the saint in glory knows!
There free from pain, and woe, and every sigh,
He swells the loud hosannas of the sky."

The knowledge most useful and important for man is that of morals and religion. They not only afford the most pleasant and elevating subjects of meditation, but evidently possess a very powerful influence over human happiness, both in the life that now is and in that which is to come.

The principles of morality and religion have been at different times, and by different persons, delivered in concise, transparent and significant sentences, and left to produce their effect by their own weight and evidence.

At other times, persons have assumed the office and functions of public teachers, and have taken pains to explain and enforce these principles, have demonstrated their reasonableness and utility, and portrayed the criminality, the danger, and the misery of either neglecting or transgressing them.

The charms and graces of poetry, the enchantment of eloquence, and the creative energy of fancy, have successively lent their aid to these gentle guides of human life. But when these principles have been presented in an abstract form, or in the set speeches and elaborate sermons of public teachers, the listener has often admired them and desired their embodiment in his own character, but on the whole has looked upon them as being so far above his capabilities to attain and act them out that *despair* rather than *hope* has filled his mind.

When, however, men have embraced these principles and exhibited them in their lives, and they have been portrayed in biographical sketch, a valuable contribution has been rendered to society, as it encourages men to seek the exemplification in their own lives of those principles and graces which have shone with such radiant lustre in the characters of the wise and good. It is therefore presumed that this is the reason why the portion of our Magazine devoted to Biographical portraiture is read and re-read with much interest by great numbers of persons. With this belief, and a sense of duty I owe to one of the best of parents, I am induced to rescue his memory from oblivion by furnishing this brief sketch of his life.

Richard Devonshire, the son of Nicholas Devonshire, (yeoman) and of Susan his wife, late of Menna, in the parish of St. Dennis, Cornwall, was born June 5th, 1801. During the early part of his life he lived in a state of estrangement from God; the stream of his actions furnishing indubitable evidence that the fountain-head was corrupt. He early acquired a liking for the intoxicating cup, which frequently brought him into association with the vicious. He therefore walked in the counsel of the

ungodly, stood in the way of sinners, and but for Divine grace would soon have sat in the seat of the scornful. He received what was then deemed a liberal education for one in his sphere of life; but he gave painful evidence that moral beauty does not necessarily follow educational advantages; these only more eminently fitted him to lead on his fellows in the ways of sin—his geniality, facetiousness, humour, and ready wit making him seven-fold more alluring, serving the purpose of flowers thrown upon a putrefying carcass, disguising the hideous deformity lurking within. As naturally as fishes move in shoals, birds in coveys, and sheep in flocks, was he led to associate with those who were profane in their conversation, loose in their morals, and licentious in their lives. "Evil communications corrupt good manners." But the manners are far from being good where there is a liking for the bad. This became manifest in his life. As he grew up in sin, he strengthened the cause of Satan, wounded the Redeemer, abetted the ungodly in their course, and grieved the hearts of all the good men by whom he was known.

In this course he continued to walk for about thirty-nine years, when his wife (he had been married some years) was severely afflicted, and her life despaired of; he then became very anxious, and promised God that should she be spared, his future life should be devoted to the service of Christ. His wife recovered, and he did not (as is too frequently the case when danger is removed or the stroke of justice deferred) forget to perform his vow, but hastened to join God's people. More fully instructed in spiritual things, he saw clearly that he needed not only pardon, but a new heart to make him meet for heaven. Having sought and obtained a clear sense of the pardoning love of God, his future life proclaimed the fact that he had been with Christ, and had learnt of him.

Having suffered much himself from his love of intoxicating drink, and regarding it as the prolific source of most of the poverty, misery, and crime in the land, he entered his protest against it by determining to abstain at once and for ever from its use. By his rigid abstinence, his frequent attendance on meetings convened for denouncing the traffic, and by uttering the word in season in social converse, he evinced his appreciation of the principle.

About two years subsequently to his conversion he felt it his duty to warn others to flee from the wrath to come, and urge them to make their acquaintance with one who was both able and willing to save them: and as labourers were wanted in the vineyard, his name appeared on the plan for the St. Columb circuit. He laboured in this sphere of usefulness with zeal and fidelity. Whether his journeys were long or short, frequent or infrequent; whether appointed to large chapels or small ones, unless prevented by affliction, he attended with a regularity distinguishing one in whom a sense of duty is the governing power of his life. For twenty-five or six years he thus continued to labour; and though he could not lay claim to splendid talents, yet he could to useful ones. Though he could not discuss the principles of mental philosophy or deliver a disquisition on metaphysics, yet he could do what was far preferable, viz.,—unfold, in a simple, artless

manner, the story of the cross—the plan of salvation by faith. On this subject he did not speak as a novice, but as one who could adopt the language of Christ to Nicodemus: "We speak that which we do know, and testify that which we have seen." On leaving home to attend his appointments, he has frequently been heard to say, "If I never return again alive, all is well; I am ready to depart and to be with Christ, which is far better." He was fond of music, vocal or instrumental, and his favourite verse was—

"No condemnation now I dread,
Jesus and all in him is mine," &c.

In a neighbourhood where convenient places for ministers to lodge are far from being numerous he for a number of years made his house the preacher's home. For many years he assisted brother Nicholas Grigg in leading a class; deeming it a high privilege to meet with God's people for church-fellowship "and to provoke to love and good works." His conversation was in a high degree spiritual; finding in everything of earth a clue to lead him to God.

My father believed in the utility of prayer-meetings; and gave weight to his theory by his practice. For eight years preceding his death, unless prevented by affliction, he was never missing at the Sabbath morning prayer meeting. And if a Society's moral health may be judged by the attendance of the members at, or their neglect of, the prayer-meeting, may we not legitimately infer the tone of his piety from his regard for that means of grace? He regarded the Sabbath morning prayer-meeting as the key-note to the day's enjoyment, as a preparation for entering into the holiest place, as a practical expression of the vitality of a man's religion, as a going up from the dark clouds and dim overshadowings of earth to be regaled with scenes of higher manifestation. Oh! that this means of grace were more highly prized and more regularly attended by professing Christians generally, then the writer ventures to think the various Christian churches would not as now have to mourn over the slow progress or retrograde motion by which they are distinguished.

My father felt peculiar interest in chapel building, and contributed liberally towards the erection, purchase, or improvement of almost every chapel in the St. Columb Circuit. He however failed to appreciate the advantages accruing from their being regularly made to the connexion.

That religion which my father went abroad to advocate he justly deemed suitable for his own home. On that God, in whom he exhorted others to trust, he had himself learnt to rely. He believed that the neglect of family religion was one chief reason why there were so many children of professedly pious parents growing up in neglect of religion, sceptical and impious. Girls disgracing themselves and their families; boys wayward and unruly; he considered to be evidences of God's curse resting on many a house for the neglect of family prayer. Hence, Daniel-like, three times a day he called upon the different members of his household to join him at the family-altar in giving God thanks for past mercies, and in invoking a continuance of his smile and blessing. To assert that he was faultless, would be to assert that he was more than human, which the writer neither believes, nor possesses a disposition to aver. But he could say with Wesley:—

"O Love, thou bottomless abyss!
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesu's blood, through earth and skies,
Mercy, free, boundless mercy, cries!"

In the service of his Master he continued to labour till March, 1866, when, through taking cold, he was prostrated by affliction. Inflammation of a severe character set in, causing great suffering, which he bore with exemplary patience and resignation for three days. No immediate danger was apprehended by his friends, yet he was heard to say, "Let the body go down gradually; I feel quite resigned; I have no fear of death; all is well."

His affliction proved to be more dangerous than had been anticipated. Death had come with a warrant to snap asunder the attenuated thread of life, and without compunction executed his task to the great grief of two surviving children (his wife departed this life some time before). After a few struggles all was over, the fragile form became stamped with death's image, and we trust the ransomed spirit of Richard Devonshire was by heavenly messengers borne to "the palace of angels and God."

His death was improved by Mr. J. Graham, in St. Dennis chapel, to a large, profoundly attentive, and deeply affected audience. All that was mortal of him was interred in the parish Church-yard, there to await the blast of the arch-angel's trump, that shall rend the air, rock the earth, and arouse the slumbering dead, when it shall come forth, reunite with the glorified spirit, bid farewell to the dusty bed, and soar to a region where the poison of death is never breathed, there to spend a blessed immortality.

"—— Ages past, yet nothing gone!
Morn without eve! a race without a goal!
Unshortened by progression infinite!
Futurity for ever future! Life
Beginning still where computation ends!"

WILLIAM DEVONSHIRE.

MEMOIR OF WILLIAM SIMMONS.

WILLIAM SIMMONS was born at Uppecott, Tawstock, Devonshire. His parents attended the Church of England. He in early life was placed under the care of a pious aunt, who took him with her to the house of God, and did all she could to promote early piety in his mind. In this she was in some degree successful; he has referred to the religious impressions produced on his mind at that time since he has been in Australia. When his aunt died, being of a rambling disposition, he went to sea, and spent about ten years of his life on the water. He arrived in Australia in the year 1852, and settled at Mount Torrens in about six months afterwards. Until the year 1857 he was living in the neglect of his soul's salvation, and very rarely even attended divine service. A glorious revival of religion was realized in Mount Torrens during the pastorate of Mr. T. E. Keen. Br. Simmons, like many others, was specially attracted to the chapel by the reports of the revival. He

soon felt the divine influence upon his mind, awakening his conscience, softening his heart, and showing him his need of mercy, pardon, and salvation. He became powerfully alarmed under a sight of his danger as a sinner. He attended revival meetings the whole week; his burden and misery of mind still increasing until in answer to believing prayer, God graciously forgave his sins, and made him happy in his pardoning grace. He then joined our church, and continued a member until his death. He was very diligent in his attendance on all the means of grace, and much enjoyed the fellowship of God's people.

About two years and a half ago his protracted affliction commenced, during which his mind very much fluctuated between hope and doubt as to his recovery; this was especially the case during the latter part of his affliction; but we always found our dear brother resigned to God's holy will; very naturally he clung to life and to his dear family, but he would say. "The Lord's will be done." A little before his death it was thought by some it would be well for him to go to the city hospital. He derived no benefit from the change, but rapidly became worse; this made him anxious to return to his family. He returned in a very weak and exhausted state. His friends soon perceived a great change for the worse in his bodily state; but he was in a very happy frame of mind. He asked Messrs. Saunders and Wood to sing some of his favourite hymns—

"Jesus, lover of my soul," &c.

and also to pray with him. While thus engaged he became very happy, and it was indeed "good to be there." Brother Sanders visited him again the next night to talk and pray with him, and found him very much worse, unable to converse or bear much conversation. It was now evident to those who were with him by day and by night, that his end was rapidly drawing near. The clay tabernacle was shaking and ready to fall, and the soul was waiting to soar away to be for ever with the Lord. Our dear brother could say but little during the last few days; but from what he said to his wife, to his pastor, and to other Christian friends, it was evident that he was fully prepared for death. He departed this life, August 12th, 1866, about eleven o'clock, a.m. It may be said, he sweetly fell asleep in the arms of Jesus. Our brother Simmons was an affectionate husband, a loving father, a sincere friend and neighbour, and a consistent member of the Christian church. His death was improved by the writer on Sabbath day, August 26th. The chapel was full, and a powerful influence pervaded the congregation. "Let me die the death of the righteous, and let my last end be like his."

JOSEPH ROCK.

MEMOIR OF MRS. MARY HANNAH WASHINGTON.

BIOGRAPHY perpetuates a good man's influence. A holy life is often reproduced in the lives of other men; biography perpetuates its direct influence; holding up an image which will impress itself on the hearts of the beholder. The subject of this short sketch is a young woman whose name will not soon be forgotten, and whose excellences deserve to be recorded.

Mrs. Mary Hannah Washington, daughter of William and Mary Lander, was born at Lane End, in the parish of Egloshayle, county of Cornwall. In the spring of 1842, she with her parents emigrated to Canada West. They arrived at Port Hope on the 4th of June, after a long and tedious voyage. Mr. Lander settled about six miles north of Port Hope. Soon a blessed revival broke out in connection with the labours of Br. Hurley; and Br. Lander entered heartily into the work. But the ark of the Lord had no resting place. These brethren went to work, Providence chapel was built, and much good was done. Here Mrs. Washington was blessed with the means of grace; but in the year 1847, Mr. Lander rented a farm near Welcome. The Sunday school which she was privileged to attend in this place, was made a great blessing to her, and her heart opened to receive the truth taught. No little difficulties kept her from the house of God. She always welcomed the ministers to her father's house and felt much disappointed at any time if they passed without calling. My acquaintance with her commenced in the year 1849, when I was stationed in the Cobourg circuit. She was meek and retiring in her disposition, but living without the witness of the Spirit. In the winter I held a protracted meeting at Welcome, a glorious work of grace was the result. Mary Hannah was one of the first who earnestly sought salvation, and was soon enabled to believe, and obtained the witness that her sins were all forgiven. She was now unspeakably happy in Christ her Saviour, and shouted the praises of God. Her path now was like that of the just shining more and more, so that her light appeared to all. A class for the converts was formed, and Sister Giles appointed leader, who says, "Mary Hannah was one of the first who joined the class, and was always regular in her attendance." Sister Giles saw her shortly before her removal to the West. She very affectingly referred to the time of her conversion, and to the blessed seasons she then enjoyed; also to the love she felt to her as her first leader, and to the members of that class, expressing a hope that they should all meet in heaven; little thinking that they were about to part, not to meet again on earth. In the year 1852, Mr. Lander removed to Darlington. She immediately identified herself with the church at Eldad chapel, and continued the same unassuming, steadfast Christian. I found her, when stationed in the Bowmanville circuit, striving to promote the cause of God as a Sunday school teacher, and as a missionary collector. Here she formed an acquaintance with Mr. Stephen Washington, a member of the Wesleyan Methodists, and on the 15th of January, 1862, they were married. Mr. Washington having purchased a farm in the West, they removed in the following March. She joined the Methodists with her husband, and discharged her duties as wife with great care. It was her constant desire, to be a blessing to her husband, and to the cause of God. In this she unquestionably succeeded. Her memory is still precious to the people, although her stay among them was short. Separated from her friends, she never felt at home, but believing that her lot was of Divine appointment she was resigned. She often spoke to her husband of home, and of her father and mother, to whom she was greatly attached. God

was evidently more fully preparing her for his Kingdom and glory, for she would often speak of the blessedness of being prepared for death, and rejoice that in heaven there would be no separation from those we love. Shortly after giving birth to her first-born, she was called upon to resign her breath; and one grave contains all that is mortal of the young wife and mother, and her child. She expressed a wish to see her mother and father; but when told that this was impossible, she said, "Tell them, I die happy;" and then breathed out her life on the bosom of her Saviour, in the twenty-eighth year of her age.

She was a loving wife, a kind and affectionate daughter, and a sincere friend. May God give us grace, that, following in her steps, we may share with her in heaven's reward. Long will her name be remembered; long may the salutary influence of her example be felt.

"She's gone, the spotless soul is gone,
Triumphant to her place above!
The prison walls are broken down,
There angels speed her swift remove;
And shouting on their wings she flies,
And gains her rest in Paradise.

"Father, to us vouchsafe the grace,
Which brought our friend victorious through;
Let us her steadfast faith pursue,
Let us her shining footsteps trace,
Follow this follower of the Lamb,
And conquer all through Jesus' name."

HENRY EBBOTT.

A GREAT MISTAKE.

THE writer some years ago when in the city of Bristol, met with a mechanic who belonged to one of the large iron works of that city, and with whom he opened up a conversation on religion. On asking him what place of religious worship he attended, he replied, "None;" and added that he did not intend to do so any more.

In answer to an inquiry as to the reason for such a determination, he said, that he had gone a few times with his wife, but being so miserable while there, he concluded that if that were religion, he would have nothing more to do with it.

I at once endeavoured to show him that he had entirely mistaken his own feelings, and that it was the first work of the Spirit of God, to make a man feel miserable, and so prepare him to receive pardon by Jesus Christ. The mechanic listened attentively, and appeared to be arrested by the explanation. We then parted, and I know nothing of his course since that time.

Reader, did you ever make so serious a mistake? Did you ever when in the house of God feel miserable, and think that *that* was religion? If so, be assured that such a conclusion was a great mistake. Sinking a shaft and drawing off the rubbish is not the gold, but the way to it. Working and sweating during six days is not the reward, but the way to it.

In like manner, tears and prayers on earth are not heaven, but the way

to it. So, sadness and pain on account of sin are not religion, but the way to it. Then when a man's sins are forgiven, and his heart is changed, by believing in Jesus Christ as his Saviour, he will joyfully exclaim, 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Psalm lxvi. 16. *This is true religion*, which will enable a man to live in hope, and die in peace.

My dear reader, look into the Bible, that book of wonders, pray to the Almighty for understanding, and in due time you shall know what millions know, who are sincere believers in Christ, that "religion's ways are ways of pleasantness, and all her paths are peace." E.

The Gleaner.

THE EVENTS OF 1866. — It has been a year of unwonted gloom. The skies above us have been draped in thicker darkness than is their wont, angry storms have swept around us in their fury, and sore troubles have vexed the land. We have seen our coast strewn with wrecks, and the fruits of the harvest rotting in our fields. Plague has attacked the herds in the stall, and pestilence has made our homes sorrowful. Panic has convulsed the commercial world; all classes of society have been agitated by social and political questions of the most vital interest; there has been insurrection beneath British rule; and not very far off, the sounds of a momentous war and the shouts of speedy victory have been heard. And in addition to all this, the mind and heart of the people have been excited, and are excited still, by movements which challenge the principles of our Protestant faith. Until your eye runs through the pages of the year, and gathers up its incidents, you fail to realize what an eventful year it has been. Surely God intends that we should learn something from it, for, "when He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him?" — *From a Sermon preached December 30th*, 1866.

RITUALISM BEARING FRUIT.—It would appear that the Ritualistic movement in the English Church is already bearing the fruit *which its* adversaries have always foretold it would bring forth. During the last three months no less than five clergymen in full Anglican orders, and all belonging to the ultra-High Church school, have given up their respective livings or curacies, and have been formally received into the Roman Church. All of them have been ten years and upwards clergymen of the Established Church.—*London Review.*

PROBABLE RESULTS OF RITUALISM. —God often makes the wrath and the wrong "intentions of men to praise Him;" and I am far from thinking that this Ritualistic movement will not have similar results. They mean "evil," but God means "good;" they mean to land us again in the Romish Church, and I fancy that the opposite result will be reached, viz., that we shall get landed further from Rome, and make it more impossible than ever for this country to be made Popish. I cannot think that while Popery is manifestly losing ground everywhere on the Continent; while for years the Pope has only been able to maintain the semblance of political power, through the aid of a foreign, and not very friendly, potentate; while every country in which the Catholic worship is predominant is crumbling to pieces, and tottering to its fall; while Austria — proud Austria—that boasted of its power to place a million of men in arms, is reeling beneath the blows she has lately received; while Spain—bigot-

ed, impious Spain—is apparently about to enter upon another bloody and destructive Revolution, that can only end in destroying the few safeguards left there for the protection of life and property; while, on the other hand, France prospers just in proportion as she frees herself from the Papal power, and Germany grows as she becomes more Protestant,—I cannot and I will not believe that all the efforts of the Ritualistic party, large and powerful as I admit them to be, will be able to hand us over body and soul to the superstitions and mummeries from which we have happily, to a large extent, escaped. No it cannot be, that the country of Calvin, and Hooper, and Ridley, and Latimer, and Tyndall, and Cromwell, and Pym, and Hampden, and Vane, and Howe, and Baxter, and Whitfield, and Wesley, can again be dragged down to these beggarly elements of Popish superstition. My countrymen, this cannot and must not be. But there will have to be a struggle over it; it is clear we shall have again in England to fight the battle of Protestantism. —*From Mr. Handel Cossham's Lecture on Ritualism.*

[Our readers will be glad to know that the profits of this Lecture were given towards the expenses of erecting a gallery in our Chapel, Gladstone St., Bristol.]

THE TERRIFIC COLLIERY EXPLOSIONS.—"Never," says a Birmingham Paper "since the battle of Culloden, have so many lives been lost by violence within so short a period in Great Britain."

"It is consolatory to find that the attitude in which some of the men were found proved that their last act was one of prayer. We may indulge the hope, therefore, that they were not entirely unprepared for their solemn change, and that even in the agony of that dread hour, when a thousand thoughts of those whom they loved were rushing through their minds, they were able to find some comfort and support in the remembrance of Him on whom their trust was stayed.—*Christian World.*"

"From the time that access could be obtained to the workings of the Oaks Colliery, relays of volunteers were lowered down the shaft, that they might bring up the dead, and, perchance—although hope's glimmer was of the faintest kind—discover some poor fellows in whose burnt and mutilated bodies the breath of life yet lingered." Notwithstanding that two explosions had occurred after the search had commenced, the "volunteers persisted in their work. A panic at last seized some of the men, and they filled the cage with twice the number it was designed to hold. Scarcely had they reached daylight and safety above when a most fearful explosion took place, and many more had sacrificed their lives to no purpose. It is idle to talk of foolhardiness or of temerity. It is such acts of courage and devotion which make the most heroic page in a nation's history. Mr. Parkin Jeffcock—a young man only thirty years of age, a man of wealth, and with a bright future before him—and his undaunted companions who gave up their lives in a work of mercy, have performed an act of devotion such as infinitely transcends the poor language of eulogy to characterise."—*Morning Star.*

"These startling tragedies have unlocked the charity of all classes throughout the country. The Queen has headed the subscription with a handsome donation; and ample funds for the support of those who have been made widows and orphans by these sad calamities will no doubt be forthcoming;...and we trust the attention thus aroused to this interesting class of our countrymen will issue in some well-combined attempts to brighten their homes, to purify their villages, and generally to better their condition, social, moral, and religious."— *Evangelical Christendom.*

THE DRINK TRADE.—About 10,000 persons, we are now told on the authority of Government statistics, are engaged in the manufacture or sale of beer, wines, and spirits in London and the suburbs alone. This 10,000 means only the heads of

the various establishments, shops, and public-houses concerned in the trade. It excludes the vast army of men, women, and boys employed in the many varieties of making and selling of drink. Reckoning therefore the number of families in London and the suburbs at 500,000, it appears that for about every fifty families the metropolis is supplied with one public-house or place of business for the sale of the materials for drunkenness. The deductions from these facts are obvious, but none the less important. That the owners of these shops and establishments could all make a decent living by supplying fifty temperate families with beer, wine, and spirits. is too absurd a notion to be entertained. Besides a large majority of private families really are temperate; and therefore the extravagant expenditure, mainly in gin and beer, which makes the public-house and gin-shop business such a thriving occupation must be supplied by a minority of the London population; or, in other words, the proportion of drink-shops to the real wants of the people is practically even more monstrous than the figures at first sight suggest. It is, in truth, in London as it is in villages all over the country; the number of public-houses is so enormous that they can only be supported by the drunkenness of the men and women who frequent them.—*Pall Mall Gazette*, reproduced in *The Nonconformist*.

A NEW TITLE.—A sub-dean was talking to a dean about the titles accorded to Church dignitaries, and he was talking in the tone of a man who feels himself aggrieved. "An archbishop," said he, "is a most reverend; a bishop, a right reverend; and a dean, a very reverend. Don't you think a sub-dean should have some prefix of the kind?" "Well, yes," answered his superior, "I certainly agree with you. How would rather reverend do?"—*Wesleyan Times*.

Correspondence.

FORGIVENESS AND REMISSION.

DEAR BROTHER,—As you have solicited "communications" on the above subject, I send you the results of a few philological cogitations, which you can weigh in your editorial balances, and do with them just as you please.

That my remarks may be "*pointed*" I will keep to the inspired word, and that they may be "*pithy*" I will give the *meaning* of the sacred original so far as it relates to the matter to which you have drawn attention.

It is rather remarkable that we *never* meet with the terms, "*remit*," "*remitted*," or "*remission*," in the Old Testament, whilst we find the verb "to forgive" in every conjugation—thus (1) "forgive," (2) "forgave," (3) "forgavest," (4) "forgiven," (5) "forgiveth," (6) "forgiving." In the original we have three words, the force of which is uncommonly cheering in the absence of the modern "remission." e. g.—SOLAKH—*to forgive*—"hear thou in heaven and *forgive the* SIN of thy people" (1 Kin. viii. 34, 36; 2 Chron. vi. 25, 27; Jeremiah xxxi. 34; xxxvi. 3). Also "hear thou in heaven and *forgive thy* PEOPLE that have *sinned* against thee" (1 Kin. viii. 49, 50. Psa. lxxxvi. 5. Dan. ix. 19). Then NOSO—*to bear, pardon, forgive*, as in Ex. x. 17; Josh. xxiv. 19, and Psa. xxv. 18. "Look upon mine affliction and my pain; and forgive all my *sins*." Also Isa. ii. 9, "the mean man," "the great man," or ODOM, "the *man of the earth* boweth down, and EESH

(1) Numbers xxx. 5, 8, 12. (2) Psa. lxxviii. 38. (3) Psa. xcix. 8. (4) Lev. iv. 20. (5) Psa. ciii. 3. (6) Ex. xxxiv. 7. Many other passages might be cited.

—"*the man of virtue*"—SHOPHAL—"*debaseth* himself; therefore forgive them not." We have also KOPHAR—*to atone for, to expiate* SIN, or the PERSON guilty of sin. See Ex. xxx. 10; Lev. iv. 20, 26, 31, and is also rendered in the authorised version, "*forgive*," Jer. xviii. 23, Psa. lxxviii. 38, and many other places. It will be seen then, that it is as correct, according to the Old Testament, to speak of forgiving *sin* as to speak of forgiving the *sinner;* and it is a precious truth—worthy of the most sanctified eloquence—that with a long-suffering God there is, both as it regards the *sinner* and his *sin*, SELEEKHOH—"FORGIVENESS," *that He* "*may be feared*," Psa. cxxx. 4.

Let us now come to the New Testament. Here we have words signifying *to send, to send away, to remit, to forgive, either debts, sins, or offences.*—See Matt. vi. 12, 14, 15; ix. 2, 5; xii. 31; xviii. 21: Luke xxiii. 34: John xx, 23. The word "*remission*" is often found in the New Testament, but we also find our old friend "*forgiveness*" as often; both of which are expressed by *one word only* in the original, signifying *deliverance, liberty*. (Luke iv. 18), *remission, forgiveness*, &c. Thus in Luke xxiv. 47: "It behoved Christ to suffer and to rise from the dead the third day: that repentance and *remission* of *sins* should be preached in His name." And in Acts xxvi. 18, the preacher is sent "to open their (the Gentiles) eyes," &c., "that they may receive *forgiveness* of *sins* by faith that is in me." Compare also Luke i. 77; iii. 3: Acts ii. 38; v. 31; x. 43; xiii. 38: Eph. i. 7: Col. i. 14: and Heb. ix. 22; x. 18; compared with Deut. xv. 3.

If your intelligent readers will take the pains to examine these passages they will easily see that the words "*remission*" and "*forgiveness*" are convertible terms, and that is perfectly correct to speak of the "*forgiveness of sins.*"

Should this note be too lengthy I must hope that with you, Mr. Editor, there is "forgiveness" also,

And remain,

Yours very truly,

PHILOBIBLIUS.

Brief Notices of Books.

GRAHAM'S FAMILY MAGAZINE *of Study, Amusement, and Recreation, December*, 1866. Pitman, 20, Paternoster Row.

Teetotalers will find this an interesting periodical. Its contents are stirring and useful. "'The Head Centre'" of "Hop Picking," one of a series of "Rambles in Kent," is well written. We cull a curious anecdote:—

Some few years since during the picking, cholera broke out with great virulence at East Farleigh, and probably owing to the habits of the Irish poor, they proved its first victims. By some unfortunate circumstance, a rumour ran through the buildings tenanted by the latter class, that it was not of cholera they were dying, but of poison, introduced into the food purchased by them in the village. Among so turbulent a band, representations on the part of the medical men were utterly useless, and the timid residents in the locality began to fancy there were indications of a storm. At length it came—windows were broken, and both men and women paraded the village, muttering "curses not loud," but deep threats of revenge were uttered. The magistrates met in consultation, for well they knew the desperate character of those by whom they were surrounded; and once an outbreak, none could tell how many lawless English (for there were many there) would join the standard of the rebels, if only for the sake of plunder. Military and police were sent for from Maidstone, but before the arrival of either, it occurred to one of the magistrates that the spiritual weapon would possibly prove more effectual than the carnal one, and he suggested that a priest should be telegraphed for from London. This was immediately done, and on the arrival of the holy man, who proceeded up the village street

with a determined look and a few motions with his hands, the crowd fell back on both sides, and many sank upon their knees imploring his blessing. The revolt was quelled, although his reverence remained a few days in the neighbourhood, prepared to render assistance if needed. All was done that could be, to afford relief to the afflicted: but in the course of a few days, the epidemic carried off no less than forty-one of the poor creatures; and in the Churchyard of the village, mounds over the remains of that number are now seen,—a rude wooden cross is erected on the spot bearing an inscription, "To the memory of forty-one strangers who died of cholera," with the date of the year, which we cannot now call to mind.

"A happy, happy Christmas!" is a pretty carol, by J. B. Monsell, L.L.D., with pleasing music.

GRAHAM'S NATIONAL BAND OF HOPE TEMPERANCE MELODIST. *Second Edition.* Pitman.

This is a bulky collection of Melodies, with references to tunes. A pleasing variety for Bands of Hope.

GRAHAM'S VOICE OF PROGRESS TRACTS. This series is attractive and striking; and Temperance Reformers will do well to secure a supply. 1s. per 100, or 9s. per 1,000. Graham Brothers, 8, Kingsley Road, Maidstone, or Pitman, 20, Paternoster Row, London.

Religious Intelligence.

CHAPELS.

PENRYN.—A large and commodious new sanctuary was opened for divine worship in West Street, Penryn, on Sunday, December 23rd, 1866. The morning and evening services were conducted by Mr. James Thorne, and the afternoon by Mr. T. Braund. The congregations during the day were good—in the evening crowded—and the collections satisfactory. The Lord of the temple was present.

On the following day the circuit quarterly meeting was held at Hicks Mill. Mr. Thorne attended, and in the evening preached a delightful sermon, to a large and deeply attentive congregation, on entire sanctification. A gracious influence prevailed, and we hope that much good was done. A collection was made in behalf of the new chapel.

On Christmas day Mr. Thorne preached again at Penryn at 11 a.m., and at 6 p.m. The sermons were highly appropriate, and rich in evangelical truth. The visit of our venerable friend to this neighbourhood was greatly prized by friends of our own, and other denominations. Many who sat under his ministry have since expressed themselves as being greatly profited.

The opening services were resumed on the next Sabbath. Mr. Seldon, from Bodmin, preached in the morning and evening, and Mr. Wenn, Wesleyan minister, in the afternoon. Their discourses were eloquent and impressive—delivered with much unction.

On New Year's Day, 1867, a Bazaar was opened in the Temperance Hall at 10 a.m. The room was nicely decorated with evergreens, and the stalls were arranged in beautiful and business-like order. The weather was fine, and the attendance good. Persons came not only from the town, but from almost every part of the circuit. The sale was considered successful — the proceeds amounting to about £25. Many valuable articles still remain unsold. A goodly number assembled in the chapel at half-past two, when a powerful sermon was preached by Mr. Seldon on the value of the soul. At the close of the service 230 persons sat down to an excellent tea in the Town Hall. The provisions were kindly given, and the proceeds of the tea amounted to nearly £11. A public meeting followed, the chapel was well filled. The devotional services were conducted by Mr. J. Coles. R. Hosken, Esq., jun., was then called to the chair. After a few pleasant and appropriate remarks he called on our long-tried friend Mr. J. H. Prior to address the meeting. In his own eloquent style Mr. Prior reviewed the rise and progress of the denomination, referring especially to the good work in the town and neighbourhood of Penryn. Tears of gratitude freely flowed, and many praised God in the great congregation. Messrs. R. Seldon, J. Coles, J. D. Balkwill, T. B. Knight (Independent), and J. Starr

(Primitive), followed with suitable and spirited addresses, and the interest of the meeting was well sustained throughout. With votes of thanks and songs of praise we closed the day.

The chapel is in a good situation, and has a commanding appearance. It is 52 feet by 34 within, with side and end galleries, and will seat 500 persons. There are schoolrooms and vestries underneath. The entire cost will be about £1,000. By collections, bazaar, and donations, nearly £200 have been raised. This, we think, considering the monetary depression in these parts, is a noble effort. The old sanctuary, which we have just left, has been the birthplace of many souls; we pray that the glory of the latter house may in this respect exceed that of the former. "O thou that dwellest between the cherubims, shine forth." T. B.

TAVISTOCK CIRCUIT. *Rock.*—About twelve months ago we commenced preaching in a small room at Rock. Finding it necessary to have a chapel, and a site being readily obtained of Mr. Mudge, the corner stone was laid on the 22nd of October, 1866, by Miss Palmer and Master Mudge; Mr. F. W. Bourne delivered an interesting and appropriate address. At 4 o'clock about 100 persons took tea in a barn, (kindly lent by Mr. Peters,) tastefully decorated. The evening meeting was presided over by Mr. S. Thorne, of Plymouth, and addressed by Messrs. G. Tippett, J. Yeo, I. Stone, J. P. Bourne, and F. W. Bourne. The speeches were deeply interesting, and productive of much spiritual ecstacy. Messrs. J. Kemeys and J. Strong took an active part in the day's proceedings. The proceeds amounted to £10.

The chapel (which is 25 ft. wide by 19 within, and 16 ft. high from floor to ceiling) was so near completion as to admit of opening on New Year's day. An appropriate address was delivered in the afternoon by Mr. J. Kemeys to a crowded congregation. At four o'clock about one hundred persons took tea. The evening service was conducted by Mr. F. W. Bourne, of Plymouth, who preached from John vi. 37. The chapel was crowded with attentive hearers. The sermon was delivered in the preacher's effective style, and was accompanied with powerful demonstrations of the Holy Ghost. After a few remarks by the writer—the day's proceedings satisfactorily closed. About £40 have been already subscribed towards the building fund.

It is pleasing to witness the improvement of chapels throughout this circuit. About four years ago the friends at *Lea* made extensive alterations in their chapel, raising £90 to free it from debt. There is, however, a debt of £90 on the new school-room.

Brentor, *Sydenham*, *Mill Hill* and *Zoar* have also within the last two years been greatly improved without increasing the debt. A gallery at Tavistock has been erected and other improvements effected at a cost of £219, and but £50 added to the previous debt. £52 having been expended on Lydford chapel has increased their previous debt £25. The trustees of several chapels will soon be in a position, and doubtless the disposition will not be wanting, to increase the circuit funds, and thus leave greater opportunities for increasing all connexional receipts—which is much needed.

In various places in the circuit many have been recently converted. The prayer for mercy, and praise for deliverance, have caused us to shout for joy. But for these conversions our circuit would present a gloomy aspect, as scores of our members—many of them prayer leaders, and other official characters of great value—have been compelled to leave on account of the great depression in mining. A former leader in this circuit, writing from Northumberland, speaks of about 40 members from this and Callington circuits who are now working in one mine in that county. Doubtless there are many from other circuits unknown to him. If we cannot send a preacher to these persons, let us pray that they may adorn their profession, and promote the interest of other denominations.

G. TIPPETT.

LANNER, REDRUTH CIRCUIT.—It has been contemplated for some years past to build a new chapel, but the difficulties seemed insurmountable, and therefore the work was not attempted; at length it became an imperative necessity, through the feebleness of the old chapel, and the large congregations that pressed in Sabbath after Sabbath. Trustees were found, willing to undertake the work, and make the chapel over to the Connexion. They were determined to make the building as large as the ground would admit, which is 50 feet long by 38 wide outside, and 24 feet from floor to ceiling, with side and end galleries. The work being contracted for, on the 14th of June, 1866, at half-past two p.m., the foundation-stone was laid by Mr. W. J

Sheehan, who placed £5 upon it, in behalf of Capt. R. Manuell. A sermon was preached in the Wesleyan chapel (kindly lent for the occasion) by Mr. W. B. Lark, of Exeter. After which a goodly number took tea, and a spirited public meeting followed, addressed by Messrs. T. Richards, (Wesleyan) W. B. Lark, E. Price, and W. J. Sheehan, presided over by T. P. Oliver, pastor of the circuit. The sum realized, by collections, profits of tea, and promises, was £53.

When the chapel had progressed so far as the flooring of the body and galleries, we agreed to hold Midway Opening Services. Accordingly, on Thursday, Nov. 1st, at three o'clock p.m. a sermon was preached by Mr. T. Braund, of Hicks Mill, followed by a tea and public meeting. Sermons were preached on the following Sabbath by Mr. Wasley, Mrs. Pearce, and T. P. Oliver. The sum gathered, £9 1s.

Before the chapel was completed, it was deemed advisable, as it was in a sufficiently forward state, to open it, because of the coldness and smallness of the place where we were worshipping. On the 23rd of December therefore, sermons were preached morning and evening by Mr. W. S. Pascoe, of St. Just, and in the afternoon by Mr. Wray, Wesleyan minister, of Redruth. On Christmas day, sermons were preached by Mr. F. W. Bourne, of Plymouth, morning and evening. On the 26th, at three p.m., Mr. Bourne again preached with great power to a large congregation. A great number then took tea, which was followed by a public meeting, presided over by Mr. Bawden, (Wesleyan) and addressed by Messrs. J. Thorne, F. W. Bourne, E. Green, (United Methodist) and T. P. Oliver. The congregations were large, the influence solemn, deep, and powerful. The services were effective. The amount received at these services, by collections, profits of tea, and a Christmas tree, (got up by a few young friends) was a little more than £24, which we think very good, considering the depressed state of mining, and the great poverty prevailing in this neighbourhood. We suppose the total cost of the chapel will be about £550, including labour given, and towards this we hope to raise £200.

The chapel is substantially built, with good proportions, which renders it easy for the preacher, and comfortable for the congregation. The building has gained general admiration. We now hope and pray that it may be the birthplace of thousands. T. P. Oliver.

Mount Street, Devonport. — The Anniversary was held on Sunday and Monday, Nov. 25th and 26th, 1866. Three sermons were preached on the Sabbath by Mr. S. L. Thorne; the congregations were good, and the Master of assemblies was present.

On the Monday, tea was laid in the School-room at half-past five; the following ladies of the church and congregation cheerfully gave provisions and presided: Mrs. Kendall, Mrs. Pethick, Mrs. Shepherd, Mrs. Barrett, Mrs. Poor, Miss Tozer, and Miss Martin. Many other friends gave donations. The people had a mind to work, and as the result of united action about 180 persons enjoyed the social cup.

At half-past seven we assembled in the chapel; our friend Wm. Hicks, of Plymouth, took the chair, and conducted the business of the meeting in his best style. Mr. Trengove read the Report, from which we extract the following:—"During the past year we have had conflicts and triumphs, cultivation and growth, sowing and reaping; we have had one or two touches of the withering blasts of winter, and an occasional visit from the Prince of darkness, but we have had also bright, genial, summer warmth and beauty, and have realized the abiding presence of the King of kings.

"At the last anniversary there were symptoms of good—two persons were converted at the close of the public meeting, subsequently several gave themselves to God, who are still with us, and render valuable service.

"Nor have we been without marks of Divine approval during the year; a few have responded to the invitations of our friends and joined us in the class-meetings, where they have given evidence of genuine conversion.

"At the last annual meeting we had twenty-six members in society, and although two have removed to King Street, and two to Haddington Road, we have at this time forty meeting in church-fellowship.

"Our prayer-meetings are seasons of sweet delight; our business meetings harmonious; and our Sabbath-school prospers. Twelve months ago we were depending on King St. for help, now the classes are all full, and the children have increased in proportion.

"We trust the chapel is not less prosperous than the church. Our friends are more alive to the importance of

letting the sittings to augment the regular income of the chapel; several have been let during the year.

"Greater interest was never manifested than now; we have several young persons in the church and in the School who are firmly attached to us, most of whom have given trays or become half-crown collectors at this anniversary. These things influence us to-day, and do they not augur well for the future? We trust these young persons will all become converted. They are our hope; but for the conversion of the young we could not maintain our position, as the aged are passing away. We are to-night vividly reminded of the change death has made here. In making arrangements for our last anniversary our much esteemed friend Mr. Courtice was unanimously requested to preside at the public meeting, six weeks after he finished his course. His death affected every part of our denomination; he was known by many, and loved by all. But his death affected us more particularly, he was specially linked to this circuit, quite interwoven with its existence. Some question whether apart from his faithful labours we should have a Devonport circuit, certain it is we should not have occupied the position we now do. At our last annual meeting he cheerfully contributed £1 to the Trust Fund. He worked while it was day. On whom does his mantle fall? Who among us claim the honour to succeed him in his unostentatious liberality?"

Effective addresses were subsequently delivered by Messrs. F. W. Bourne, J. Brown, and S. L. Thorne. Votes of thanks were accorded to the chairman and ladies, and Mr. S. Thorne concluded with prayer.

The following is the financial result:—

By Chairman's donation ...	2	0	0
Collections	5	3	10
Tea meeting	8	8	5
Total	£15	12	3

The friends derived encouragement and stimulus from the anniversary, as was seen on the 26th of December and two following days, when we had a Christmas Tree for the sale of useful and ornamental articles. The School-room was tastefully decorated with evergreens and flowers. In the centre of the room was a beautiful Fir tree, given by W. H. P. Carew, Esq., covered with a variety of wares. On one side was a stall well supplied with the results of industry. A vessel built by Mr. Williams was greatly admired; puzzles and boxes by Mr. Kendall displayed much ingenuity. The ministerial picture gallery, supplied by Mr. Blake, attracted constant attention. The evidences of ladies' skill and excellence of taste were abundant. Mrs. J. Blake, Mrs. E. Blake, Mrs. Poor, and Miss Tozer, with the assistance of the Misses Kendall, waited on the purchasers.

On the first day over 80 persons sat down to an excellent tea in the chapel, after which Mrs. Kendall presided over the refreshment stall in the vestry. When the Christmas Tree was mooted, some of our friends thought we might raise £5, and others £10, while the more sanguine could not say less than £20. The members of the church and congregation worked well and contributed liberally, or £15 would not have been raised; money and work both being scarce, no less than 300 men having been discharged from H. M. Dockyard the same week. We have goods left to the value of £9.

The choir of the chapel rendered efficient service by singing suitable anthems. A. T.

ARRETON.—The village of Arreton, of world-wide fame by the life and death of the Dairyman's Daughter who lived and died there, and whose remains lie in the churchyard hard by, waiting the resurrection morning, has had another page added to its history. This is by the opening of a Bible Christian chapel there. The Bible Christians have been in the village many years, but not until the present time have they been able to raise a place of worship. The chapel is void of artistic adornments, but it is admirably neat, simple, and pretty — indeed, quite a model village chapel. It will seat 130 people, and has cost £210. On Sunday, December 16th, it was opened for Divine worship, when Mr. W. Rowe, from London, preached to crowded congregations. On Monday afternoon Mr. J. Horwill, from Sandown, preached a very interesting sermon, after which there was a public tea-meeting, and, though the day was very wet, upwards of 200 people assembled to partake of tea and show their sympathy with the cause. A public meeting followed, and scores of the people were unable to get into the chapel. Mr. W. Denness, of Rookley, occupied the chair, and addresses were delivered by Messrs. F. Lockwood, B. Rounsefell, W. Rowe, and T. Wooldridge. The services throughout have been a complete success.—*Christian World.*

BISHOPSTOKE. — The small chapel at Bishopstoke, Southampton Circuit, having been enlarged, was re-opened on Sunday, December 2nd, when two sermons were preached by Mr. W. Luke. On Wednesday, December 5th, a tea meeting was held in the chapel, after which several interesting and impressive addresses were delivered. At each of the services the chapel was well filled, and those present evinced deep interest in the proceedings. Much good has already been done through the ministry of the Gospel in this place, and the prospect of more extensive success is at present most hopeful. The cost of the enlargement is £33, towards which £13 have been raised by collections and subscriptions, and, there being no debt on the chapel previously, it is expected that the remaining £20 will not long remain unpaid.—*Christian World.*

MISSIONARY MEETINGS.

BODMIN AND FALMOUTH DISTRICTS.—Being appointed by the last Conference to assist in holding Missionary Services for two weeks in the Bodmin and Falmouth Districts, the brethren at their Pastors' Meetings arranged for me to be in the Bodmin District, on Sunday, Nov. 11th, and following week, and in the Falmouth District, Nov. 18th, and following week. My first Sabbath I spent therefore with the kind friends at Meadrose, Michaelstow Circuit, and my second with the good people at Camborne and Redruth. Missionary Meetings were held on Nov. 12th, and four following nights at Meadrose, St. Austell, Tywardreath, St. Blazey Gate, (St. Austell Circuit), and St. Columb; and Nov. 19th and following nights at Camborne, Redruth, St. Ives, Herland (Breage Circuit), and Trebarvah (Helston Circuit). On the whole, a good degree of interest in the cause of missions was manifested. The congregations were good. God was in the midst of His people, and the collections at each place were ahead of last year's, except Redruth. But while the friends, as a whole, considering the depressed state of trade in the county, did well, it would be unjust not to say of the friends at St. Austell, St. Columb, and Herland that they did *very* well. Let all the friends at our Missionary Meetings follow their example, and our missionary debt will be among the things that are gone.

W. MOUNTJOY.

DARTMOUTH.—On Sunday, November 18th, 1866, two sermons were preached by Mr. W. Smith, from Chagford. The attendance was small, the weather being very unfavourable, but God was in our midst. Nine of our deeply-interested friends, whose hearts the Lord has lately touched, offered to become half-crown collectors. The meeting was held on Monday evening, the writer presiding. Br. Orchard read the Report; Br. Dymond gave one of his pithy speeches; Br. Smith was next called upon, and then the collection was made. The friends were delighted to know that it was more than double that of last year. If the friends in every place were to double their receipts, the ugly debt on the Society would be gone. It has been spoken of again and again, but do not be afraid, Mr. Editor, to continue sounding it in the ears of our friends until the object is secured. W. WORDEN.

CHATHAM CIRCUIT.

Change! How much is comprised in this one word! How wide its application, from the simplest variation in human life, to the great and momentous concerns of death and eternity. It is stamped on all around, and meets us at every step of our pilgrimage. And how frequently we are affected by it as itinerant preachers. Conference comes; and how mingled are our feelings, how numerous our fears, and how different our prospects, as we enter on our new spheres of labour. Sometimes hope brightens almost into day, and then dwindles into darkness. On leaving Weymouth, which had well nigh become a second home to us, the friends showed us no little kindness, especially those of Chesill and Weymouth; who presented us, quite unexpectedly, with nearly five pounds' worth of useful articles. We were equally delighted by our reception at Chatham, our friends welcoming us as if we had been their choice. Our prayer is that the appointment may prove to be of the Lord; and that His pleasure may prosper in our hands, for Christ's sake.

REVIVALS.

We have decided on holding special services at several places.

On Sunday, Oct. 28th, we had a good day in Chatham; the Divine presence was powerfully realized in our midst; six were in distress on account of sin, and four professed to find peace with God through believing in Christ.

At Rainham, and other places, tokens of good appear; and a few souls are already gathered into the church of Christ. To God be all the praise.

CHAPELS.

On Sunday and Monday, Nov. 4th and 5th, the anniversary of Union Street chapel, Chatham, was held. On the Sabbath, Mr. Bryant, from Sheerness, preached two excellent sermons. On the following day 120 persons sat down to a well-arranged tea. A religious service commenced at seven o'clock, Mr. Fordham in the chair; Messrs. Jones and Brown, (Wesleyans), Sturgess, Bryant, and the writer, took part in the meeting. Although Mr. T. Cooper was lecturing in the town, our congregation was good, and the financial profit £2 13s. more than last year.

The dingy appearance of Gillingham chapel made some renovations necessary, and £2 10s. were expended. On Sunday, Nov. 25th, interesting services were held, and on Monday 70 persons partook of a comfortable tea; a public meeting followed, Mr. Hooker in the chair, and addresses were given by Messrs. Glover, Sturgess, and Dening. The receipts exceeded the disbursements; all are pleased with the improved appearance of the chapel, and seemed profited by the services. Chapel debts are burdensome on this station, and so heavy in a few cases, that we tremble to encounter them. O that more strenuous efforts were made at the time of erection! as we have learned from experience that moneys can be more easily raised then than for old outstanding debts.

MISSIONARY MEETINGS.

On Lord's day, Nov. 18th, sermons were preached by the circuit ministers at Luton, East Rainham, and Lower Halstow.

On Monday, 19th, we held a meeting at Luton. After tea, Mr. Crittenden ably performed the duties of chairman. The brethren, Glover, Taylor, Tamsett, and Dening, spoke. The receipts were £1 1s. ahead of last year's. All were delighted, and many declared that it was the best missionary meeting they had had for twenty years, and indeed it was characterised by a large amount of enthusiasm.

On Tuesday, 20th, we visited Rainham. Mr. Crane in the chair, and the claims of the Society were advocated by Messrs. Taylor, Sturgess, and Dening. Receipts considerably above last year's.

At Lower Halstow on Thursday, 22nd. We expected a good meeting, nor were we disappointed. Mr. G. Beck, who presided, called on the brethren, Taylor, Sturgess, and Dening to speak on the subject of Christian missions. The appeals were heartily responded to. The receipts £1 12s. in advance of last year's.

On Wednesday, Dec. 12th, a comfortable little meeting was held at Yeilstead, addressed by the brethren, Taylor and Dening. The people were pleased, and gave us a good collection.

Thus we have held five of our meetings without the assistance of a stranger; although fears were entertained respecting money matters, in consequence of the scarcity of labour and the rise in provisions, yet at the five meetings we have received £10 more than last year. "We will thank God, and take courage."

QUARTERLY MEETING.

Our Christmas Quarterly meeting was held at Luton on New Year's day. The friends manifested great interest in the business of the day, which was transacted with due deliberation, and moderate despatch. The receipts were favourable; at Chatham and some other places there was a decided improvement; leaving us (including the grant) a small balance in hand. Twenty-seven persons have been admitted on trial during the quarter.

O Lord, speedily pour on us the mighty flood, for Christ's sake, Amen.

CHARLES DENING.

Obituary.

1. DIED in the Lord, at Ebenezer, Hampton Circuit, C. W., SUSANNAH HANCOCK, September 1st, 1865. Her maiden name was Hooper. She was brought to God when young, in the parish of Kilkhampton, or Bradworthy. She however faltered for awhile, but by God's blessing was restored and re-established in the faith, and with consistency and constancy held on her way. In 1848 she with her husband, Mr. William Hancock, emigrated to Canada, and settled in the township of Darlington, and, soon after, they united

in church-fellowship with the Bible Christians. She laboured with sister A. Moore, R. Fursey, and others, to establish and support a Sabbath school in the settlement, which has been continued and is now one of the largest, best conducted, and most liberally supported Sabbath schools in the township of Darlington. As a mother, she ruled well; her children were patterns of order, industry, and economy. To her neighbours, she was obliging and kind; to her friends, loving and faithful: to the ministers of Christ, sympathizing, candid, and liberal; to her God, sincere, simple, and patient. She attended to her duties cheerfully, bore her troubles and sickness patiently, and died safely in Jesus. Vast numbers attended her funeral to mingle their sympathies with the family, and testify their respect for an old settler, a kind neighbour, and a worthy member of the church of Christ. Brothers Paul Robins and H. Ebbott officiated on the solemn occasion. Their remarks were well adapted to give encouragement to the family, and stir up any who may be lagging behind. Her remains were interred in the graveyard at Ebenezer by the side of others who with her had proved both in life and death the blessedness of having put their trust in the Lord. A very beautiful marble monument marks her resting place, erected by her affectionate family. J. Hoidge.

2. Died at Hampton, C. W., October 8th, 1865, Samuel Nancekivell, who was born at Clovelly, Devon, and converted to God at Hampton, in a revival, conducted by Br. J. Hooper, nine or ten years ago. He was a very quiet man, and during the last year of his life appeared to be making progress as a Christian. The day before his death, while working in a cellar, (he was a mason by trade) a person present raised Br. N's large hammer and was in the act of striking a wedge under a beam, when the hammer slipped from the helve, and struck our brother, which caused his death. He retained his senses, and was very happy in view of his sudden removal from the church and his family to be with Christ, which is far better. A large number of friends and neighbours attended the funeral, and deeply sympathised with the family in their sudden and serious loss. The writer tried to improve the solemn occasion in reflections on Job xiv. 14. "All the days of my appointed time will I wait till my change come." J. Hoidge.

3. Died in the Lord, at Eldad, Hampton Circuit, C. W., George Westlake, (who was brought to a knowledge of Christ, and united with the Bible Christian Church December 20th, 1861) in the sixty-first year of his age. Up to that period he had lived a stranger to converting grace, though at times his wife and he conversed together on the subject of personal religion, and thought when they removed to their new place (where they both died) that they would seek religion. Br. W. Hooper at that time was conducting a protracted meeting at Eldad, and on speaking to Mr. Westlake and family he found they were seeking salvation. Our departed brother and wife were induced to attend the house of the Lord, and both found peace with God through Jesus Christ. During the meeting Mrs. Westlake was taken ill and was removed from the house of God to her home to die. A sinner saved by grace! A brand plucked from the burning! Few persons have given stronger evidence of sound conversion and genuine piety than Br. Westlake. His diligence and devotion in attending the ordinances of God's house, spoke loudly to others more strong and healthy than he. His class-mates knew there must be something amiss if he were not at the house of God. He always entertained very humiliating views of himself, and exalted views of his Saviour. Thus lived, and after two weeks' confinement to his room and bed, died of rapid consumption, on the 3rd of May, 1866, a good man. His end was peace. His remains were interred in Eldad grave-yard; a large assembly were present, and the writer improved the solemn occasion in reflections on Matthew xvi. 26, "What shall a man give in exchange for his soul?" Mr. W. and family were from Northlew, Devon, England. J. Hoidge.

4. Died at Eweshot, in the Crondall station, on Friday, July 27th, 1866, Mary, the beloved wife of Richard Cox, aged seventy. She had been a traveller to the celestial city about thirty years. During her pilgrimage she maintained general consistency of conduct, manifested attachment to the cause of God, by contributing to its support, and was found with her lamp trimmed and burning when summoned away. In the services held in her house, on Sabbath afternoons, she felt on one or two occasions just before her departure, unusually happy. She retired to rest on Thursday, July 26th,

as usual, little anticipating, probably, that it would be her last night on earth. About three o'clock in the morning she awoke, and lay conversing for some time. Later, she remarked that her breath was bad, and seemed conscious that she was about to die. She was not afraid, and exclaimed, "Glory be to God!" and, "I'm going home." About a quarter past four, the immortal spirit took its flight. On earth our dear sister drank of the bitters contained in life's cup; but now she doubtless drinks from the fountain of living waters in the sanctuary above. May her bereaved husband and children, through grace divine, meet her there.

R. D.

5. DIED, in great peace, on Saturday, December 15th, at Bessels Green, in the Sevenoaks circuit, in the sixty-fourth year of her age, Mrs. MORGAN, who for many years adorned the doctrine of God our Saviour. J. G.

Missionary Chronicle.

FEBRUARY, 1867.

CANADA.

DARLINGTON.

The new brick chapel (Ebenezer) Courtice's settlement, Darlington, was dedicated to God, November 11th, 1866. Service in the morning, at ten, was conducted by Mr. J. Hoidge. After singing and prayer, Mr. J. Whitlock read 2 Chronicles vi. The sermon was founded on Exodus xx. 24. The divisions of the discourse:—1. What is meant by the name of the Lord. 2. What is implied in recording it. 3. Take notice of the promise made to those who assemble there.

In the afternoon, at two, Mr. G. Cochrane (Wesleyan) preached from Revelations vii. 9. I. The vastness of the number saved.—"A multitude that no man could number," saved through the blood of the Lamb. 1. The great number who die while young; more than half of our race before they attain the age of accountability. 2. Won by the Gospel, it being the only system that is vigorous and heaven-appointed; all others are inert and dead; it has gone on, it is going on, and must still go on from conquering to conquer. II. Their national peculiarities, showing (1) the impartial mercy and grace of God; (2) the moral equality of the human race; and (3) the duty of the church of Christ to extend the knowledge of salvation to the ends of the earth. III. Their salvation and its results. They stood before the throne and before the Lamb. 1, Their purity; 2, their victory; 3, their song, they cried with a loud voice, saying, Salvation to our God.

Mr. J. Whitlock preached at the same hour in the old church to a large assembly. At night the house was filled, and after waiting for Mr. Jolliffe, who was announced to preach, but through some oversight did not come, Mr. J. Hoidge preached from Psalm cxxii. 7. He showed (1) the nature and blessings of peace in the family, the nation, the church, and also in our own hearts; (2) that prosperity, temporal and spiritual, to a nation and to the church, are God's gifts; and (3) the duty of the people of God to pray for Zion's peace and seek her good. Thus passed the Sabbath at Ebenezer. The congregations were large. Mr. Thomas Tremeer presided at the Melodion. The singing was excellent, the influence blessed, and the collections liberal. On Monday the 12th, about two o'clock p.m., many persons assembled; the choir were in their place and ready for work. Mr. J. Hoidge commenced the service. Mr. P. Allin and Mr. J. T. Sensabaugh gave short, pointed, and practical speeches, on Christian character, influence, and responsibility. At

3 o'clock Mr. R. Courtice announced tea. The provisions were abundant, and the waiters attentive and obliging, but in consequence of the crowd, the smallness of the room, (the old church), and the chilliness of the air, with a lack of politeness on the part of some, many, I fear, went away without tea. At six p.m. we assembled in the new church; Br. J. H. Eynon was called to the chair, and delivered a very timely and pleasant address, contrasting this their large and well finished house with their first and second editions of school-house and chapel-building in the settlement since his acquaintance with them now thirty-three years ago. He also prayed that God's blessing might dwell upon them; and as he had blessed them with so much temporal prosperity, and as they had manifested their gratitude in building so noble a house for His worship and glory, and for their own and their children's good, he urged them to give further evidence of their gratitude and liberality by presenting it to the Lord free of debt. The chairman then introduced Messrs. J. Moore and E. Wright, representatives of Mount Carswell division of the "Sons of Temperance," who, in behalf of the "Order," presented a very handsome timepiece and twenty-eight dollars to the trustees of the new church. This unexpected and noble act, with the well timed and neat speech of Mr. J. Moore, elicited much applause, and deep sympathy for the prosperity of the Sons of Temperance. The secretary (Mr. James Courtice) was now called for; but he being engaged, Mr. Hoidge read the Report, which showed the cost of the chapel to be two thousand dollars, exclusive of sheds and fencing. After the subscriptions, labour, the collections, and the profits of the tea, there was still a heavy debt. Br. Eynon again urged that it should be presented to the Lord free of debt, as a means of their own happiness and prosperity. At first it appeared a little unlikely; but the assembly did not manifest any disposition to leave the place until the thing was done. Messrs. Whitlock and Hoidge were appointed to canvas the meeting with subscription papers, and did not give the matter up until the pleasing fact was announced, with thanksgiving and melody, that the Lord's house was *free!* Mr. Jolliffe was now called upon to speak, which he found difficult after so much excitement. Order was soon restored, when Br. Jolliffe made some choice remarks.

After the usual votes of thanks, the choir pealed forth the closing anthem, and at ten o'clock a long and successful meeting was brought to a close with the benediction. On Tuesday, the friends, at the close of the children's treat, which had been postponed until the dedication of the new chapel, met to take seats in the new sanctuary; more were rented than the trustees intended, there being so much spirit and competition to obtain them. And now, "Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy."

J. Hoidge.

USBORNE.

Dear Brother,—I am often unwell, but seldom laid up, thank the Lord for it. I feel my body is coming down to the grave, but all is well with my soul. I am on my journey home, and expect to enter after a few more storms are over. We have a protracted meeting onward, and good is doing. Five persons have professed to find peace with God through faith in Christ. May the Lord add to their number daily, such as shall be saved. We much want a greater outpouring of the holy Spirit. I hope we shall see many added to the Church this winter.

Yours truly,
John Edwards.

QUEENSLAND.

Hope Street, South Brisbane, Sept. 18th, 1866.

Dear Brother,—I was informed about three weeks ago that there were many families settled on farms at the Seventeen Mile Rocks' settlement without any means of grace within a distance of several miles. I at once resolved to visit the place. Friday, Sept. 7th, I got into a boat at Brisbane, and agreed with the owner to take me up some fifteen miles. Like Abraham, I did not exactly know where I should sleep for the next night or get the next meal. It was late in the evening before we started. Night soon came on, and

it was about nine when I was put ashore. After some inquiry, and some little fear of having to spend the night in the open forest, I found my way to the residence of a Mr. Linnamon, an Irishman, who made me quite welcome. The house is what is here styled a big humpy; that is, it is made of pieces of wood, split, and used in its rough state—one can comfortably put his hand between the boards. However, I spent a very comfortable season in conversation with Mr. L., a man of considerable intelligence, and after supper and family worship I retired to rest. It is true that the bed was not made of feathers, but of the flags of maize; it is true it was a hard bed, but I got some good sleep out of it. The next morning, after breakfast and family devotion, I was informed by the master that his boat and one of his sons were at my disposal for the day. We started about half-past nine, rowed about two miles up to the settlement, and landed at a small wharf. We first saw four men a short distance from the river, planting Indian corn among the stumps of the trees. I was introduced as a minister of the gospel who had come to visit them. One of the four, whom I afterwards found to be the master, said that his axe had felled the first tree on that settlement, that he had resided there for more than two years, and that there had never been a minister of the gospel on the soil up to that time. He would, in the name of his fellow settlers, give me a most hearty welcome. The other three evidently endorsed the cordial welcome. I was informed that nearly all the people in the settlement were Protestants from the North of Ireland. As a Devonshire man is sure to turn up everywhere, I found one family named Whiteway, from near Totnes, Devon. I told them I intended to spend a Sabbath with them, and inquired where it was likely I could hold Divine service. The farmer told me that as his barn was full of corn, I should be very welcome to preach in his dwelling-house—so we settled at once to hold the first service at eleven o'clock on the following day. We visited from house to house until we had gone over all the inhabited part of the district. I prayed with every family where it was at all practicable, and invited them all to the public service. All seemed to receive me with great cordiality, and were delighted to learn that the means of grace were to be established among them.

I returned to Mr. Linnamon's to sleep, very much pleased with my first visit to the Seventeen Mile Rocks. On Sabbath morning,—a rich and truly beautiful morning, such as is seldom, if ever seen in England, the sun shines so clearly, and the atmosphere is so transparent—we started to begin the first service on behalf of the Great Master. I found that the young man who rowed me up in the boat on the previous day had been a member of a Christian church in Ireland, but had not united with any section of the church since he came to Queensland. I was led earnestly to pray that God would revive his work in the young man's heart.

When we came to the place of holding the service, a few persons had arrived, and others were coming. I began the meeting at eleven, and we had twenty-four persons, besides some children. I found the people eager to hear the word of God; I preached from John iii. 16. I dined in the house in which I preached, and found that there were two brothers, proprietors, and a man and his wife living with them as their servants. In the afternoon, at half-past four, we held another service, when we had about thirty grown up people. A young man residing on the settlement, who had been studying for the ministry in Ireland, but in consequence of feeble health had given it up, engaged in prayer with very great fervency and propriety. I told them that I would, all being well, visit them again on the next Lord's Day. I returned again to Mr. Linnamon's, and thus ended, I think, the happiest day I had spent in Queensland. I returned home on Monday, and after walking under a hot sun for about four hours, was greatly fatigued, but felt much encouraged. On Saturday, the 15th, I again started for my Sabbath's work. I got a lift for some distance, and then took the nearest way through the bush, and arrived in safety. I was most kindly entertained by MacCracen Brothers in the very best style of bush life. The congregation much the same as on the previous Sabbath morning. In the evening we had a few more than we had on the Sunday night before. The young man who introduced me at first to the settlement came up in the boat with his two sisters and a brother. I spent a very comfortable day. The young man, Mr. Henry, again engaged in prayer after the evening sermon.

As we are to open our new Chapel near Brisbane next Sabbath, I could

not well supply them for that day. They said that they could hold a meeting among themselves, Mr. J. Henry promising to speak. Some three or four who have horses promised to come down to the tea meeting on Tuesday next, and to see our new Chapel. They speak of at once taking steps to erect a chapel to be held as Connexional property. I think we shall be able to place it at once in easy circumstances. The people are generally living upon their own freehold, and, although they have not paid for their farms in full, are in comfortable circumstances. The chapel to be opened is about a mile and half from North Brisbane. About fifty children have been collected, and as we have no school-room, we teach them in the open air. I will send you a full report by the next mail, all being well. I do hope that God will be with us in this and in all other of our undertakings on behalf of his cause in this colony.

I am, with kindest love,
Yours truly,
W. WOOLCOCK.

FROM THE FOREIGN SECRETARY'S PORTFOLIO.

QUEENSLAND.

It will be gratifying to all our friends who are interested in the new mission to Queensland, to know that, notwithstanding the unexpected difficulties with which the few friends in that distant colony have had to contend, something has been done towards establishing the mission. Br. Woolcock, under date October 17th, 1866, writes:—

"I send you a brief account of the opening of our first chapel in this colony. The building is of wood, painted outside, and looks very neat. It is 28 feet long, by 20 wide, and nearly 12 from floor to spring of roof. The cost is as follows:—

Land, 96 feet by 90	24	0	0
The building	93	10	0
Lamp, Deeds, &c.....	10	7	6
Fencing	14	0	0
Total	£141	17	6

The opening services were held on Sunday, September 23rd, 1866. I preached the first sermon in the forenoon at eleven; Mr. Mossop, Independent, of South Brisbane, at three in the afternoon; and Miss S. Thorne in the evening at seven. The congregations were upon the whole very encouraging; and the collections amounting, with the profits of Tea, to £10, considering the awful distress that prevails in the colony, as good as could be expected. This sum would have been larger by some 20s. or 30s., but for the fact that tea was given to about 70 school children. I hope, and earnestly pray, that this sanctuary may be the birth-place of very many precious souls. We shall raise a few pounds by subscriptions, but as the list is not yet closed we cannot now ascertain the amount."

The following particulars from the "*Queensland Daily Guardian*," of September 26th, will be read with interest:

"A tea meeting took place last night at the Oval, on the road to Kelvin Grove—the occasion being the opening of a new chapel by the Bible Christians—the first built by them in the colony. For some time past members of that denomination have held a Sunday-school and occasional preaching in the neighbourhood with such success, that it was thought the time had come when a building should be erected for the accommodation of those attending these services, and the present chapel was the result. The building is a neat structure of wood, capable of holding nearly 100 persons, and was well filled.

"Tea being concluded, devotional exercises took place, after which

"MR. BROOKES, M.L.A. for Brisbane, took the chair, and expressed his sympathy with the Bible Christians. He liked to be at the commencement of things rather than the end, and trusted that although the commencement might be small, the 'little one might become a thousand,' and great success might attend their labours. After a few other remarks, the Chairman vacated the chair to attend to his Parliamentary duties, which was then taken by

"Mr. WOOLCOCK, Bible Christian Minister, who made a few appropriate remarks, concerning the origin and cost of the church, and the principles of the denomination to which he belonged.

"Mr. WILSON (Baptist,) had long hoped to see a place of worship erected in the neighbourhood in connection with his own denomination, but when he heard

the Bible Christians had erected a chapel, he said 'Well, if they are Christians, that is enough,' and he would say as a good man said of old, 'If thy herdsmen go to the right I will go to the left.' He felt a difficulty in being called on to speak first, as he came to know what the principles of the Bible Christians were, for he could not for the life of him make out what a Bible Christian was. He did not know if it was a part of the system of the Bible Christians to allow the sisterhood to teach, but his own mind had been long made up on the subject. He had been brought up among the Society of Friends, and some of the most touching appeals that he had ever heard were from the lips of the sisterhood. The gentleman concluded by wishing success to the Bible Christians, so far as they preached the Gospel of Christ, and if he found that they did so he would give them the right hand of fellowship.

"Mr. DRAPER (Independent,) was then called upon to address the meeting. He had just come down from the North and gave some painful instances of the religious requirements of the North, and felt very anxious that the light of truth should be more dispersed over the land, and not so much concentrated in the larger towns of the colony. The gentleman then spoke of the good effects which must necessarily result from the communion of saints.

"Mr. HENRY, a member of the Church of England, from the Seventeen Mile Rocks, then addressed the meeting, complaining of the want of a Christian church and Sabbath-school in that neighbourhood.

"Mr. E. GRIFFITH* (Independent,) was pleased to say that he did know what the Bible Christians were, and was surprised to hear his brother Wilson say that he did not, for he was as much a Bible Christian as the chairman himself. He thought the more religion was brought to bear upon our daily concerns the better. He hoped the spirit that was in Cromwell's army was not yet extinct. As a Member of the Hospital Committee, he was brought much into contact with the distress that at present existed, and which he hoped would be but temporary. But God was the Ruler of all things—His name was Love. Then, why should we repine, and be like one who, like an unruly bullock, unaccustomed to the yoke, kicked against the pricks, and as a good old divine said hurt himself far more than if he had remained quiet. The gentleman then concluded by wishing every success to the Bible Christians that they could wish themselves, and impressed upon the people the advisability of attending regularly the services of the minister, who would adapt his instructions to his hearers; and not to run with itching ears to another minister, who they may be told is 'the best minister you ever heard.'

"Mr. WILLIAM KELK, a local preacher among the Wesleyans, and a fellow passenger of the Chairman in the *Star of England*, then addressed the meeting, wishing the Bible Christians 'God speed.'

"After a few remarks from Mr. WOOLCOCK, more particularly to those who resided in the neighbourhood, a collection was made, and the meeting closed, after an announcement that a treat would be given to the children on the following day."

Br. Woolcock further says—"I fully believe that there is yet before us in this colony a great and glorious future; but it will require time, patience, prudence, caution, zeal, faith, and earnest prayer, in order to ultimate success. The place opened 12 miles up in the country is in all respects promising. I have made arrangements to visit it every fortnight for some time. A Sunday school was set on foot last Sabbath, and we shall soon begin a Bible class for about a dozen young men on the settlement. The congregations at our new chapel, '*Ebenezer*,' have been very encouraging. We are about to remove to the neighbourhood of the new chapel this week. I hope to be able soon to arrange for the erection of a house near the chapel, to save, at least, a portion of the enormous rent we are obliged to pay for a house in this colony; I think it can be done. There is land sufficient for the house, and a piece for a garden can now be had (freehold) upon very easy terms, together, these would make suitable premises for a minister's residence.

"I am sorry to say, that a week ago, the room that we rented at South Brisbane was burnt to the ground. The fire was first discovered in a store adjoining the place we held as a temporary chapel, about midnight; and being of wood, the whole of the building was reduced to ashes in less than an hour. We sustain a loss of about £15 in forms, lamps, pulpit, and books. There is reason to believe that it is the work of

* Mr. Griffith is from, I think, Dulverton, Somerset. He knew our people well in the Kingsbrompton Circuit. W. W.

an 'Incendiary.' There was an inquiry held by the police magistrate, and the verdict of the jury was, that it was maliciously done by some person, or persons unknown. There have been several fires since, and many thousand pounds worth of property destroyed."

VICTORIA.

Br. Hosken, writing Oct. 25th, says: "We have had a few souls saved at Melbourne, and some few others have been quickened; but we need more of the Divine power. We have just closed a bazaar in aid of our chapel, which has brought us in near £200. Our ladies have resolved to make it £200, clear of all expenses! This is a fine effort in these times of depression. Money is scarcer now than it has been since I have been in the colony. We hope to pay off £200, and raise money sufficient for painting and cleaning the chapel by another special effort. I have been here (Ballaarat) since Saturday last, attending missionary meetings. I preached three times on Sunday to large congregations. A good day. Missionary meetings this week have gone off well, although the weather has been unfavourable. On Tuesday next we lay the foundation stone of a new chapel, in Humphrey Street, Ballaarat East. Tea in the Temperance Hall. Our friends at Ballaarat are doing well. I am filled with joy while reviewing the success which has crowned the labours of our brethren since I left. There are two other places in the township of Sebastopol where our friends will build if possible during the next few months. Ballaarat will soon have four good chapels, and some four or five others in the circuit. Another man must be sent here as soon as possible. We want two men at once. The revival recently realized here has put our cause in a good position.

"Br. Teague is doing well in Geelong. He is very comfortable and much respected. Brs. Blamey and Warren are also doing remarkably well."

Br. Rowe, under date October 26th, says, "Mr. Minns has resigned, so we have to work this circuit with two men. We may manage for three or four months, but shall not be able to do so long. We are now building two additional chapels, and ought to build two more. I wish the Committee could send us two men immediately. Do let us have another man for this circuit by District Meeting."

Br. Blamey, writing from Maldon, Oct. 25th, says:—"Since I wrote you last we have had our missionary meeting here. Mr. Warren, and Mr. W. Wanter, (Baptist) preached eloquent and impressive sermons on Sunday, Oct. 14th, to crowded congregations. Scores could not find sitting-room.

"On the following Monday 200 persons sat down to well supplied tables, furnished by our friends. The public meeting was held in the Presbyterian church, kindly lent for the occasion. Our old friend, Mr. James Jenkin, occupied the chair, and the meeting was addressed by Messrs. Wanter, (Baptist) A. Robb, (Presbyterian) R. Warren, W. Wedlake, and J. W. Blamey. Church crowded—speeches unique—money raised, £34. We are thinking to make it £40. Not bad, our little chapel will seat only sixty or seventy people. We have now about forty members in society; and we are thinking at once to enlarge the chapel."

W. Gilbert.

SOUTH AUSTRALIA.

AUBURN.

Auburn, October 27th, 1866.

Dear Brother Bourne,—Believing the friends will be glad to hear of our welfare, I drop this line in relation to the work of God in this station.

On Wednesday, October 17th, we laid the Foundation-stone of our proposed chapel, Port Wakefield. The attendance was smaller than we expected; the weather was very unpropitious; just as we were beginning the service a terrible thunder-storm broke over our heads. Every one was compelled to fly for shelter. About an hour after we were at our post, and the stone, after singing and prayer, was laid by by Mrs. John Daniels. Brother Trewin gave a short, but most appropriate address; after which we repaired to Mr. John Daniels' stores, where we found a truly South Australian spread. Forty-five sat down to tea. When the collection was counted, a little packet was found on the plate having three seals, on its being opened two sovereigns and a half were found in it.

The public meeting was presided over by Mr. John Daniels, and was one of the best the writer ever attended. The brethren, Trewin and Finch, and Messrs. Taylor and Day, local preachers, were

the speakers. The collections and subscriptions reached the noble sum of £82 3s. 4d. The chapel will cost about £250, we hope to leave only £100 debt. This place has cost us a vast amount of labour since opened, it being thirty-six miles distant from here, all preachers have to go at least that distance. We have travelled more than 5,000 miles during the past twenty-eight months. We hope to see this place the head of a station. Brother Finch has opened two places in connection with it, one 14 miles North, and the other 13 miles East, during the last ten days.

On Sabbath, 21st, the chapel built on Hoiles Plains was opened. Two sermons were preached by Br. Finch, and one by the writer. The congregations were good all day. In the afternoon there were more people than a chapel twice the size could hold. God was in the midst of his people, and many felt it good to be there. On Monday, the usual tea meeting took place. The weather was very unfavourable,—it rained all day—yet upwards of 80 sat down to enjoy the good things of Providence. The chair was to have been taken by a gentleman of Watervale, but the weather prevented his coming. Br. Hancock ably supplied his place, and the brethren, Lang, Finch, Day, and Keen did their best to instruct and improve the people. It was a good meeting. We were afraid the weather would make much against the financial part of the proceedings; but we found when we made the appeal that there was a mind to work. The cost of the chapel is £255, receipts £115, leaving a debt of £140. This chapel is the first on a plain 30 or 40 miles long by 8 or 9 wide. Our people have preached here on and off for the last eight years. We hope the good hand of God will prosper his work in this place. Our congregations are good, and the spirit of hearing all we could wish. Our Sabbath Schools are well attended, the Teachers deeply interested, and we hope great good will flow from these nurseries of the church. On the whole, we have much to thank God for and take courage. This mission will be one of the strongest in the colony.

Yours truly,
S. KEEN.

ARRIVAL OF A MISSIONARY.

Br. WILLIAM HEYSETT, who left Liverpool in the *Moravian* for Portland, November 29th, 1866, arrived safely December 10th, without a single accident. He remarks;—"The *Moravian* is a fine ship, strongly built, well adapted to run over the large swells of the great ocean. The state rooms are nicely fitted up, much more convenient than I anticipated. The provisions were first class, and the stewards paid great attention to the comfort of the passengers. I was not a little surprised at the civility of the ship's crew; and I do not remember hearing an oath from one of them during the voyage. It would be well if the cabin passengers would copy their example in this particular.

"O! that God would purify his Universal Church, and gather into it from the ranks of the ungodly, until the whole earth is deluged with his glory."

D.J. Pound. Sculp.

James Thorne

President of the Bible Christian Conference: 1863

BIBLE CHRISTIAN

MAGAZINE.

THE CHRISTIAN SCHEME.

NO. III. THE TRINITY.

By W. J. Hocking.

The existence of God, and the mode of the Divine existence, are the first two truths in Christian Theology. The Scriptures assume the existence of Deity; but the *manner* of that existence is a matter of revelation. We may learn the existence of Jehovah by consulting his works; and by an easy and comprehensive process of pure metaphysical reasoning. But how Jehovah exists, whether the Divine essence includes one or more Persons, is an inquiry, concerning which we gain but little aid by consulting the phenomena of nature, or wandering in the region of metaphysics. The Bible, and the Bible alone, which is the religion of Protestants, must be our principal source of information in attempting to learn the mode of the Divine existence.

There are three points that may engage the attention in this limited article.

I. What do we understand by the Trinity?

II. What are the considerations by which the doctrine may be established?

III. How may the most powerful objections be dispelled?

In endeavouring to unfold the doctrine of the Trinity one must necessarily proceed with extreme caution. The manner of the Divine subsistence is so peculiar—human language is so inadequate to describe celestial objects—our natural apprehension is so limited—our knowledge during our mortal pilgrimage is so imperfect—and there is such an infinitude of distance between our loftiest conceptions and the perfections of the triune Jehovah, that unless we consider the

subject with very great care, we shall fail to conceive correctly, or to describe properly, what the Trinity implies.

By the term Trinity we do not mean the existence of three distinct Beings, each of whom may be designated God. There are not three Gods, but one God. The Trinitarian as much believes in the existence of one God, or in the unity of the Divine essence, as the most bigoted Jew, or the most learned Unitarian. Neither does the term signify three peculiar modes of Divine operation; for though the Father, Son, and Holy Spirit may each have a distinct office in the work of redemption, and though the Scriptures may assign to each a distinct position in the economy of grace, yet we must remember that these distinctions refer to the Personalities existing in the Godhead, and not to any peculiar manifestations of the Divine nature.

The term denotes a plurality of Persons combined with unity of essence: it indicates the existence of Father, Son, and Holy Spirit, or a threefold distinction in which Jehovah, who is one in essence, is said to subsist. These Persons, though necessarily distinct, are co-equal and co-eternal. They must be distinct, for opposite relations are implied. The Father cannot sustain the paternal relationship to himself, but to the Son. The Holy Ghost, proceeding from both Father and Son, must be distinct from each. The Father possesses the Divine essence absolutely; the Son possesses it by eternal generation; and the Holy Ghost by eternal procession. The Son, touching his Divine nature, is eternally begotten. The Holy Ghost eternally proceeds from both Father and Son.

"This is the true reason why the Godhead is sometimes represented, as subsisting more eminently in the first Person, with a sort of subordination in the other two. Some sort of subordination indeed is implied in the very notions of Paternity and Filiation; but this we are to observe is not a subordination of nature and substance; no, nor of essential attributes, or natural properties, but merely a personal subordination founded on the personal properties. And to be satisfied in this, we need only consider, that the communication of the essence (upon which this subordination is grounded) is only a personal action, and not an act or attribute of the Divine essence. To *generate*, to be *generated*, and to *proceed*, are not essential attributes of the Divine nature, but merely personal acts of the FATHER, SON, and HOLY SPIRIT, and consequently the sole foundation of this subordination being merely in the personal properties, the subordination itself founded *therein* can only relate to the *personal*, and not at all to the *essential* Properties, for, notwithstanding their personal subordination, they still continue with the Father, in *substance equal, in majesty co-eternal.*" According to the explication then which we

have presumed to offer, the Godhead comprehends the Father, Son, and Holy Ghost; neither being before, nor after the other; neither being greater, nor less than the other; but, as the foregoing quotation teaches, *co-equal in substance* and *co-eternal in majesty*. Here we contemplate three infinite Agents, exercising infinite attributes, on infinite objects. The Father loves the Son; the Son loves the Father; both the Father and the Son love the Holy Spirit; the Holy Spirit loves both the Father and the Son.

What a sacred association the Trinity comprises! And what ineffable delight is enjoyed by the three person in the Godhead, acting unitedly in the revelation of Jehovah's will to fallen, sinful man—in the wondrous scheme of human redemption—in the bestowal of salvation on the believing penitent—and in conferring everlasting blessedness upon all who remain faithful until death!

The *considerations* by which we establish the doctrine of the Trinity, are mainly deducible from the Sacred Scriptures. We no sooner open the Bible, than we meet with distinct and instructive references to this grand and glorious doctrine. That there is a *plurality* of Persons in the Godhead, by whatever names they may be distinguished, *co-equal* and *co-eternal*, is a truth which is clearly intimated in the opening pages of the Inspired Volume. That this *plurality* does comprehend the FATHER, SON, and HOLY SPIRIT, and is combined with unity of essence, we clearly gather from other portions of revealed truth. The names which the Scriptures appropriate to Deity teach the doctrine now under contemplation. The two principal names of the Divine Being are *Jehovah* and *Elohim*—the one clearly denoting the unity of the Divine essence, and the other, we think, just as clearly indicating the plurality of the Divine Persons. "The first name is always singular, and may be rendered, HE WHO EXISTS. The second name, which, according to some lexicographers, signifies the supreme majesty, and glory of the Divine nature, and according to others, the relationship of God by covenant to his creatures, is plural."

Now any unprejudiced person conversant with the genius of the Hebrew language must admit, that these facts furnish a very powerful argument in favour of the Trinitarian *theory*. We have in several passages the union of these two names to express the Divine nature. Without making quotations, as it is a general, and, I think, invariable rule, that when the English term Lord is written in capitals, it is a precise equivalent of the Hebrew term *Jehovah*, and that God is the translation of the Hebrew word *Elohim*, the reader can easily find those passages for himself. We have numerous *exemplifications* of this union in the second and third chapters of

Genesis, in the book of Deuteronomy, and in other portions of the sacred writings.

Another argument in support of our theory is derived from the fact that, in a multitude of instances, *Elohim*, though a plural noun, is construed with verbs and pronouns in the singular. This is more evident to the student of Hebrew, than to the ordinary reader of the common English version. There are some instances however where, when the *Personalities* of the Godhead are designed to be made prominent, we find *Elohim* combined with plural verbs and pronouns. When the creation of man was projected we read, "And God (the *Elohim*) said, Let us make man in our image, and after our likeness." Gen. i. 26. On some occasions also, *Jehovah*, which is a singular substantive, is associated with plural verbs and pronouns. Take the dispersion of those who were building the tower of Babel. "And the LORD (*Jehovah*) said, ... Go to, let us go down, and there confound their language," Gen. xi. 6, 7.

Take also that glorious record found in the sixth chapter of the prophecy of Isaiah. Here we have irresistible evidence of the existence of the Trinity. None doubt that the Father, or first Person, was present. That the second Person was present we learn from John xii. 41, "These things said Esaias, when he saw his glory, and spake of him." The presence of the Holy Ghost is proved by the testimony of St. Paul, who, in quoting this very prophecy, declares, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the heart of this people is waxed gross, &c." Acts xxviii. 25—27. "The Being whose glory the prophet saw, and whose voice the prophet heard, is designated Jehovah of hosts: yet this Being speaks in the plural number—'Who will go for us?' The New Testament gives the solution by ascribing the prophecy to the *Son* and to the *Holy Ghost* as well as to the Father. Here again the plurality of Persons and the unity of the Godhead are clearly recognised. It is in harmony with this distinction and plurality that the praise of the seraphim is a *threefold* ascription, 'Holy, holy, holy, is Jehovah of hosts.'" What a remarkable circumstance that the seraphim do not utter their solemn ascription twice only, nor four times, but distinctly *thrice!* This circumstance alone, to say the least of it, affords a powerfully presumptive argument in favour of the Trinity.

The New Testament offers very decisive evidence respecting the Trinity. The formula prescribed by Christ himself for the ordinance of Christian Baptism: what happened when the Redeemer was *baptized; and* the Apostolic benediction; teach very clearly the *existence of three* Persons in the Godhead.

How distinctly are the three Persons manifested in the baptism of the Saviour. The Father, or the first Person, speaks from heaven. The Son, or the second Person, undergoes the rite. The Holy Ghost, or third Person, becomes visible in the form of a dove. How powerful is the Trinitarian evidence rendered by the formula of Chirstian Baptism, when we consider that the words which compose it fell from the lips of Christ himself! How *foolish* and *objectionable*, the conclusions which necessarily flow from the Unitarian theory, for if the terms, Son, and Holy Ghost, do not express personalities distinct from the Father, though subsisting with him in the Divine essence, then we are baptized in the name of DEITY, in the name of a *creature*, and in the name of an *attribute* or *influence*. Such a conclusion is inevitable. In the Apostolic benediction three Persons in the Godhead are distinctly recognized. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." This benediction presents a striking correspondence to the Jewish form of benediction, *divinely* appointed to be pronounced by the High Priest. See Numbers vi. 22, and following verses.

The indirect way in which the inspired volume teaches the doctrine of the Trinity, affords, we apprehend, an *unanswerable* argument in favour of our views. If the Son, and the Holy Ghost, possess the peculiar attributes of Deity—if they are *omnipotent*, *omnipresent*, *omniscient*, *immutable*, and *eternal:* since Deity alone possesses these attributes, the conclusion necessarily follows that the Son must be God, and that the Holy Ghost must be God. Numerous passages in which the attributes of Deity are ascribed to the Son, and to the Holy Spirit, will readily occur. The Saviour himself claims these attributes. The Evangelists, and Apostles, ascribe to him works, which can only be done by a Person possessing these attributes. Creation, Preservation, Redemption, and the work of judging the entire human family as well as fallen angels, require the attributes of Deity. The Holy Ghost is spoken of as a distinct personal agent. When Ananias and Sapphira lied to the Holy Ghost they are said to have lied to God. The expressions the Scriptures employ in establishing the *Deity* of Christ, and the Divine personality of the Holy Spirit, teach (though indirectly, yet powerfully) the existence of three Persons in the Godhead.

There is a passage that may be recognized, though we cannot lay a very great stress upon it. "For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John v. 7. This passage contains a most triumphant argument in *favour of the Trinity*, if we could demonstrate it to be

genuine. But as its genuineness is so strongly disputed—as the most eminent critical Trinitarians yield to the force of the arguments employed against it—as the Scriptures we think nowhere teach any abstract truth in such distinct and explicit terms—and as other modes of scriptural intimation, when duly apprehended, teach what we seek to establish: we surrender the point in favour of those who differ from us, and give them, if they choose to accept it, the contemplated benefit.

One *objection* to our doctrine is the fact, that the term *Trinity* never occurs in Scripture. That however does not militate against the doctrine. The term gratitude nowhere occurs in the Bible; but the *sentiment* is distinctly taught, and strongly inculcated. No one can read his Bible aright without learning the necessity and importance of cherishing gratitude. The terms Omniscient and Omnipresent do not occur either in the Old or New Testament, but they are very convenient to Theologians, and are generally understood by all. How foolish to reject certain doctrines because the terms employed to express them do not occur in Scripture! The vital point is, are the truths which those terms denote Scriptural truths. If so, the *non-occurrence* of the words in the Sacred Writings amounts to no objection at all. The term Trinity may be non-scriptural, but if the doctrine, which the term signifies, be taught in the scriptures, the term is not unscriptural, and therefore its non-occurrence in the Bible can afford no solid objection.

Another objection is, that the doctrine of the Trinity is incomprehensible, and contrary to reason. This objection also is more specious than solid. It is an incontrovertible axiom, the result of much reasoning, and mental enlightenment, that the incomprehensibleness of any matter, does not disprove its existence, our apprehension is so imperfect, that we fully comprehend just nothing. None of us can comprehend or define the essence of Matter, Spirit, Life, and yet Matter, Spirit, Life, are positive realities. If the Trinity were contradictory to reason, that certainly would be a valid argument against it; but we hold that it is not contrary to reason, only above or beyond it. Unless one fully comprehends the Divine esssence he has no right to argue that any mode of subsistence in the Divine Being differing from our own is contradictory and absurd. True, three human persons are three distinct beings, because, though they have the same specific nature, they have not the same numerical nature. Now as both nature and subsistence are essential to the constitution of a person, and as the Divine nature is infinite, while human nature is finite, what is there contradictory or absurd in supposing that though in things created, *it is necessary for* one single essence, and no more, to subsist in one

single person, yet the same may not be necessary in Him whose nature is wholly different from ours, and who may differ also as much in the manner of his subsistence? Who dare say that the Divine nature diffused into three distinct Persons is an absurdity? Were it affirmed that the Persons in the Godhead were THREE and ONE in the same respect, that would be an undeniable contradiction; but since they are said to be *one* in substance, and *three* in the different manner of having, and communicating, that substance; *one* in all perfections essential to the Godhead, and *three* in their mutual relations and capacities, there is no contradiction or absurdity in asserting that each Person in the Trinity is truly God.

Another objection is the inquiry and observation made by the Saviour to the young man spoken of in the gospel, "Why callest thou me good? there is none good but one, that is God." Also the statement made by the Saviour in his memorable prayer recorded in the seventeenth chapter of St. John. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." In these passages it is alleged, the Saviour disclaims all participation of Deity. A little careful reflection will convince us that these passages furnish no real objection. The Saviour does not deny himself to be good in opposition to God; he only denies it in relation to the young man's apprehension, who took him to be a mere man. His answer is *Argumentum ad hominem*, an appeal to the young man's professed principles, as if the Saviour had said, "'If I be no more than a man, this title that thou givest me, cannot, in a strict and proper sense, be applied to me, for none is *essentially* and *absolutely* good but God: If therefore thou dost acknowledge me to be thus *good*, thou must at the same time own my Divinity, because none after this manner is *good* but *God alone*.' This is plainly the true and genuine sense of the words; and our Saviour's design is, not to dissuade, but to insinuate into this person the belief of his Godhead, or rather by a skilful way of address, to draw him into a confession of it." In the other passage the term *only* is used merely in opposition to the false and fictitious deities of the heathen; in contradistinction to whom, the Saviour designates the Father the only true God. But that he himself likewise is the true God is evident from, 1 John v. 20, where he is called the true God, and eternal life. Besides the conjunction *kai* (*and*) often means an agreement of the things spoken of, and not any opposition. When the angel bade the women that came to the sepulchre, "Go.....tell his disciples and Peter," the conjunction employed does not intimate that Peter was not a disciple, for he was one of the most eminent. The expression, the only true God and *Jesus Christ, whom* thou hast sent, does not intimate

any opposition, as if Christ were not also the true God, but simply distinguishes Christ from the Father. There would be no violence if the passage were rendered, "That they might acknowledge thee, and Jesus Christ whom thou hast sent, to be the only true God. The objection therefore vanishes, and these passages, instead of invalidating our theory, render it very powerful support.

As the present article is necessarily limited, it may be sufficient to consider only one more objection. The Scriptures, it is argued, ascribe to man powers and prerogatives which if understood literally would deify him. Hence instances are referred to where men are said to be partakers of the Divine nature, to know and possess all things, and to be filled with all the fulness of God. That believers enjoy glorious privileges, that they are partakers of God's moral nature, being renewed in righteousness and holiness, and may be filled with all the fulness of God, is delightfully true. But to imagine that these privileges place us on an equality with Jehovah, or invest believers with the prerogatives of Deity, is most absurd. We may become partakers of God's moral nature, and happily enjoy God's presence, but the *natural* and *peculiar* attributes of Deity are incommunicable to any creature. Not a single passage in the Bible ascribes the peculiar attributes and operations of the Triune Jehovah to any created being. This objection therefore is a mere sophism, not a weighty argument, and though it may sometimes be urged with apparent triumph, yet if rightly considered it leaves our reasoning thoroughly intact.

If, though briefly, we have correctly unfolded the doctrine of the Trinity, clearly established it, and successfully dispelled certain objections which are raised against it, then it behoves us to recognize this glorious feature in our Theology with fervent gratitude, and scriptural reverence. We should eschew all pictorial representations of the Trinity. Such exhibitions are alike discreditable to good sense, correct taste, and the sublime teachings of our Protestant Religion. God is a Spirit, and all tangible representations of the Trinity are absurd, and tend to bring the doctrine into disrepute. Let us also guard against pride of intellect. We fear that in many instances the disbelief of the Trinity is associated with this pernicious principle. The culture of the intellect is a privilege as well as a duty. Sanctified knowledge gives us a large amount of power. We should seek to develop the intellect by all lawful means, but should at the same time be careful that we are not led away by "philosophy falsely so called." The doctrine of the Trinity may be incomprehensible, and yet true: may be above finite reason, and yet a Scriptural fact. Is it not remarkable, *that the triple* if not the trinal idea obtains in a multiplicity

and variety of instances? The Saviour is our *Prophet, Priest,* and *King.* Time consists of the *past,* the *present,* and the *future.* The cardinal graces of Christianity are three: *Faith, Hope,* and *Charity.* The matters judged in the last day will be our *thoughts, words,* and *deeds.* The places of abode for created beings are, *heaven, earth,* and *hell.*

What a glorious subject for contemplation is the subject we have been considering! How cheering the fact that a large majority of Christians and divines, ever since the Apostolic age, have been firm believers in the Trinity! Such a belief has been associated with the most ardent piety, with the purest zeal, and with the greatest usefulness. Luther, Wesley, Clarke, Fletcher, and a multitude of others whose names are invested with so much sanctity, readily recur to our memory.

This doctrine is heartily believed by us as a section of the Christian Church. This fact is one vindication of our Denominational epithet. No *Unitarian,* we think, can be a Bible Christian. He may be intellectual, he may be moral, but we cannot see, especially with the New Testament in our hands, how any one who disbelieves the doctrine of the Trinity, whatever be his attainments or moral excellence, can consistently appropriate to himself the term Christian.

Let us more than ever recognize the claims of the Father, realize the benefits procured for us by the death of the Son, seek to be guided fully by the Holy Spirit: then whatever be the value of our Denominational epithet, conventionally considered, we shall be in reality Bible Christians. The Father will bless us, the Son will save us, the Holy Spirit will sanctify us. The Triune Jehovah will be the object of our faith, and of our love; and we shall find in time, and in eternity, on earth, and in heaven, abundant scope for the exercise of the most ardent affection, and shall realize pleasures which are indescribable, and everlasting, because flowing from an infinite source of happiness.

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen."

AN OLLA-PODRIDA.

GENTLE READER,—I am about to take you into my confidence, by making a true and faithful confession of certain facts or fancies which have lately occupied my mind. I cannot make the frank declaration I am about to do without a feeling of shame and mortification, without wounding mortally my pride and vanity, without

acknowledging that my unquestioned ability and cleverness (of which I have been apt to boast) have failed me in this extremity; but I am determined to do it notwithstanding. Rightly or wrongly (it does not seem very heroic, I admit), I am willing to make almost any sacrifice for a little peace of mind; for I am not only puzzled greatly, but troubled sorely, and burdened heavily. Day after day, however I am engaged, my thoughts continually veer round, sometimes slowly, and at other times with almost electric speed, to the same point; and night after night I have the same dreams, fresh, and strange, and horrible. I begin to think that I am the victim of some fearful delusion; that, owing to sundry weighty exercises of mind, the "balance of reason" has been disturbed; and that my friends (if indeed I have any) who have never themselves attempted to solve any of the mighty mysteries of life, and who cannot therefore sympathise with me in my perplexities, will be inclined to make me a prisoner in some lunatic asylum, as the friends of other great geniuses have done; but this I know, certain unpleasant thoughts haunt me as closely as if they were my shadow, and torment me as fiercely as if they were demons from the bottomless pit. I wonder whether some who speak about "old friends with new faces," have had any experience of old friends who have been transformed into stern foes, always plotting against their happiness, and only waiting for an opportunity to take away their life. That seems to be my position, unfortunately. Pity me, oh, pity me, dear friends, and do not harshly drive me from your doors.

I have been trying, for a number of years, to follow Todd's questionable advice in "The Student's Guide." "I have a shelf in my study for tried authors," he says (and he is either relating his own experience, or quoting approvingly the experience of some one else), "and one in my *mind* for tried principles and characters.

"When an *author* has stood a thorough examination, and will bear to be taken as a guide, I put him on the shelf!

"When I have fully made up my mind on a *principle*, I put it on the shelf! A hundred subtle objections may be brought against this principle; I may meet with some of them, perhaps; but my principle is on the shelf. Generally I may be able to recall the reasons which weighed with me to put it there; but, if not, I am not to be sent out to sea again. Time was when I saw through and detected all the subtleties that could be brought against it. I have past evidence of having been fully convinced; and there on the shelf it shall be!"

Happy man! And I should be happy too if I could be sure that I had ever seen through and detected all the subtleties that could be brought against the principles that I have long laid upon the shelf!—

but that is the one thing that I cannot be sure of. It appears that this shelf in my mind must be well-nigh empty, which would be a sad waste of room in a small apartment, or else unworthily unoccupied by principles and characters, imperfect guides at the best, if not wholly false and worthless. One thing, and one thing only, am I quite sure of, that selfishness is the all but universal rule of life. Selfishness! selfishness! is the grand but not divine principle of human conduct. In commerce, in politics, in religious movements and enterprises, its influence is potent, and almost irresistible. The merchants and manufacturers of England are, as a class, hearty in their support and sincere in their admiration of the principle of Free-trade; but in America, the same class are strong Protectionists. This would be singular if it were not satisfactorily explained by the grand principle of selfishness. A hundred acts for the special advantage and protection of the landlord, and only the smallest number for the special advantage and protection of the tenant, would be a strange coincidence if we did not know that the Imperial Parliament consisted largely of country gentlemen, and only includes perhaps a solitary tenant farmer. We all know that the Emperor of the French in sending his legions to the assistance of Italy against Austria a few years ago was not actuated only by love, pure and simple, for the Italian people.

I am sure that we can trace in all our legislation, in all our commerce, in all our international relations, in all our religious enterprises, the operation of this principle of selfishness; very often, the operation of jealousy; but about the presence and power of higher and nobler principles I have sometimes grave doubts.

All this, I am ready to confess, has but little to do with my present perplexities and difficulties; you may set it down, if you will, as a proof of that aberration of mind not obscurely hinted at a few lines back. I want to let you, my readers, know some of the principles that I had years ago carefully put on the shelf; and after having taken them down, and examined them somewhat minutely, I want to be satisfied that I ought to put them back in their old place. It is no good my saying that "*I am not to be sent out to sea again;*" because in storms of unexampled severity what has usually been a safe anchorage has proved to be a dangerous place. Is it not better to put to sea, than run the risk of damaging your neighbour's vessel, or getting your own destroyed?

One more confession let me make. I do it, I assure you, with great pain. I have had to take down many principles from the shelf already. I remember, when I thought, in my youthful simplicity and ingenuousness, that the Church of England was the great bulwark *of Protestantism*, but that was long, long ago;

that England was not only the richest, grandest, most religious country in the world, but that it enjoyed a monopoly of the Divine favour; that hereditary monarchy was not only the best form of Government for us, but that kings only had a divine right to rule: now I almost think that Abraham Lincoln was as much a ruler by the favour of Divine Providence as George III. And when you begin to change your opinions, when your deepest and most settled convictions become unsettled, you cannot tell when you will stop, or whither you will be led. The Reform Bill of 1832 was a great mistake, if the persons who effected that change resolved that there should be no further change in that direction. My advice to all churchmen is, do not alter a single jot or tittle in your huge ecclesiastical system, retain all its anomalies, correct none of its abuses, remedy none of its defects, unless you are prepared to have it completely revolutionized. Resist, unto the death if it be necessary, all attempts to reform or abolish the Church in Ireland, for if its assailants succeed in their attacks, they will next lay their sacrilegious hands upon the English Church.

Can you tell me, my reader, from your experience, if it is likely I shall have to surrender much that I *now* hold sacred, as I have had to surrender much that I *have* held sacred? And ought I to surrender it at once, or resist as long as I can? I know that the enemy who lays siege to a town may cause the garrison much annoyance, even if he be eventually beaten off in disgrace. Shall I expose all these fine squares and streets to the attack of the enemy; I love them dearly, but they may be all defaced and destroyed before he is thoroughly defeated, and what good will they then be to either him or me? O that there were no enemy, fierce in aspect, and fierce in speech, so nigh! But I cannot recall the past. Everything is not now bathed and glistening in the morning dew. My young hopes are all crushed. The joyousness is gone from my thoughts and feelings. But let me make the best of the present, and not weep too long, or too bitterly, over the spilt water; but forget the things that are behind.

I am like a man who has a dreaded duty to perform, who postpones it, who gladly avails himself of every plausible excuse for neglecting it, as long as he is able. Let me, therefore, blurt out what I was going to say as well as I can. The thing must be done, let me get over it as soon as possible. When you have made up your mind to lose a limb, every delay is only a prolongation of the agony.

I have then been taught to believe, or accustomed to think, (I do not know which to say, and that is now troubling me) that Private Judgment in matters of Religion was both a Right and a

Duty; that Truth did not require any protection, and that if it only had a fair field and no favour, it would come off victorious in every encounter with Error; that old Giant Pope had lost almost all his power, only retaining just enough to frighten children of different sizes; that it was both just and wise to grant civil and political liberties unto our fellow subjects of the Roman Catholic persuasion; that we had no reason to fear, considering the progress of Education among the masses, that Romanism would ever regain its former position in our midst; that the Church of England was Protestant at heart; that the people of England had resolved, at whatever cost, having once cast off the Papal yoke, that they would never again be brought into bondage; and that the union of the Church with the state is a great evil, injurious and detrimental to the best interests of both Church and State. There is a list for you my readers, to ponder, but I only refrain from adding to it, because I fear that it is too long already. I want to know, whether these are principles and facts, or merely opinions and fancies. I candidly confess, if they are principles and facts, that my own principles make me shrink, and I am tempted to exclaim also, "So much the worse for the facts!"

I cannot tell you all that I have thought on any one of these points, but I can perhaps in a few sentences erect a waymark which will serve to show the course that my thoughts have taken. Private Judgment seems to be, for the multitude, through Ignorance and other causes, practically impossible, that it can exist only in name; Truth, if not properly accoutred, may be sadly wounded by giant Error; the power of the Pope is more than a shadow in the opinion of many the best informed on the subject; we have given liberties to the Roman Catholics apparently that they may more easily and sooner deprive Protestants of theirs; Archbishop Manning and his co-adjutors are sanguine that they will be able to recover this country for Rome; Father Newman tells us that the Church of England is at present doing the work of his Church more effectually than she could do it herself; indifference as to the position and prospects of Romanism characterises the great mass of our countrymen; and if the Church were to be separated from the State to-morrow, the great bulk of the aristocracy, with multitudes of the ignorant and dependent poor, would immediately join the Roman Catholic Church.

Are not these insuperable difficulties, gentle reader? I am thoroughly opposed, or think I am, (for I cannot be sure of anything,) to the union of the Church and State, and if it rested with me, should at once dissolve the alliance; but I hate and dread Popery still more, and I am not sure but that I should add immensely to its power by dissolving the union between Church and State—what then

am I to do? How am I to shape my course? I find two principles, both undeniable, or at least I think they are, yet apparently irreconcilable with one another. The application of them is difficult, if not impossible. They immediately come in collision. If it be right to punish the sellers of indecent pictures and books, to shut up gambling-houses, to prohibit bull-baiting and cock-fighting, is it wrong to stop the sale of infidel books, or to deny Roman Catholics the opportunity of making proselytes? And yet most men feel that it is right to do the one, and that it would be wrong to do the other, even if they can give no intelligent reason for this apparently inconsistent decision. Beyond all question, an infidel book is likely to be more injurious than an indecent picture. The spread of Roman Catholicism is a greater evil than bull-baiting. But what can be done? To yield to a feeling of unreasoning distrust, a distrust of everybody and everything, is neither right nor wise. And yet to that, it sometimes appears, I must come. Fair-play is a jewel, and at any rate in all our relations with Roman Catholics we ought to insist upon that. Archbishop Manning says: "Look at Australia and at Canada, the two most flourishing outskirts of the British empire. Why are they peaceable and prosperous? Because perfect equality and equity prevail between Catholic and Protestant, and they all stand alike upon one level. The mother country has to learn a lesson of wisdom of her daughters. Australia and Canada may teach England and Ireland, in like manner, to walk hand in hand in equity and in charity." But why is not what is good for Australia and Canada, good also for Spain, and Austria, and Rome? We fear that the answer must be, that in Australia and Canada, Popery cannot do as it pleases; but in Austria, and Spain, and Rome, it can. Yea, more liberty was granted when Rome was occupied by a French army than is granted now by the Government of the Pope. "For the last six years a Presbyterian service has been performed in Rome during those six months when foreigners throng the city..... We need scarcely add that the proceedings were of a perfectly unpolitical, innocent, and quiet nature. Proselytism was completely avoided. The congregation consisted of from forty to eighty English and Scotch Presbyterians, and it met in the private apartments of Mr. Lewis," formerly Free Church minister at Leith, who conducted the worship. "We may fairly presume that the existence of such a congregation has not remained for six years unknown to the Papal authorities..... While the French remained in Rome, however, Mr. Lewis, and the few Presbyterians whom he assembled to worship God in his own room were unmolested. When they had gone, PIUS,—for it is known that the act originated with him,—pounced at once upon this little nest of heretics. On one of the last days of the

year just expired, Mr. Lewis received a letter from Mr. Severn, the British Consul, informing him that Monsignore Randi, Governor of Rome, had communicated to him the fact that Mr. Lewis was holding illegal religious meetings; that he had thus put himself in the power of the Inquisition both for arrest and imprisonment, and that the service must at once be put an end to. Mr. Severn advised Mr. Lewis to visit Monsignore Randi, and assure him that the illegal acts would never be repeated; 'and,' added Mr. Severn, 'I hope in this way you may possibly suspend your exile, which is now hanging over you.' Accordingly, Mr. Lewis waited upon Monsignore Randi, and inquired whether he was charged with a violation of the tacit understanding upon which Protestant worship is tolerated in Rome—namely, that none but foreigners shall be admitted into the congregation. Monsignore Randi frankly declared that there was no charge of any kind against Mr. Lewis; that the simple fact of illegal worship had been brought before him, and that it involved Mr. Lewis in the threatened penalty of arrest by the Inquisition, or of exile." It may not be well to retaliate such impotent rage as this; but we know what to expect if Rome should ever gain her coveted ascendancy. The *Westminster Gazette*, one of the new organs of Popery, frankly declares "that Catholic doctrine teaches us that a civil ruler in no respect transgresses his province by punishing offences against the Catholic religion as such." It is all very well to talk about liberty, but men who only use it to the injury of their neighbours, have no sort of claim upon us. It is unpleasant, doubtless, for a thief to be conscious that the police are always watching him, and that they will, at the first opportunity, drag him to prison; but the safety of the community requires that this should be done, and the conscience of the community heartily approves of the act. Nothing in this world is perfect. No political institution is. No ecclesiastical system is. No benevolent organization is. But we may aim at perfection. We have witnessed the anomaly again and again quite lately of treaties being solemnly entered into to give two nations the benefit of free-trade. What a clumsy method to gain a desirable object! But the most eminent of free-traders, Mr. Cobden, negotiated such a treaty, in behalf of the English Government and people, with the Emperor of the French. Why not extend the principle? Might not we open negotiations with the Pope, with the view of securing certain benefits for our co-religionists who are in the habit of visiting Rome? Might it not be possible to prevent another Matamoras from being imprisoned in Spain for no other crime than reading the Word of God? Why not entrust unto the Bishop of Oxford and Dr. Pusey, with their large knowledge

and charity, the task of persuading the Pope and his advisers to grant unto Protestant missionaries in countries where Popery has all but unlimited sway the same liberty as Roman Catholics claim and fully exercise in England and in all her dependencies and in every Protestant country throughout the world?

MEMOIR OF WILLIAM PRICE.

By E. Price.

How varied are the operations of truth upon the human heart! In some it proves to be the savour of death unto death, and in others the savour of life unto life. To Stephen's audience it proved the savour of death unto death. As a jewel cast by a disturber's hand into a hornet's nest would fail to attract their attention by its worth, and would only serve to wake up their instinctive vengeance, so the truth cast by the faithful hand of Stephen upon that unbelieving and bigoted audience failed to secure that attention its importance demanded, and only served to kindle their spark of hatred to a devouring fire. The truth as preached by Stephen cut its way through bigotry and prejudice, and entered their heart like a moral plough, turning up to their gaze all the moral vermin that lurked therein. The sight of their sins filled them with madness, and that madness ended in the cruel and brutal murder of Stephen. Now the truth that Stephen preached was precisely the same truth that Peter preached on the day of Pentecost, but how very different the results. The operations of truth on both audiences were the same to a certain extent; both were convinced of their sin, for while Stephen's audience was cut to the heart, Peter's was pricked to the heart; conviction in the one case ended in the conversion of three thousand souls, but in the other in murder. The operation of truth is precisely the same in the present day as in apostolic days. In one man it starts the tearful inquiry, "What must I do to be saved?" while in another it wakes up the cruel spirit of persecution. The operation of truth had the latter effect for many years upon the subject of these remarks, until by and by omnipotent love conquered.

William Price was born at Mill Hill, Bream, County of Gloucester, in the year 1822. His youthful career was one of sin of no ordinary kind. He was proverbial for all kinds of wickedness. The ball-room, the race-course, the card-table, the theatre, and the ale-bench were his favourite places of resort. He continued to plunge deeper and deeper into sin, until he reached his twenty-seventh year, when the light of truth flashed its beams of purity into the hidden depths of his polluted spirit, revealing to him the manifold transgressions of his unholy life, and causing him to exclaim, "O wretched man that I am!"

> "His hours no longer pass unmarked away,
> A dark importance saddens every day;
> He hears the notice of the clock perplexed,
> And cries perhaps eternity strikes next!"

The thought of death coming upon him suddenly while in his sins was a source of great distress to him. He sought in vain to banish those fears

by card-playing, and mixing with gay company. He then forsook his gay company, and threw his cards in the fire. He now sought peace in the forms of religion, but these afforded him no peace of mind. He next attended the Bible Christian Preaching Room at Bream, and while listening to Br. R. Westington preaching the word of life, the sword of the Spirit was again thrust by the Master's hand into his already bleeding heart. Just at this time a revival broke out in the Wesleyan Chapel, Whitecroft; and being invited by Joseph Preest, a most affectionate and faithful class-leader in the Wesleyan Society there, to go to the revival services, he went, and on Good Friday, 1849, in a love-feast after the public tea, he stood up and bore testimony that his sins were all forgiven. With what holy fervour would he sing the following words,—

"O Love, thou bottomless abyss!
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesu's blood, through earth and skies,
Mercy, free, boundless mercy, cries!"

There could be no doubt of the thoroughness of the change effected in him. It may truly be said of him that "old things" had passed away, and "all things" had become new. There could be no greater contrast between mid-day and mid-night, than there was in him before and after conversion. The moral leopard lost his spots, the lion was changed to a lamb, and the vulture to a dove. He became as proverbial for piety as he had been for sin. He took great delight in the house of God. Nothing but illness would cause his seat to be vacant; and when the cause has been so low, that the week-evening meetings have been entirely neglected by all others, he would go through the most severe weather of the winter, and present himself before God in his house, seeking a blessing for the church and the world. May his mantle fall upon the writer and reader. His love for secret prayer was very great. Just as Jacob wrestled with the angel, while the dew of night hung like pearls upon his locks; or as Abraham would retire beneath the shadow of his oaks at Beersheba; or as Peter would ascend to the roof of his sea-side lodgings; or as Christ would wind his way up the solitary hill-side, with nothing but the stars over-head, and the shadowy world beneath his feet, for the sake of being alone with the great Father of Spirits; so would the subject of these remarks, at every opportunity, retire to the most secret spot he could find to hold communion with his God. Never have I listened to a man with greater power in prayer. Sometimes when engaged in his private devotions, he would get into such an agony of spirit that the neighbours around were often disturbed in their sleep by his strong cries for help, or his shouts of victory. He knew what it was to pray always, and not to faint. In his closet, pre-eminently, the deep yearnings of his spirit met with a full and a perfect satisfaction, by being brought into holy fellowship with God. The cry of humanity has ever been, "O that I knew where I might find him!" In various ways multitudes have sought to satisfy these instinctive yearnings after God, but William Price was satisfied with nothing short of God dwelling in the heart from day to day. The writer never knew a man that spent more

time on his knees in the closet, or that enjoyed more of God's presence in the soul. I knew him well in his public and private life to be a man after God's own heart. His closet reading was in every way calculated to keep up this holy fervour. The Bible was his choicest book; next to this stood Wesley's sermons, the lives of such men as Bramwell and Stoner, Nelson and Wesley. Never shall I forget the impression made upon his mind by reading the life of David Stoner; it seemed as though his character had become moulded in that of Stoner.

He joined the Wesleyan Society at the time of his conversion, and was one of its most devoted members for years. It was at length decided that his name should appear on the Local Preachers' Plan. This was much against his wish, not that he felt careless about the souls of others, but he regarded himself as utterly incapable of filling so important a position in the church. He would often exclaim with Paul, "Who is sufficient for these things!" Sometimes when in sight of the chapel to which he was appointed, the thought that the preached word would prove the savour of death unto death, or of life unto life, has so affected him, that he has returned home, without entering the chapel, in absolute agony of spirit.

"How ready is the man to go
Whom God hath never sent!
How timorous, diffident, and slow
His chosen instrument!"

Isaiah saw, in a vision, God in his glory in the temple, and became so conscious of his own sin, and God's spotless purity, that he fell prostrate, and cried, "Woe is me, for I am undone!" but at the very moment when he was most crushed with a sense of his unworthiness, God imparted the purifying touch of the "live coal" from off the altar, thus preparing him to engage in the holiest work. "Here am I," says he, "send me." So I have heard Br. Price exclaim, notwithstanding all his timidity, "Here am I, send me!" He was a plain, earnest, faithful preacher of the Gospel. He answered to Cowper's description:

"I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

There was no affectation in him at any time, much less in the pulpit; this was to him an object of implacable disgust. He never forgot that he had ascended the pulpit to deal out the bread of life to a starving people. He would endeavour at all times to establish the strong, to restore the weak, to reclaim the wanderer, and to bind up the broken in heart. Are all such teachers? Would to heaven they were! May the church soon learn not to lay careless hands "on skulls that cannot teach, and will not learn." The conduct of our departed brother out of the pulpit was in perfect harmony with his conduct in it, and consequently gave great power to his *ministrations*. He would often exclaim,—

"'Tis pitiful
To court a grin, when you should woo a soul."

Thus he endeavoured at all times to be instant in season and out of season, to "reprove, rebuke, exhort, with all longsuffering and godliness." Who can estimate the worth of local preachers such as our dear brother? Earnest, humble piety in the pulpit, with its one talent, is a far greater power for good than ten talents void of spiritual life and power. There are men in the pulpits of the church with ten talents, whose discourses are clear, but it is the clearness of a frosty morning. Biblical truths, passing through the frozen channel of their minds, get their inherent fires quenched, and fall powerless upon the human spirit. But humble piety, with its one talent, conveys enlightening and burning truths to the sinner's conscience that result in his salvation. The church needs a ministry marked by intelligent simplicity, Christ-like humility, indomitable energy, and unspotted purity.

Brother Price continued a member of the Wesleyan Society until within a few years of his death, when through some cause unknown to the writer he left that body, and became a member of the Bible Christian church at Bream, and at the same time a local preacher. He felt quite at home in his new sphere of labour; his time and talents were fully and freely given for the benefit of the church. He was willing to fill any position where he could be useful, and up to the time of his affliction which ended in death, his soul yearned to see the church in a state of prosperity. I shall never forget the last sermon he preached, taking as his text, Isaiah v. 4. "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" The sermon was of the most searching and solemn nature. The responsibility of the church was clearly set forth, and the shortcomings of those to whom he was addressing himself—the church and congregation at Bream—fully pointed out. At the close of this service, the enemy made a furious attack upon him, telling him that the morning's service had been far worse than a failure. So great was this temptation, which followed him for a week, that he could not rest day nor night; and on the following Sunday,—which proved to be the last time he was at chapel—he said to the writer, "I don't think I can enter that pulpit again." He then complained of being very ill, and during the next two or three days he gradually got worse. When I saw him, I told him that I thought he was suffering from small-pox. He was quite resigned to the will of God. I then bid him farewell, as I was about to return, after having been home for my health, to my station in Cornwall, both of us expressing a hope that we should meet in heaven, if his sickness proved unto death. This was the last time I saw him. He was afterward visited by Brother Smith, as well as by Brother Banwell, and both say they always found him resting calmly on the atonement, longing to be with Christ. His dying message to the church was, "*Be faithful.*" His affliction was so great, that at times his reason gave way, which doubtless robbed the church of many precious utterances that would otherwise have fallen from his lips. It was most affecting when he called his dear wife to his bed side, and bid her farewell

till they meet at the judgment seat of Christ. He calmly fell asleep on the second of March, 1866. The experience of his last moments was that of the poet:—

"Death comes to take me where I long to be;
One pang and bright blooms the immortal flower.
Death comes to lead me from mortality,
To lands which know not one unhappy hour;
I have a hope, a faith—from sorrow here
I am led by death away—why should I start and fear?
A change from woe to joy, from earth to heaven;
Death gives me this—it leads me calmly where
The souls that long ago from mine were riven
May meet again! death answers many a prayer.
Bright day, shine on! be glad: days brighter far
Are stretched before my eyes than those of mortals are!"

Our dear departed brother has left a wife and two children to mourn their loss; the baby was born eleven days after the death of its father, while its widowed mother was suffering from small-pox. Mrs. Price has lost a most affectionate husband, the children a very tender parent, the Church a most devoted member, and the Circuit a faithful Local Preacher. His death was improved by Brother W. Smith, to a large and deeply affected audience, from the words, "Blessed are the dead," &c, and we doubt not that the service was made a blessing. Reader, let us pray that a double portion of the spirit of the departed one may rest upon us. Let it be our great object, to live a life of spotless purity, constant activity, and incessant prayer for the good of man. "Mark the perfect man, and behold the upright; for the end of that man is peace."

MEMOIR OF MISS AMY COCK.

By W. Kenner.

Miss Amy Cock, the beloved and only daughter of John and Elizabeth Cock, was born in the parish of St. Ewe, Cornwall, June 8th, 1840. During the early part of her life, she was not, like many others, fond of the pleasures and vanities of this world, but had an impression that there was something better, more serviceable, more noble and elevating, to engage her attention, to excite her feelings, to win her affections. She always lived a moral life, and when but a little girl expressed a desire to be one of the disciples of Christ. This desire was realized in the year 1856, in a revival at Polmassick. She went to chapel five nights in succession, where, through the instrumentality of Messrs. Tabb and Tippett, she was enabled to exercise a living faith in the willingness of Christ to pardon her sins *now*, to supply her wants *now*, and to save her soul *now*, and for the first time she could sing—

"My God is reconciled,
His pardoning voice I hear," &c.

She was admitted on trial by Mr. Tabb, October 22nd, 1856. She often spoke of the piety of her mother, whose prayers and example did much to impress her mind with the importance of a change of heart. She had not

been running the Christian race long before Satan opposed her progress, but this opposition was endured, and the temptations of the enemy resisted, "steadfast in the faith." She was encouraged to trust a faithful, covenant-keeping God, by the promises of His special presence and protecting power, by the realization of His sovereign and soul-quickening grace, and by the assurance of His infinite and unchangeable love; secure within the arms of Omnipotence she could boldly defy the malignant powers of both earth and hell. Her closet was always a sweet place of resort, where she waited upon the Lord and renewed her spiritual strength. Here she spread her wants before the Almighty, and cast her care upon Him. She was a teacher in the Sabbath School at Polmassick almost from its commencement, and felt a delight to be among the young. No labour appeared to be too hard, no sacrifice too great for the glory of God and the good of souls. Her good influence over both children and teachers eternity alone will disclose; with anxiety she endeavoured to keep them from every evil; with diligence and propriety she communicated useful instruction; and with constancy and fervour she interceded for them at a throne of grace. Her appointment at the school was always filled, if health would admit. She felt a special love for her class-meeting, that blessed means of grace, yet so much depreciated by many of our members. It was a Bethel to her soul, where she frequently drew water from the wells of salvation, a refreshment room to her spirit, a "a feast of marrow and fat things."

The public means of grace were also held in high esteem. To the house of God she not only went herself, but invited others. About two years after her conversion, her brother Isaac, while listening to a sermon from Mr. B. Rounsefell on Heb. ii. 3, was convinced of sin. Going to the house of God one day afterwards in company with his sister, he said, "I feel all is peace within; I believe my sins are all pardoned." They rejoiced together in a sin-pardoning God. He became eminent for his piety and devotedness to God. They were companions and helpmates up to June 13th, 1864, when Isaac was called to his eternal rest. Though deprived of one she loved, his sister had the happiness of witnessing his peaceful, yea, triumphant death. When asked by his mother if he felt any sting, he said, "Oh no! I had a sting, but Jesus took it away." He also said, "Don't weep, mother, in a little time we shall meet again, meet in heaven no more to part; there will be no more sorrow, nor sighing; no more affliction, nor death." His sister's zeal was inflamed with the hope of meeting in a little time her brother again.

Her love for God and his cause was shown in her efforts to do good. Having the gospel herself, she felt anxious to send it to others, and became therefore a missionary collector. True faith never fosters indolence, but always prompts to zealous and increased diligence. By the work of faith and labour of love she followed the Saviour, through evil report and good report, through honour and dishonour. When she began to collect for the missionaries she said, "I shall never cease as long as I am able." Her last effort for this department of the work of God was but a few months before her death.

Her health had been failing for about two years. Every means was employed in vain *to restore it. The only* desire she had to live was that she might

be a comfort to her mother in the decline of life; every other tie was broken, and this likewise before her death, so satisfied was she that

"The Lord is too wise to err,
Too good to be unkind."

She bore her affliction with patience and resignation. Bright evidences of grace shone in her life and conversation. Religion was her chief topic. It had her head, her heart, and influence. Her uniform consistency of conduct gained the respect of all who had the pleasure of her acquaintance. Her humbling views of herself, her self-renunciation, her progress in Divine knowledge, her enjoyment of the promises, and her concern for the conversion of souls, were observed by all. I visited her several times during her affliction, and felt it good to bow at the throne of grace. The family were always pleased to see their ministers, and for many years have done their best to make them comfortable. I always found her mind peaceable, her prospects bright. On entering her room on one occasion, I asked if the Lord was there. She looked up cheerfully and said,—"He never leaves me."

For a few days before her death, she suffered much and her prayer was—"Lord, help; Lord, support." On September 13th, 1866, her spirit took flight for the mansions above, where sorrow and sighing are unknown. She did not leave this world under a cloud of mental darkness; for her faculties were in full vigour, and she was able to speak almost to the last, and when the spirit was departing, she lifted her wasted arm to signify all was well.

"The chamber where the Christian meets his fate
Is privileged beyond the common walks of virtuous life,
Quite on the verge of heaven."

This was an event not mournful to her, though mournful to her bereaved family; caused tears to run down the cheeks of the parents, but heightened the joy of heaven. In the midst of Divine manifestations of complacency and goodness, the messenger of death was sent to call her to the heaven of rest; there to be arrayed in robes of glory, the brightness of which can never be diminished. She walked through the valley, leaning upon the arm of her loving Saviour and God. She has exchanged the "earthly house of this tabernacle," for "a building of God, an house not made with hands, eternal in the heavens;" the church militant, for the church triumphant; the weapons of her warfare—the shield, the breastplate, the helmet, and the sword—for the laurels of victory; affliction, for enjoyment; labour, for rest; the stream, for the fountain; the twilight, for the meridian glory; earth, for heaven.

"One more precious saint's ascended
To the lofty throne of God;
Praising him who condescended
To redeem her by his blood;
Now she sounds Immanuel's merits,
Through the heavenly plains above;
Joy celestial she inherits,
Swimming in redeeming love."

Her death was improved by the writer on Sunday, November 11th, to a *large congregation*. May we all meet her in heaven. Amen.

MEMOIR OF SARAH ROACH.

By William Luke.

Sarah Roach, whose maiden name was Rookes, was born in the parish of Tiverton, in the county of Devon, where she resided until the twenty-second year of her age. She then married and removed to Cheriton-Fitzpaine, in which parish she continued during the remainder of her life. Until the death of her first husband, she lived what is termed a moral life, went to church, did, as she considered, as well as her neighbours, thinking all would be well in the end. Her husband dying somewhat suddenly at an early age, she was led seriously to think of death and judgment; she felt that she was not prepared to meet either; and often in solitude she wept and prayed before God on account of her unsafe condition. The Holy Spirit was then, no doubt, strongly operating on her heart. At that time the gospel was occasionally preached in Cheriton by the Wesleyans, and Sarah went to hear them. She found that their doctrines were suited to her wants, and that they came with power to her heart.

She felt a degree of comfort in learning that Christ "came not to call the righteous, but sinners to repentance," and that He would have all men come to Him and be saved. It greatly encouraged her to hear that Jesus died for sinners, for all sinners, even for Jerusalem sinners, His very murderers. She felt that this message was for her, and determined to give her heart to God. But she did not at once experience the peace and happiness of believing in the Saviour for pardon and salvation.

Shortly afterwards religious services were established in Cheriton by the Bible Christians. Sister Roach attended their ministry, and was soon enabled to believe to the saving of her soul. In relating her experience at a lovefeast at that time she stated her belief that the work had been almost accomplished at a former period, but now, she exclaimed, "It is done, and I am happy in a Saviour's love!" Having put her hand to the plough, she never, it is believed, turned back. For many years she adorned the doctrine of God her Saviour, and remained faithful unto death.

One of her sons became an exemplary Christian, and a great comfort to her. But it pleased God to afflict him, and he was soon removed from earth to heaven. While he lived, he and his mother frequently prayed, praised God, and rejoiced together; and his death seems to have been the means of bringing her into much closer union with the Saviour.

Our departed sister prized her religious privileges very highly, for many years, and as long as strength permitted she was never known to absent herself from the means of grace, unless unavoidably detained. And when there she was not half-hearted and sluggish as too many are, but evinced the liveliest interest in worshipping that God who had done so much for her. She often appeared to be living on the borders of heaven. To converse about Jesus, and the world of glory, was her daily delight, and she frequently shouted the praises of her Maker's name. Many pious persons and several ministers, on paying her occasional visits, have found her chamber a Bethel to their souls.

During the last eight years of her life she was so afflicted as to be confined to her bed, and for several years was totally blind. Being also impoverished in her circumstances, she was removed from house to house in a manner sometimes greatly to try her faith and patience. Her last removal appears to have been the most painful of the whole, and she said, "I thought I must go into the Union, and that the Lord was going to send me there to tell the poor inmates what He has done for my soul; to tell them that Jesus has pardoned all my sins, and that for years I have lived in the sunshine of His love; but, praise God!" she added, "he has once more provided a place for me. He never leaves His children unprovided for, but always takes care of them."

I visited her several times, and always found her in a devotional frame of mind; no murmur on account of her protracted sufferings escaped her lips; and always, while approaching the throne of grace in prayer, she would shout the Redeemer's praise.

On one occasion she asked,—"Do you think we shall know each other in heaven?" "Why?" I responded. She then said, "I should like one day to *see* you, having heard your voice so many times; but unless we know each other in heaven I shall not be certain of seeing you for ever." I then gave her such reasons as seemed to satisfy her that the saints of God will probably recognise each other in the better world, when in an ecstacy of joy she exclaimed, "Let us now take a walk up around the Heavenly Jerusalem!" She then expressed her views of that glorious abode, of its inhabitants, and, above all, of its eternal King. And surely no language can describe the power and blessedness which descended from above, while this child of God was speaking of her future home.

A few weeks before her death, Mrs. Pope and Mrs. Prior, of Cheriton, visited her; she requested them, if possible, to be present at the moment of her departure, and that as soon as her spirit had returned to God they should sing the hymn commencing,

"Happy soul, thy days are ended,
All thy mourning days below."

Circumstances, however, prevented this wish from being attended to. Her end, as might be expected, was most triumphant. In undisturbed tranquillity, and rapturous delight, her spirit left the tenement of clay, on December 15th, 1865, in the seventy-fifth year of her age. Sarah Roach was one of the poorest, most afflicted, and tried of the children of the King of kings; but one also of the most patient, faithful, and happy. I esteem it a real privilege to be permitted to place on record this tribute to her blessed memory, and to the glory of His grace, by whom we may all be saved, Jesus Christ the Lord.

MEMOIR OF WILLIAM CARTER.

WILLIAM, the son of JOHN and REBECCA CARTER, was born in the year 1836, in the parish of Ringsash, Devon. He lived with his parents on a small farm, called Furze Mill, until he was nineteen years of age. During

his boyhood he was a scholar in our Sunday school at Ringsash, and as he grew towards manhood he was appointed to teach the second class of boys, and was very attentive to his duties. He was very moral, of retiring habits, and never manifested any love for the frivolities of life. He spent his leisure hours in the improvement of his mind. When he was about nineteen years of age, he placed himself under the instruction of Mr. Pearne to learn the shoe-making business. He regularly attended the Bible Christian chapel, and continued a teacher in the school. During the pastorate of Mr. Snell, Mr. Roach held some protracted meetings at the chapel; Br. Carter was deeply convinced of his sinful state, and felt the need of at once seeking a preparation to glorify his God on earth that he might be found at last fully meet for a seat at His right hand in heaven. After crying and groaning for salvation for some time, he was enabled to claim an interest in the atoning sacrifice, and to call God, 'Father,' by the power of the Holy Ghost. He at once joined the Society, and having tasted of the good word of life himself, he was anxious that his fellow-sinners should experience the same blessing. Having given evidence of devotedness to God after his conversion, the Preachers' Meeting accepted him as a candidate, and subsequently he became a very zealous and useful Local Preacher. He felt great delight in the work, and took many long journeys when in a very feeble state of health. When incapable of filling his own plan (which was often the case, his health being very delicate) he was careful to see that it was supplied. When he confined himself closely to his work, his complaint, consumption, increased rapidly. Soon he was unable either to preach or work. A few months before his death, he wrote me the following:—

"Dear Pastor,—I just drop you a line to ask if you will try to get my appointments supplied next Sunday, at Kingsnympton and Chumleigh. The reason I cannot go myself is, I am very unwell, and under the Doctor's care, and, sir, if you are spared to make the next plan, please not to give me a journey of more than seven miles.

"I am, sir, Yours truly,
"W. Carter."

Almost the last time he was able to get out, he called at my house. I embraced the opportunity of conversing with him on the state of his mind. He appeared quite composed, and fully resigned to the Divine will. His strength declined so rapidly, that soon after this he was confined wholly to his room. His Christian friends, many of whom visited him, all say that it was a pleasure to converse with him. I saw him several times; on my last visit he said, that all was well; that he had no desire to live, except that he might do a little more good. "You may," he said, "tell all the friends that I am going to heaven, for my trust is in Jesus." To Br. Andrews, who saw him once after this, he made a similar request, and patiently waited the coming of his Lord. And on Sunday, the 19th November, 1865, his happy spirit winged its flight to a more congenial clime, to be for ever with his Lord, in the twenty-ninth year of his age. May we all be prepared to say, like our dear departed friend, "I am not afraid to die!"

J. Moxley.

THE TEMPLE WITHOUT AND THE TEMPLE WITHIN.

By James Mc Clune Uffen.

Man naturally worships. Some worship themselves, they pride themselves upon being *men*. What is man? When taken in his entirety, in contra-distinction to the brute of the field, he is noble indeed, but what is he when compared with Adam before his fall? When a worshipper of man recognizes no law but the law of his own untutored will—a will whose exercise is most violent and savage when friends or society happen to remind him that, as one of many, he lives and acts for them, and not for himself. Bloody are the carnivals of the deities of the swarthy Hindu, and the fierce and revengeful Caffre, but none the less painful and cruel are the orgies of the man whose God is himself. Did we not possess hearts, our intellects could not but smile at the antics and principles of independent man; but when we remember that he leaves behind him a dark trail of blood, and that his proud self-pre-eminence is attained by crushing beneath his feet the hopes and joys of others, then are we eager to drag him back from the verge of that gulf near the yawning mouth of which he unconsciously wanders. He generally begins life by turning his back upon the paternal home, because his friends dispute his right to monarchical power; and when he throws himself into the surging mass of humanity, and has to wrestle with men as lusty in their pride and as stubborn in their wills as himself—he begins to look upon society as a vast organization of conspirators pledged to thwart his onward progress, and to trip him up in the race of life. Alas, society is ignorant of his existence, and were she conscious of it, instead of honouring him would contemptuously pass him by. Woe to that gentle being who trusts her heart to such a tyrant. He loves her as he loves his pet spaniel or his favourite horse. She becomes his slave, his plaything, but not his wife. His lips never breathe the fragrance of a loving heart. She is not a thinking being. Every business compact, every change of clime, every family arrangement, is conceived in the mind and executed by the will of the man whom she has promised to obey, and were she but to suggest a change, or question the expediency of an action, her life would be chilled by his cold contempt, biting as a wintry frost, or rudely shattered by the storm of ungovernable passion, fierce as the blast of an angry gale.

Some worship their fellows. There enshrouded in the most secret heart recess is a portrait, the lineaments of which are deeply graven, so deeply that it appears nothing can erase them. But, alas, in the course of time the attribute of beauty, the magnetic spell by which our souls were drawn, often succumbs to the preponderance of other powers, or develops itself into such huge proportions that its influence is repellant rather than attractive. The man at fifty is as unlike what he was at twenty-five, as the gnarled, leafless, decaying trunk, is unlike the lusty sapling, budding forth in all its spring-tide beauty. The worshipper is like a man who with admiring gaze stands before a picture upon which the light but dimly falls. He can see the outlines of proportion rich and full—the colours seem gracefully to harmonize, but before he completes his examination the curtain *folds are drawn back*, and the full light of the sun discovers harshness,

imperfection, and defects that make him at once turn away, angry and displeased. Oh how often men pledge themselves to each other in the dark! After a while the modesty of demeanour is found to be but a gloomy reticence which covers deceit and cunning; the frank fearlessness grows into foolhardiness; and honest independence of thought and action, seems very like arrogant and overbearing conceit. Then the god falls from its pedestal, and the idolater seeks another to fill its place.

Happy is the man whose God is the Lord! He possesses in perfection every excellence with which we clothe our man-created deities; and above all an immutability which preserves to us ever fresh and clear the mercy, the love, the goodness, which first entranced our untutored faith. Time will deaden the lustre of the brightest earthly crown, steal away the beauty of the noblest achievement of genius, and crumble the perfections of the costliest treasures; but the brow of Divinity is never furrowed by its plough, the arm of Omnipotence is never withered by advancing age, and the eternal heart of love never knows any change. "I am the Lord, I change not." The hoary mountains will upheave—the fountains of the great deep be broken up—constellations and clusters be unbound—and with a last groan things terrestrial and celestial shall pass away, but He at whose fiat they disappear will ever live, and in and over worlds yet to be, will sway his sceptre of love. He is worthy of worship—worthy the adoration of those whom he creates and sustains. That adoration he claims. We accord it to the gods whom we choose, to ourselves, and to those whom we love. If a man's god is himself he enjoys a supreme satisfaction in contemplating his possessions, or the work of his hands, and also in adding fuel to the fire within. If a man worships his fellow, that companion's haunts are sacred, his employment, his studies, his associations, indeed all his external circumstances seem so closely allied to the worshipper that he feels in their contemplation a reverence and awe inferior only to that which is paid to the idol himself. This forms a Temple Without; it is the temple in which the idolater moves. There is also in his heart an altar upon which is laid every principle, every passion, every power, a temple whose ritual is known only to himself. This is the Temple Within. Even so to the Christian is there a temple without, and a temple within. Oh, the majesty of that outer temple! whose architraves are the burning stars, whose dome is the deep blue sky, whose proportions outrun the power of human thought, whose pillars are pine clad hills, whose aisles are mighty rivers, and whose music is the rich tenor of the fitful wind, and the deep bass of the growling sea. Oh the solemnity of that inner one! the holiest of all, whose solemn service uninterrupted, silent, deep, flings around the life a strange and wondrous spell, and clothes the whole being with a holy radiance. When we contemplate the grandeur of the outer temple, how paltry are the gilded trappings of the sanctuaries built with hands. We have heard men talk of—aye, we ourselves have often felt—the mysterious influences which are associated with the mouldering banners, and carved shrines, and time-worn statuary, of the abbey churches of our own and other lands, but when in the great outer temple, spoke into being by God, that emotion has been deeper, and with it there has been a healthy feeling of gladness. *How poor and contemptible* the emblazoned roof, when in

contrast with the midnight sky, fretted with the burning stars; the tapestried screen, by the side of the amber and purple of an evening sun; the flaming altar, by the snow-capped hills, glistening in unsurpassed beauty, and belted with the rich full blaze of the rising sun. Some time ago with a friend we wandered in the neighbourhood of an old village: the moon clear and bright flung her beauty upon every object. We both keenly enjoyed the loveliness of the scene, and both too thought of the great Being in whose temple we were standing. Said our friend, "Some years ago I was in Wales: it was a night like this, and I thought I would climb one of the old mountains, and as I stood upon the hill side, and my eye swept across the plain stretched in beauty at my feet, or rested for awhile upon a silvery lake embosomed amid the hills, so powerful was the influence that I fell upon my knees and wept. Then I was a wretched profligate, but I could not resist the mighty impulse. Everything breathed of God." That night for the first time he understood how that, "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." When we have stood before some limning of ancient art, or have listened to the strains of Mendelsohn or Beethoven, or have scanned the pages of Milton and Locke, we have found in each the breathings of a giant mind: the work is pre-eminently theirs. Every tinge or shade, every note or quaver, every argument or hope, is an embodiment of their individuality. It matters not whether the work be great or small, it bears the impress of the man. Even so the great outer temple is the temple of the King of kings. Its stupendous grandeur is pre-eminently his work. How immeasurably wide is the gulf between Nature and Art—man's work and God's work. There is however proportionate harmony. As man leaves his autograph alike upon his highest and lowest work, so God is manifest in the meteoric shower as in the constellation; in the drooping violet as in the wide-spread oak; in the glowworm as in the giant. There is the same exquisite finish—the same perfection of beauty, and whether we consider the mechanism of the stellar world, or the distillation of the morning dew, there is a mystery of operation that baffles the profoundest thinker, a perfectness of execution to which human genius can never attain. God's works tell of His glory. The flowerets fling their incense of praise, and the stars as they sweep through their orbits tell of his wondrous skill. Here in this outer temple we may learn of His goodness and His power. "Ah!" exclaims one, "you may stroll through the green lanes, or climb the steep hills, or toss on the bounding sea; your voice of praise may blend with the matins of the forest bird, the ripplings of the wayside stream, or the requiems of the waving trees, but what is that temple to me? My eyes never gaze upon its fretted roof, its mountain pillars, its frescoed walls—my feet never press the green sward of its vales, or leave their prints upon its silver sand." Oh, know you not that there should be a temple within—that as the services of that inner ritual are true and perfect, are men able to appreciate the grandeur without. Although widely dissimilar yet are these sanctuaries one. A man may see the bending pines, the solemn mountains, and the swelling sea, but unless there is a temple within, there can be no temple without. "Let us fling

that portrait away, to me it is of no value. What! keep it? Why? Its counter-part is deeply graven within; that makes it precious." Ah! time will wipe away the glowing tints of that picture, but it will never efface the lines of that picture within. So the indwelling of God gives a richer beauty, a holier value to His works. But sometimes we have no external memorials of our loved ones, memory alone shapes their features, and the only communion we have is that awakened in the heart by fond remembrance. Even so the suffering, emaciated by disease, and confined to the room dimly lit and small, know nothing of God from the handy-work of his outer temple; but there is within, ever welling up, a loving worship, the elements of which so lift the worshipper, that as he looks by faith through the pearly gates, the glory streaming forth makes his cottage home to him a temple that outvies in beauty the cathedral with its tapering spires and gilded aisles.

Woolwich, Jan., 1867.

A BEAUTIFUL EXAMPLE.

EVERY one is interested in following a good example. Amongst the most beautiful examples of right living, I do not know that we can propose a better one to imitate than that of Moses, the Jewish lawgiver, and great prophet of the Old Testament.

He is an example of consideration. Surrounded with all desirable earthly advantages he could say, "I need not trouble myself about to-morrow. Many are asking, 'What shall we eat, what shall we drink, and wherewithal shall we be clothed? Our lot is sad,—hard work, hard pay, and hard fare; yes, all hard in this life.' But I am free from all this care and anxiety, my lot is a very favoured one. I, of all men, may eat, drink, and be merry. I have, too, many friends, all of whom are very respectful to me. No one would feel to shew me an unkindness. Many others I see have no friends at all. Their condition is lonely and painful. Some of them might have had friends had they acted more wisely. Is has been, is, and will be, the lot of the foolish to suffer much in this world. I may therefore think well of my lot and prospects.

"But if there be a hereafter and I know nothing of it, and have no peaceful interest in it, what will become of me when I die? The rich die as well as the poor, and if I have no fitness for a happy future, what shall I be profited by being a prince in Egypt? Moreover, I may die early, and so have neither time nor opportunity to enjoy this life.

"Something within me says, that there is a future life, and all the professed worship of the gods in our temples indicates the same thing. This inward feeling and those outward professions seem to say, that man's lot in the next life will not depend on position here, but on character. Should I be wanting in character, what will become of me when I leave this world?" When any man once begins to consider like this, there is hope for his soul.

Many years after these serious ponderings, when near the end of a wonderful life, and *anxious for the* welfare of others, he said, "O that they

were wise, that they understood this, that they would consider their latter end!" Deut. xxxii. 29.

He is an example of decision. In his position, and with his serious thoughtfulness about the future, he could hardly help saying, "If I secure the character which is necessary to dwell hereafter with a Holy God, the God of my fathers, Abraham, Isaac, and Jacob, I shall have much to give up. To give up a house or a field or a farm or a ship, would not be a very great thing. I might easily do that. But in my case I should have to give up all my social companions and leave the king's family, and forego all my future prospects in the world; and it may be, that I should not find the means of support. If I go into the wilderness where there is neither ploughing, nor sowing, nor reaping, nor mowing, nor barn, nor storehouse, my condition may be worse than that of ordinary men. They have been trained to work from early childhood, but I have not. But with all this difficulty, I see that Enoch, and Noah, in their generations, did all that was required of them, and so secured the character which, now they are dead, men admire, and which prepared them for the presence of their Maker.

"I feel that I must do as they did, or I cannot expect like favour from the Almighty. If it be true, that 'a little that a righteous man hath is better than the riches of many wicked,' then I shall be no loser, but a gainer. Many, no doubt, will be surprised at my decision, but should I offend God and die under his displeasure, and so lose my soul, it would be better for me had I never been born. I feel that I had better give up every earthly advantage in Egypt, if necessary, in order that I may escape the pains of eternal death, and enjoy an immortal life in heaven."

To his honour it is said, that he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Hebrews xi. 25.

He is an example of perseverance. Having decided to give up all his temporal advantages in Egypt, in order that he might devoutly serve the God of his fathers, and prepare himself for the future life in heaven, the depth of his conviction will be tested by his perseverance. In altered circumstances, his mind may change, and he may wish that he had never given up Egypt with all its advantages. But here again we find him a beautiful example of firmness.

In the midst of his new manner of life, and new associations, he could say, "Men work hard in this world, and endure many hardships for a small reward, and surely I may labour and endure many hardships for an eternal reward! Our soldiers endure great fatigues and privations, and brave many dangers in serving their king; and it cannot be too much for me to brave some dangers, and endure privations in serving the King of kings. Our sailors go far off upon the sea, and are in deaths oft during their voyages, to bring distant treasures here; and so may I have to go through many dangers if at last I would enter the paradise of God, and enjoy the treasures of glory there. Whoever gives up the service of God and turns back again to the world, may expect nothing but loss and ruin as the result. I hope to continue as I have begun, looking to heaven for my reward." By the highest authority it is recorded of him, that he "esteemed the reproach of *Christ greater riches* than the treasures of Egypt: for he had respect unto

the recompence of the reward." Heb. xi. 26. How heavenly that mind, how deep that conviction, how bright that hope, which can so give up earth for heaven!

He is an example of usefulness. Man does not think much about being useful until he becomes good. Look around and see if there are any, not good themselves, who are labouring earnestly and perseveringly for the good of others. But no sooner is a man filled with the spirit of goodness than he is prompted to labour for the good of others. Moses first decided to live a religious life, and this was the starting point of his life of usefulness.

He could say with the strongest emotion, "That which I have seen and felt, I readily declare unto you. The bush on fire and not consumed, which I saw in the land of Midian, and the voice which spoke to me from it, was a marvellous thing in my life. Then the rod in my hand becoming a serpent, and the serpent becoming a rod again, was equally marvellous. When I was in the mount, in the midst of the cloud, forty days and forty nights, what I saw and heard was more marvellous still. The wonders of that time I can never fully tell. But the greatest glory which I have to tell you of is the glory of God's mercy to man. You are all sinners by nature and practice, but his mercy is great beyond all utterance. I could not fully describe it. If you ask forgiveness you will receive it. But there shall come one from among yourselves who is greater than I am, and he will tell you more than I can. I have been up into the mount, and there have seen a little of the greatness and the glory of God; but He will come down from heaven, and tell you more abundantly of the glories of redeeming love. He will give you a new revelation, and make the way to heaven plain for all." How exactly the teachings of Moses were fulfilled in the life and labours of Jesus Christ. No other life so beautiful, no other labours so prompt, various, welcome, and abundant! The apostle John, who was an eye-witness of the greater glory in Christ, says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 1, 3, 5—7. Dear reader, would you be a favourite of heaven as Moses was? Then give up the world as he did, serve God as he did, live soberly, righteously, and godly as he did, make common cause with the people of God as he did, strive to be useful as he did, and persevere to the end as he did. Then shall you know, in the happiest sense, the meaning of the words of Jesus Christ spoken to his disciples on a memorable occasion, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

February 1st, 1867. T. W. GARLAND.

TYNDALE'S TESTAMENT.

TYNDALE'S New Testament was printed at Cologne, in the end of 1525, and reprinted at Worms in 1526; but so diligently was it sought out by the priests, and bought up by Tonstall, then Bishop of London, that very few copies escaped the fire. The same fate awaited both translators and readers. Hitherto the Papacy had held its goods in peace, for it had held its devotees in darkness. But when in their own tongue Englishmen read God's Word, and found it in no Mass and no worship of Mary; when they learned that the only Mediator is Jesus Christ, and that the only religion is the faith which follows Him, the confessional was forsaken, excommunication lost its terrors, and by a people whom God's testimonies made wiser than their teachers the priests were derided as blind leaders of the blind. No wonder that they were filled with madness. At that time the temporal power of the Roman Pontiff was a frightful reality, and as prince of the kings of the earth, when once his anger was kindled, he was able to set in motion a machinery which nothing was sufficiently minute to escape, which nothing had the might to withstand.

There never was a truer patriotism in union with a purer piety than in the case of William Tyndale. From the time that down in Gloucestershire and Somerset he saw the state of abject superstition in which the people were held by a knavish, sottish priesthood, he had only one desire; and in order that his fellow-countrymen might read for themselves the oracles of God and their Saviour's Latter Will, he became a voluntary exile. Wandering from place to place, but by his open unworldly life and sweet unaffected sanctity gaining many friends, at every resting-spot he returned to his sacred task; and, absorbed in the ruling passion, dedicated to it every moment; even foreigners and Romanists were disarmed by his goodness, and it was reserved for an Englishman to betray him to his enemies. This man, whose name was Philips, had often enjoyed the hospitalities of Pointz, the merchant with whom Tyndale lodged, and under the guise of friendship he had sought interviews with Tyndale himself, so as to elicit his heretical opinions. Having in the morning borrowed forty shillings from the exile, Philips repaired to the authorities of Brussels, and charged his unsuspecting acquaintance with heresy. "Officers, under the direction of this second Judas, were sent to apprehend the man of God. They were placed in the narrow entry of the house, and Philips, bringing out his victim, 'gave them a sign,' pointing with his finger over Tyndale's head.*" He was seized—the very officers, who in a heretic probably expected something hideous and demoniacal, feeling pity for his gentle helplessness—and thrown into prison. Pointz, his generous host, began to move the English merchants and make efforts for his release; when Philips effectually checkmated him, by informing against him as a heretic, and Pointz was also cast into prison. There was now no earthly help for the martyr. He was condemned to die, and after uttering his last prayer, "Lord, open the eyes of

* "English Translators," prefixed to Bagster's English "Hexapla," p. 41.

the King of England," was first strangled and then thrown into the flames, at Vilvorde, September, 1536.

Nor did his fellow-labourers escape. In his translation he had the help of two compatriots, John Frith and William Roye. On these also the Papacy was enabled to wreak its vengeance. Frith came over to England, and, three years before his friend, perished at the stake in Smithfield; Roye passed on to Portugal, and there got into the grasp of the Inquisition, and by the same painful death glorified God.

Nor were they the translators only whom in his war against the truth the Man of Sin destroyed. To search the Scriptures was a crime only second to theirs who opened the book and disclosed its treasures to the world. In 1532—it was the time of the Easter holidays, and other people were at church, or making merry, and Thomas Hardinge went out into the woods to worship God in solitude and quiet. Some one espied him, and came running to the officer of the town. "He had seen Thomas Hardinge in the woods, looking on a book." A bad sign! What business had he to be looking on a book, when he should be listening to the Mass or carousing with the priest? So they burst into his house and tore up the floor, and there found the Testament and other books full of heretical pravity; and in order to purify the land, Hardinge and his books were consumed in the fiery furnace.

So was it with many more, and in his severities to his Bible-reading subjects the bluff Harry was too faithfully copied by his cruel daughter Mary. In the town of Derby lived a poor girl, blind from her infancy. She had learned to knit, and saved money sufficient to buy a Testament. But of course she could not read it. Embossed Bibles are a new invention. However, the old clerk of the parish often read to her a chapter, and when she could get no one to read it for love, she sometimes induced a neighbour to read a good long portion for a penny. In this way she got many chapters by heart, and the Word of God dwelt in her richly. It told on her heart and life, and Joan Waste, sightless herself, began to shine with a heavenly-kindled light among her neighbours in Derby. It came to the knowledge of the Papal faction. From reading the Bible she could not believe in transubstantiation, and so the poor blind girl of twenty-two was thrown into prison and then burnt as a heretic.

Such things it is right to recall. Many changes have come over Romanism, and she is able to play many parts. By turns she can storm or weep, frown or flatter, hold out blandishments or hurl defiance, and from the same mouth in the same moment breathe the blessing and the curse. She can affect the imperial gait, and strut majestic as the mistress of monarchs, and anon as the servant of servants use the meekest of tones, in pauper form praying all good Christian people to extend their charity. But with all her versatility there is one thing which Rome cannot do: she cannot repent. She cannot be reconciled to the Bible, nor can she ever forgive its translators. She may regret that history has preserved the burning of Tyndale and other English Reformers, the crusades against the Albigenses, the Bartholomew massacres, the butcheries of the Spanish Inquisition; but of the deeds themselves she will never repent. And as long as these

deeds are unrepented, and as long as the perpetrator lives, it is right that they should be from time to time recalled—that burning of Bibles done in his name who said "Search the scriptures"—those fiendish tortures inflicted in the name of the mild and merciful Jesus, those fires of martyrdom over which by way of banner waved in blasphemy the Lamb of God. O mystic Babylon, these Moloch fires of thine have burned a dark and dismal sear in human memory, and hereafter men can only think of thee as the mighty sorceress drunk with the blood of saints. Nay, these martyrs of Jesus have left their mark on thee. Thy brow is branded, and when the veil is raised, when the tiara is taken off we see the mark of the Beast. Traced by the same flaming finger which marked the first murderer, thy own crimes have brought out broad and indelible the once invisible name which prophecy stamped on thee.

It is well, too, that we should feel, over and above the preciousness of Scripture, the sacredness of our English version. Leaving out the incidents of Papal persecution, the translation of the Bible is the purest and most comfortable page in the records of English Christianity. Our Reformation had its blemishes, and through agents like Henry and Elizabeth too much of human passion and caprice came in and mingled with the work of God. But from Bede down to Alfred and Ælfric, and again from Wycliffe to Tyndale and Coverdale, and last of all King James's translators, the men who sought to give this nation the oracles of truth were worthy of the cause. Nor amongst them is there any nobler name than the true progenitor of the present version, William Tyndale. Taking his life in his hand, fleeing from city to city, and ready to be offered if only this ministry were accomplished, it was to him "the burden of the Lord" and the business of his life to open to his countrymen the fountain sealed of Holy Writ. Amidst hunger and hardship, weariness and watchfulness, he and his coadjutors carried forward their task, and its consecration was completed in their blood. It is this which invests with solemn interest our English Bible. Seated in our quiet chamber, we read page after page of the Book Divine, and no one makes us afraid: but would it not make the Word of the Lord more precious if we remembered the price with which our godly predecessors purchased the privilege? Would it not be well to recall the time when our English Bible was a book prohibited? and whilst grateful to God for happier times, should we not hold in highest honour their dear memory who, in securing for us and our children the living water, gave away their lives.

He who in faith goes forth and scatters precious seed, shall doubtless come again with rejoicing. Between the long arm of King Henry and the long purse of the Bishop of London, vast numbers of the first English Testaments were seized or bought up, and of those which got into circulation many were recovered by the treachery of spies, or trawled up from their hiding-places by the deep, remorseless dredge of the confessional. Very few escaped. Of the quarto edition, the only fragment in existence is some thirty-one leaves in the British Museum; and of the first octavo edition, the only entire copy surviving is the one now deposited in the Baptist College at Bristol. Quite as interesting as the ship which brought

over King William—a relic no less touching than the first draft of Magna Charta—is that solitary survivor of Tyndale's earliest Testament: the book which brought light and liberty into Papal England, and which put into the hands of the English people the charter of their salvation. And from that grain of corn cast into the ground, what a glorious increase! Of Scripture in the English tongue, the Bible Society alone has circulated thirty millions of copies; and if those be added which the Bible Societies of America and Scotland have supplied, as well as private enterprise has sent forth, the number would likely be doubled.—*Evangelical Christendom.*

The Gleaner.

POPERY IN THE CHURCH OF ENGLAND.—The Protestant public not only of Great Britain, but of Europe—witness the letter of Dr. Merle d' Aubigné on the condition of the Church of England—has been startled and perplexed by the discovery that Popery has extended its influence and sphere within our National Establishments in an unparalleled degree. Parliament being unquestionably that power which is in the last resort responsible for the doctrine, discipline, and ritual of the Church of England, it is not unnatural that expectations should be entertained in some quarters that the Estates of the Realm will, in the ensuing session, take up the question of Ritualism and deal with it effectually. We believe that the people and Parliament of England are at heart Protestant, and a debate on Ritualism, if it had no other effect, might at least tend to reassure those who tremble for our Protestantism. But the machinery of Parliament is far too complicated and far too rude to deal with so subtle a problem as the exposure and expulsion of that Popery which lurks in the Church of England, and of which Ritualism is partly the symbol, partly the mask. This only we can say, that the Protestants of this country, in the Church and beyond its pale, must take up a more determined attitude than heretofore. The Papists of the Church are resolute. They believe in their error wholly, and will run all risks for its sake. The Protestant clergy and laity must imitate them in thoroughness, and declare that one Church cannot harbour Popery and Protestantism, but must be either Popish or Protestant.—*Evangelical Christendom.*

OUR DUTY TO SUBJECT AND INFERIOR RACES.—As it is with men so it is with races. Some are either less gifted by nature, or more backward from untoward circumstances than the rest. But the part of the more gifted or more forward race, as of the more gifted or more forward man, is to help the less gifted and the more backward, not to exterminate them. By helping them on they help us and advance their own character in the highest sense; and that these exertions of benevolence may take place seems to be the reason why Providence permits such great inequalities in the world. Curious doctrines for a Christian nation are afloat. The great organs of our national morality tell us that the subject races are destined to melt away beneath the rays of a higher civilization. These are the sort of people, I suspect, against whom, in the garroting season, we provide ourselves with life preservers, lest falling in with them in some lonely place we should melt away beneath the rays of their civilization. These principles, if you look at them, mean, in fact, the unscrupulous dominion of strength over weakness, which, in the end, would be the overthrow of all civilization. The negro being at present

the lowest and most despised member of the community of man, the application to him of the physical force doctrine is morally the thin end of the wedge; but the thin end of the wedge always is thin. Perhaps, however, under his dusky skin he may have gifts which education will bring to light; and which, when brought to light, may form in their way a valuable addition to the common store of mankind. At all events he has the humble gift of being able to work in those regions better than the white man: and by virtue of that gift he seems destined to be the principal inhabitant of a large and fruitful portion of the earth. Christianity assumes the unity of the human race, and its constant aim is to make one great community of man. To prosecute that aim among the people of the West Indies the Baptist Missions go forth. That task is appointed to them among the Churches. When the divisions of Christendom are healed, as healed some day they will be, the work, if well done, will be gratefully acknowledged and recorded by the whole united Church. —*Goldwin Smith, M.A.*

THE ALTAR OF HEAVEN, the most beautiful series of buildings which Peking contains, is situated in the Chinese city, in the centre of a handsome park, in which fine avenues lead to the gates of the inner inclosures. Within these inclosures are two ALTARS: one the ALTAR TO HEAVEN, the other the ALTAR to the VAULT OF HEAVEN. The latter stands at the north-east of the inclosure, and consists of a large circular TERRACE of white marble, with flights of steps round its sides. On the top of the terrace is a beautiful circular PAGODA, with three roofs, one above the other, each covered with highly-glazed blue tiles, and surmounted by a large gilt copper ball. At this altar prayers are offered for favourable seasons; the sun, moon, and stars, the host of heaven are worshipped here. A causeway leads to the GREAT ALTAR to Heaven at the south of the inclosure. Here also is a large marble circular terrace, with a level top, but there is no pagoda on it. It is on this altar that annually occurs one of the most striking ceremonies of the Pagan world. On the morning of the winter solstice, the Emperor, as High Priest, surrounded by the highest officers of the state, makes his prostrations and presents his sacrifices to SHANGTE; while, on a small square altar, the bodies of oxen are burned as offerings, and in iron baskets on tripods are burned paper, silk, cotton, and incense. Musicians stand around, and in the intervals of the prostrations and prayers, hymns are sung in praise of Shangte, to whom all these offerings are presented.

The worship of SHANGTE, was practised by the great Emperor SHUN in B.C. 2200; it has been maintained ever since; it is the distinctive mark of the ruler of the Empire, and the round hillock or terrace on which it is performed is always erected near the metropolis. There is no idol or picture or other representation of this Shangte, and, indeed, there cannot be anything of the kind. There is little doubt that this worship is offered, though in a sense unknowingly, to the ONE TRUE GOD, under the designation Shangte, the knowledge of whom has been handed down by tradition from ancient times, carried thus early into China, and has been ever since maintained.—*London Missionary Society Chronicle.*

WASTE OF SEED-CORN. — Wheat of 63 lbs. per bushel gives 87 seeds to the drachm, or 1,403,136 to the bushel avoirdupois. Three bushels, therefore, the common seeding per acre, contains 4,209,408 grains. Suppose each grain produces one stem, and each stem one ear, it will produce the same number of ears of 32 grains each. Multiply, therefore, 4,209,408 by 32, it gives 134,701,056 grains. Divide this by 87, and we have 1,548,288 drachms. Divide this again by 256, the number of drachms to the pound, and the product is 6,048 lbs., which, at 63 lbs. per bushel, gives ninety-six bushels to the acre. But the largest crop of wheat is not more than sixty-four

bushels, and the ordinary yield thirty-six bushels, so that, in one case one-third, and in the other nearly two-thirds, of the seed-corn is wasted.—*Stephen's Book of the Farm.*

THE CATTLE PLAGUE.—Of the total head of cattle in Great Britain — 4,785,836, last March, plus 149,805 previously destroyed by the plague, making 4,935,641 — and there would be many more if the census had been taken in December —no fewer than 253,723 have been attacked, and 52,411 healthy cattle have been slaughtered to prevent the spread of the murrain. And, considering that of the number actually attacked 210,000 are now underground, while, in addition to the 52,411 which appear in the return as purposely killed, an immense number of half-fed and poor store beasts, and of valuable brood stock for which no carcase price could compensate, have been butchered and sold at a heavy sacrifice as inferior meat, we may state the money loss at fully four millions sterling. Among any other class, except our placid and enduring Agriculturists, an un-looked for pecuniary disaster like this would have created a panic. Before the disease broke out, Cheshire owned 129,487 cattle; now it has had 67,706 attacked, of which 56,509 are buried, besides 4,693 slaughtered, and a probably larger number sold off at a disadvantage. More than half its horned stock has thus perished out of that county, equivalent to a dead loss of eight hundred thousand, or nine hundred thousand pounds. Forfar has lost a third of its cattle, Cambridgeshire has lost a fifth, and the East Riding of Yorkshire a sixth.—*Daily Telegraph.*

WIDOWS AND WIDOWERS.—The Registrar General reports that 146,343 widowers yearly marry spinsters, whereas only 6,625 widows marry bachelors.

Correspondence.

"HAVE WE NOT TOO MANY ITINERANT PREACHERS?"

MR. EDITOR,—To one who comes late into the arena, the conflict necessarily assumes the form of a mêlée. He has no single antagonist to encounter; blows have already been exchanged right and left, and the new comer, if he engages at all, must try to deal out his strokes impartially, if he wishes to make himself master of the situation. Thus in the subject of this Correspondence one must have a little to say to each of his predecessors if he wishes to place his views before your readers in a clear and satisfactory light.

Looking at the state of the world, and regarding our portion of the church of Christ, as we have always loved to regard it, viz., as a Missionary Church, the proper answer to Mr. Garland's question is a direct negative. For *some purposes of* aggression, at least until our churches have reached a higher degree of personal service and self-denial, it is necessary to employ Itinerant Preachers, and we may say in passing, that those are likely to be the most useful in such employment, who are willing to accept it as a life's vocation, and not make use of it as a means to gain a settlement over isolated and probably sleepy churches. For some of the purposes of consolidation, too, Ministers are almost indispensable as circumstances present themselves to us; and thus as aggressive men discover new fields of labour we need others to follow and perpetuate their work. But this very consolidation will never be accomplished if we fail to bring together all the available constituents of the church, and, allowing each his appropriate

place, erect, by God's help, a firm and glorious building.

It has been the glory of Methodism that it has evoked the talents and abilities of its adherents, and employed them to the best advantage in the service of Christ. But if the Local Preacherhood is sunk into a separate caste, appointed a circumscribed field of labour, curbed instead of spurred, repressed instead of encouraged, it is not difficult to see that one important element of strength will be lost to us. Consider it is a merely temporary arrangement, destined to be superseded when you feel yourself strong enough to do without its help, and you hasten the dissolution of the Local Preacherhood altogether. It is true that under such circumstances, Local Preachers worthy of the name would not cease to exercise their vocation, but they would necessarily cease to exercise it for your assistance, and would seek new associations where their liberty of prophesying would remain to them. Bearing those considerations in our mind, if I am told that there is such an abundance of the Itinerant Ministry as to endanger the increase and usefulness of Local Preachers, I should certainly answer Mr. Garland's question in the affirmative. I do not, however, believe this to be the case.

Mr. Garland lays down the proposition that "After people have been accustomed to so much Itinerant Preaching, they are not likely to set the proper value on the labours of Local Preachers." Or, if I may take the liberty of putting it in another shape, they will not tolerate bad wine after they have had a plenty of the good. People will undoubtedly prefer the best article, but as to what they will pronounce the best article must of course depend upon their tastes. Vigour and freshness are certainly attractive in the pulpit, and vigour and freshness do not usually attend the sermons of the same man in the same place to the same people, unless he is possessed of rare and peculiar gifts. This view of the *matter* may help to tell us why in some congregations the advent of a Local Preacher to the pulpit is welcomed with a sigh of relief. I really think, Mr. Editor, that some congregations would thrive much better if the made dishes with which they have so long been served were replaced by more plain and substantial food, with enough of spice in it to tempt their jaded appetites.

I would request the attention of Didymus Auletes to some of the foregoing observations. He seems anxious that our Town populations should have efficient preaching. I beseech him to consider if efficient preaching may not be of different kinds, and come from different classes of labourers. If we are not so painfully interested as some Denominations in discovering why it is that the working classes absent themselves from public worship it is because we have given the working classes a recognized, equal standing among us. Multitudes of the working classes have been welcomed as useful and respected labourers in the vineyard. Destroy the Local Preacherhood and you cut one tie between ourselves and the masses. Lose the sympathies of the masses, and how are we to gather them into our town chapels?

I cannot quite understand that paragraph in the letter of A Fellow Labourer commencing, "As a rule, in all places where the Itinerant Preacher spends the most of his time, and gives the most of his services, there is the greatest success." If he means that those places flourish best which enjoy the exclusive labours of the Itinerant Preacher I must beg to differ from him. It is not true of our Town Circuits at all events. So far as my observation has extended, those town causes are in the most flourishing and progressive state where the Itinerant Preachers' labours are often supplemented by those of Local Preachers.

I cannot sympathize with any cool dropping of weak causes, and backing out of unpromising fields, until the bracing regimen has been tried which I have ventured to

propose in a former part of this letter. I agree with Didymus Auletes that a present solution of the difficulty lies in a redistribution of the Itinerant Ministry; but to say that this should be done in order to render the country stations less burdensome, is enigmatical, if not absurd. If necessary to their existence by all means allow our town congregations to have as many Itinerant Preachers as they are able and willing to support; but do not, in the face of existing circumstances, call the country burdensome to the town. And, indeed, it may help to a solution of this redistribution question, if we are guided somewhat by the natural rule that "they who dance should pay the piper."

Yours,

A LOOKER-ON.

THE RIGHT WINE FOR THE LORD'S TABLE.

SIR,—I have been glad to see on the cover of your excellent Magazine an Advertisement headed as above, and still more so to find that the desired article was to be "obtained through J. Thorne." It is very important that we should have the "right wine" for our *own* table, but it is far more so that we should have it for the *Lord's* table. Some years ago, the late excellent Richard Dykes Alexander, of Ipswich, observed to me that there were more cases of apostacy from the ranks of teetotalers, amongst ministers of the gospel than among any other class in the community. This remark I felt to be as true as it was humbling. But why is it so? How come ministers to shew such frailty? I believe one cause of it is the use of the intoxicating cup at the Lord's supper. On that solemn occasion the minister has to handle that cup, to inhale its odour, to pronounce holy words over it, to apply it to his lips, and to pass it on, with a benediction, to others. All this, supposing the minister to have signed the pledge of total abstinence, is very enervating to his principles. But this is not all. Some of the fiery liquid is left. The pastor is greatly exhausted with his labours. A kind Steward, Elder, or Deacon, in the Vestry, urges him to take a little, quoting Paul to Timothy. "Well, he *is* exhausted, he only just *touched* it at the communion; he might have taken more, then; as to his breath, there is no fear on that score, for he has just had to take it officially, and in harmony with his pledge; under the peculiar circumstances he will yield to his good friend's entreaty, and 'take a little.'"

The rest you can imagine. That small beginning is "as the letting in of water," or rather of "wine." *There*, is one great cause of ministerial apostacy. I testify to that which I have seen, and felt, and handled, and *resisted*.

The perversion of the best thing is the worst of all perversions. As by the doctrine of transubstantiation, the Lord's supper is in many places made to uphold the worst corruptions of the church of Rome, so the same ordinance, by the use of a wrong element, is made to uphold the pernicious drinking usages of society. There is no getting over the logic that what is good on the Lord's table cannot be bad on man's table. The church is thus made the great bulwark of strong drink in our country. The exception in favour of strong drink at the communion, which the teetotal pledge often contains, is an element of great weakness. It is as if a church in America had denounced slavery, and signed a pledge against it under all circumstances—except such slaves as might be required for its own particular service! I am, therefore, truly glad to see that you advertise Burton's Unfermented Wine. That wine, of the same nature as that which the Master used at the institution of the Supper, is used with great satisfaction by a large number of societies here in the metropolis. That the time may soon arrive when the intoxicating cup shall everywhere be banished from the Lord's table is the earnest prayer of, Sir,

Yours truly,

PRESBYTER.

London.

Brief Notices of Books.

CONVERSATIONS ON CHURCH ESTABLISHMENTS. By the Rev. JOHN GUTHRIE, M. A. (London: Society for the Liberation of Religion from State Patronage and Control, 2, Sergeants' Inn, Fleet St; and A. Miall, 18, Bouverie St., Fleet St.) This Prize Book has been written for the special benefit of our "ingenuous youth." The author has certainly succeeded in plainly and comprehensively presenting the truth respecting "Church Establishments." But we warn all the sick and feeble among them, those who need to be fed with milk, that they will not find it suited to their taste. It is emphatically a book for young men, who are *strong*. We hardly like to pronounce an opinion on its form; but we greatly fear that these "Conversations" will not in this age of novels and highly spiced literature prove very attractive to many. But we can promise all who master the writer's argument that they will better understand their duties and responsibilities in reference to the all-important subjects of State-Churchism and Voluntaryism. The comprehensiveness of the plan, the freshness of the information, the vigour of the style, and the aptness of the illustrations, are deserving of our heartiest commendation.

FAITHFUL ENDURANCE AND HIGH AIM. Being a sermon preached on the death of the late Rev. JOHN WESLEY ETHERIDGE, M.A.,Ph.D., in Wesley chapel, Camborne: with a Brief Memoir of his Life. By THOMAS HUGHES, (London: Hamilton, Adams, & Co.). Dr. Etheridge, as most of our readers know, was an eminent Wesleyan Minister. Personally unknown to us, we have long cherished for him high admiration, almost affection, having heard much, from time to time, of the beautiful goodness of his character. His kindness and charity, if half of what we have been told is true, were something wonderful. Right glad therefore are we of the opportunity of introducing to the notice of our readers Mr. Hughes' graceful tribute to the memory of his friend. We better understand now a remark that Dr. Etheridge more than once made about a Superintendent of his, who shall be nameless, but who certainly was in every respect greatly his inferior, that "Mr. —— superintended him rather too much." We believe Mr. Hughes, in the preparation of the "Brief Memoir," has steadily kept in view his own axiom, "that nothing can be more acceptable to the true than the truth." But many in his own denomination must be "true," in the best and highest sense, if they do not condemn him for having made certain statements, which nevertheless we believe to be strictly truthful and important. We are told that Dr. Etheridge felt that he was not encouraged in his hard literary toil by the body of which he was one of the ministers. In 1865, he said, with an unmistakeable disappointment, "How many copies, think you, were sold among the Methodists, of my last work, last year? *Only two.* Why, I am not at all encouraged to go on by the Methodists!" It is the old story over again of the chosen people killing the prophets. We have been more interested in the "Brief Memoir" than in the "Sermon." The latter contains many thoughts happily expressed; but if our perceptive faculties do not deceive us, occasionally, Mr. Hughes' thoughts are a little obscure, and his style somewhat confused. For example, we are rather puzzled, when he says, "To such an extent is this [perseverance] a condition of things in this life, *that all we have to depend upon it.*" What a contrast to this beautiful sentence, "He" [the servant of God, the man who sees Him that is invisible] "sees God in all law and order, and all truth and goodness in God."

Religious Intelligence.

REVIVALS.

Launceston Circuit.—There is nothing more interesting and encouraging to labourers in the Lord's vineyard than to know that they have not laboured in vain, nor spent their strength for nought. To reap the fruit of their arduous toil; to gather into the church a harvest of precious souls whom they may hope will be jewels in the Saviour's crown; to verify the sentiment of the Psalmist, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," affords joy which none but those who realize it are prepared fully to appreciate. Such joy it has been our happiness to experience lately in this circuit.

The Lord has been pleased to give us the gentle showers of divine influence, to soften the hard and obdurate heart, to take away accumulated guilt, and to give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

The cry for mercy has been started from many a heart, and the song of triumph has played upon many a lip, during the last few months. At Trecrogo, not less than a hundred persons have professed conversion to God, and at each of the following places, viz., Port Gate, Tinney, Rexon Cross, Broadwood, Lewannick, and Truscott, numbers, varying from ten to forty, have made a similar profession, making not less than another hundred. They vary in life, from the youth of twelve or fifteen years, to those who have attained their three-score years and ten, and in some cases both husband and wife have enlisted under the same banner. Now, our anxiety is in reference to their future. Will they honour their profession by a steady perseverance in the pathway of holiness? or will they make shipwreck of faith and return again to the world and the devil? are questions which suggest themselves to our mind, but which at present we are unprepared to answer, and therefore, while we hope for the best, we rejoice with trembling. Some of them are so situated that they will be lost to our societies, but we hope that in union with other societies they will not be lost to God.

Miss Potter, from Exeter, who has been in the circuit since Michaelmas, has rendered good service in helping to promote the present revival. My colleague also has acted his part well, while the conduct of some of the leading friends in their respective places cannot be spoken of too highly, but unto God as the Fountain of all good we desire to ascribe our highest notes of praise. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

There are still some places in the circuit which very much need the reviving influence, the saving power, and we are not without hope that, if we can only give them a little extra effort, they also will, by the blessing of God, become as a fruitful field. For this we hope and pray. R. Vaughan.

CHAPELS.

Redruth. — Special services were held in the above Chapel on Sunday last: Mr. T. P. Oliver preached in the morning, Capt. Craze, of Hayle, in the afternoon, and Mr. T. H. Rundle, of St. Columb, in the evening. On New Year's Day a sermon was preached at 3 o'clock in the afternoon by Mr. J. J. Wray, (Wesleyan Minister), after which a public tea was held, and was followed by a platform meeting at seven o'clock in the evening. After singing and prayer, Mr. W. Wasley was appointed president of the meeting by the congregation with much good feeling. The president said that he had always felt a deep interest in the Bible Christian Society, and he had been present at most of their special services since the chapel had been erected. He trusted that, as they were spared to see the commencement of a new year, each one present would dedicate himself afresh to God and serve Him in body, soul, and spirit. He had often thought of that passage in Samuel, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." They should honour God by doing His will, by promoting the interests of His kingdom, and by winning souls for Christ. He thought they had commenced the year well, and he wished them all thousands of happy years in eternity.—Mr. Rundle next addressed the meeting. He said he should offer a few observations—first, on the house

of prayer. Chapels were built for the worship of God. His presence is everywhere; in particular he manifests himself to his people in the sanctuary. Some men regarded with great pleasure the erection of penitentiaries, workhouses, and schools of art and science; others commended buildings for the training of soldiers, but the house of prayer was of the greatest importance. Many houses were a curse to the land, such as beer-houses and theatres, where they handed round the cup of devils, but in the house of prayer they handed round the cup of the Lord. Here bad men are made virtuous, hard hearts are softened, and souls are saved. Take the house of God away, and what will become of England? Christianity elevated England, and made it a blessing to the world. He was glad that they had such a beautiful house of prayer. He would, secondly, say a few words on Bible Reading. The Bible was a glorious star, and the only star on earth by which men could safely navigate the sea of life, and work their way to the harbour of God. It was the best of books, but he feared many professing Christians neglected to read it; if the Bible were read more there would be less fear of the spread of Popery. Christians should so read the Bible as to be able to give a reason of the hope within them. He hoped they would so read as to become intelligent Bible Christians. He would, thirdly, say a few words on Chapel attendance. As they had a nice place of worship he hoped they made good use of it. Many people neglected the week-night services, and they offered trifling excuses for neglecting the house of God. Some professors, when a feeble brother was planned, would stay at home, supposing they could get good at home. But God had made no promise of blessing to those who wilfully neglect his house. How discouraging it was for a local preacher after walking miles to do good to find professors remaining at home. God's curse would surely fall on such people. Fourthly, he would offer a few remarks on Sermon hearing. Many people behave badly in public worship; while the minister was earnestly praying to God, they were sitting down or lounging in their pews. Sometimes boys were walking about, others were sleeping, or when the preacher was labouring to make an impression on the people, some one would commence to light the gas. He would have them to flee from all such mean doings. Take heed how ye *hear*. *Fifthly*, he would speak of watchfulness. They must watch, for they were watched by the world's malignant eye. If they wished to convert others, they must be living patterns for new converts to follow. They must not be saints at home and devils abroad, but always showing the true light that others seeing their good works may be constrained to glorify God. Sixthly, he had a word to say on activity. Be active. Some people fancy that they pay ministers to do all the work, but members must work, and while ministers labour in the pulpit as in the field of battle, members must be looking after the wounded ones and must bring them to the house of God to be healed. Seventhly, he would make a remark on Liberality. The cause of God needed money. The ungodly devoted their money to the devil's service, and should those who are converted withhold it from God. When a theatre was burned to the ground, wicked people soon found money to put it up again. Could it be possible that the devil's cause could have so much money devoted to it, and God's cause be neglected! Eighthly, a word on Prayer. A prayerless soul was a Christless soul. Prayer had opened the sky, had shut the mouths of lions, quenched the flames of fire, it had drawn gifts from heaven, and filled empty souls with the blessings of God. Lastly, a word on Reward. God at the consummation of all things will reward his faithful servants. According to their faithfulness will be the whiteness of their robes, the brightness of their crowns, and the fulness of their joy. The meeting was afterwards addressed by Messrs. J. P. Bellingham, F. E. Trotman, J. Truscott, and T. P. Oliver. At the close of the service, Mr. Oliver tendered the thanks of the society to the choir, which had so greatly added to the interest of the meeting with the interesting pieces prepared for the occasion; also to the ladies and ministers who had assisted them. The services were quite a success, and the friends of the society seemed greatly cheered.—*Redruth Paper, Jan. 4th.*

CALLINGTON.—Of late the friends have not only expressed a desire, but they have exerted themselves to lessen the debt. Last June we had a successful Bazaar. On New Year's Day a stall was tastefully furnished, with the articles left from the Bazaar, in a large room beautifully decorated with evergreens and mottoes, kindly lent by Mr. Jasper. The tea, and also the meeting was held in the same room. Great praise is due to Mr. and Mrs. Jasper,

and other friends for their constant kindness and liberality. Some concern was felt about the meeting, speakers being scarce; nevertheless, it commenced favourably, the accounts of the chapel were produced, addresses delivered, the divine presence delightfully realized, and we had a very interesting season. By the late Bazaar, articles sold since, the proceeds of our anniversary, and a liberal donation from a friend, we have paid £60 of our debt, and thus lessened our expenditure in the shape of Interest £3 per year. This is a step in the right direction, and in a year or two more we hope to remove the greater part of the remaining debt, and render assistance to the Quarter Board.

R. WESTINGTON.

NORTHLAKE (RINGASH CIRCUIT) anniversary was held on Sabbath, Dec. 30th, 1866, and Tuesday, Jan. 1st, 1867. Sermons on the Sunday by the writer. On Tuesday, at half-past two, Mr. Leslie, Independent minister, of Lapford, delivered a suitable sermon. The tea meeting at five was a very happy one. In the evening Mr. Clarke, jun., of Lapford, effectively occupied the chair. Mr. S. Webber, of Morchard, delivered a calm, clear, and effective speech. Mr. Tucker, of Hele Lane, spoke with warmth, point, and suitability. Mr. Leslie was now humorous, then grave, and always acceptable. The writer followed, and felt at home. It was a very good meeting. Mr. and Mrs. Tucker, of Northlake, generously gave the provision for the tea. The receipts indicate a little advancement. After meeting the disbursements of the year, a small surplus remains in the hands of the treasurer. JOHN HICKS.

EAST-STREET, STONEHOUSE.—On Sunday, Jan. 20th, three sermons were preached in aid of the trust fund—in the morning and evening by Mr. W. J. Sheehan, from Liskeard; and in the afternoon by Mr. J. Brewster, Wesleyan minister, of Plymouth. On Monday evening the annual tea-meeting was held. About 150 persons sat down to a bountiful tea, provided gratuitously by the friends. Our long-tried friend, Mr. Wm. Hicks, of Plymouth, presided with his usual ability at the public meeting. Mr. J. Yeo, the secretary, presented a most interesting report, showing the gradual progress of the society and congregation since the opening of the chapel, about eight years ago. Its circumstances, financially, are of a most gratifying character, about £400 of the debt having been paid off. Mr. J. P. Bourne urged on all present the importance of getting rid of the debt as speedily as possible, that the funds of the chapel might be appropriated towards the support of the ministry and the extension of the work of God. Mr. Sheehan dwelt on the circumstances of his conversion from Romanism to Protestantism, which was most gratifying to the audience, as many of the Protestant clergy, so-called, in these towns are doing all they can to Romanise the people. The attendance, considering the inclemency of the weather, was very encouraging, and the proceeds amounted to the noble sum of £29. On Tuesday evening Mr. Sheehan delivered a lecture on the lying wonders of Romanism, which was highly appreciated, and which, we trust, will tend to induce us to bind the pure Gospel more fully to our hearts.

J. B.

CLAPHAM.—On Sunday and Monday last the anniversary of Garner chapel, Clapham, was celebrated. Mr. Horwill, from the Isle of Wight, preached two sermons on Sunday; and on Monday a public tea was provided by the ladies in the school-room, of which 100 persons partook. The meeting which followed was presided over by S. Wright, Esq., one of the trustees of the chapel, in the unavoidable absence of W. West, Esq., who had been announced to take the chair. The pastor, Mr. Honey, read a very kind letter from Dr. Cooke, regretting his inability to be at the meeting through illness. The Secretary, Mr. S. Heywood, in reading the report, stated that during the year £275 had been raised towards the reduction of the debt on the estate. The liabilities are still heavy; and, notwithstanding the revenue is greatly increased in the pew-rents, the whole will but just meet the current expenses. A further reduction of the debt by £200 or £300, is highly desirable and necessary to comfortable working. The chapel has been recently renovated at a considerable expense, and now presents a clean and beautiful appearance. The attendance at the meeting was good, and congratulations and thanksgivings were offered at the hopeful prospect of the cause, which appears to be improved in every respect. Addresses of sterling worth were delivered by Messrs. W. E. Moyses, J. Horwill, W. Powe, and J. Gammon. The proceeds of the services are about £7.—*Wesleyan Times, Jan. 28th.*

MISSIONARY MEETINGS.

RINGSASH CIRCUIT.—On Sunday, January 6th, 1867, preparatory sermons were preached.

7th. Chulmleigh meeting. Attendance small. Mr. J. Snell in the chair. Good meeting. Collection a little behind, but a promise was made that the cash should be right.

8th. A nice meeting at Kingsnympton. Mr. J. Buckingham conducted the meeting well. Attendance thin. Collection a little behind, but a pledge was given that the cash should be right.

9th. An encouraging meeting at Burrington. Special meetings had been held here previously for a fortnight, right up to the missionary meeting. Several persons professed conversion. The revival did the missionary meeting good. Mr. Manning occupied the chair with acceptance. Collection in advance.

10th. A spirited meeting at Ringsash. Mr. Molland was effective in the chair. Collection in advance. Very rough weather, the absence of moonlight, and other things have operated very much against our meetings. Our esteemed friend Mr. Gilbert, the deputation, as usual, rendered acceptable service to the cause of Christ. JOHN HICKS.

BAZAAR AND CHRISTMAS TREE AT MORCHARD BISHOP.

The society in this place had a Bazaar and Christmas Tree in behalf of their chapel, December 31st, 1866. A beautiful Fir Tree was presented by Mr. Bragg, which was plentifully hung with a variety of fancy articles. Four stalls were supplied with useful articles. It was really surprising that such a number of things should have been collected in so short a time, only about eight weeks after it had been decided to have the Bazaar. Many friends at a distance sent valuable gifts, as well as those living at Morchard and in the neighbourhood; great praise is certainly due to all. The doors were opened about two p.m., and closed about eleven. The day passed off very satisfactorily, and about £33 was obtained from the sale, including some subscriptions received by Mr. Moxley, the Treasurer. About £4 worth of goods remain unsold, and it is anticipated that the sum of £50 will have been obtained by the next anniversary, to be held in the month of May.

J. MOXLEY.

Obituary.

1. DIED, June 30th, 1866, at Trewothack, in the Helston circuit, WILLIAM RETALLACK, aged sixty-three. Our dear brother joined our society about twelve years ago, and manifested great interest in the cause of Christ until his death. He was held in high esteem by the friends in the circuit for his work's sake. Very soon after he became a member of society he was elected circuit steward, which office he sustained to the time of his removal from earth. He was one of the representatives of this district at the Conference held at Exeter in the year 1860. In his death the circuit has lost one of its most liberal supporters, the society at St. Anthony one of its best members, the preachers a good home—for they were always welcome to bed and board—and his widow has lost a very kind and affectionate husband, whom she deeply laments. But we sorrow not as men without hope! His affliction was short, three weeks and a day or two, and his death somewhat unexpected. I visited him once in his affliction; he said, "I am on the Rock, I am not afraid to die." But little was said to him about his latter end, as he was to be kept quiet, and all seemed to cherish a hope that he would be spared a little longer. But he is gone! gone to his rest, and we doubt not but our loss is his infinite gain. "Blessed are the dead that die in the Lord." JOHN COTTLE.

Poetry.

CHRISTE ELEISON!

When yearning hearts are sore,
For loved ones here no more,
Bitter our grief;
O Son of God Most High,
Hear, hear our anguished cry,
Send us relief!

When life looks full of woe;
When doubt's long shadows throw
Gloom on our way;
When mysteries perplex;
Fierce wrongs our spirits vex;
Teach us to pray!

When foes seem all too strong,
Our warfare all too long,
When hopes decline;
Though fears our hearts appal,
Though hands in weakness fall,
We, Lord, are thine!

By all Thy grief below,
Thine agony of woe,
Thy blank dismay,
Save us from sin's dark night,
Lead us to God's own light;
Be Thou our way!

Since Thou the Cross didst bear
That we Thy joys might share,
Bid doubting cease;
Hide Thou our life above,
Fill us with Thy pure love,
Grant us Thy peace!

K. H.

Editorial Remarks.

CURRENT EVENTS.

The Working Classes and Religion.—The Conference lately held in London, in which Working men were fully represented, is one of the hopeful signs of the times. We give the promoters of this movement credit for the best intentions, and as far as the results of the Conference are concerned we hope for the best, but certainly "not a ray of additional light was shed upon the question under discussion." But we do seriously doubt the expediency and wisdom of holding similar meetings all over the country. We are afraid too many of them would resemble one that has already been held, when working men talked nonsense by the hour. We altogether

differ in opinion from those who assume "that the large majority of skilled artisans in England are alienated from existing religious institutions, and indifferent to public worship in the churches." If this be true, things are indeed greatly altered since the time when the common people heard the Saviour gladly. The *Methodist Recorder* pertinently remarks, "We do not believe that the working class.....contributes less than its proper share, as compared with the population at large, to the Methodist congregations. Take away from these congregations all the" working men, "together with their wives and families, what a wreck and a desolation would our Chapels present to the eye! Hundreds of congregations would be all but annihilated; hundreds more would be shorn of half their strength; and there are not twenty congregations in England which would not feel at once the magnitude of the change. If it be otherwise with other denominations, let them look to it, but let them not charge their denominational failure upon the working classes at large." Methodist preachers, as well as High-Church clergymen, seem to have been conspicuous by their absence. Mr. Penrose, a zealous and useful Primitive Methodist preacher, was there, it is true, and he improved the occasion by glorifying Primitive Methodism; and so was Dean Stanley, and he advertised the Westminster Abbey special services; and so also was Mr. Edmond Beales, who evidently regards himself as a martyr to the people's cause. We also felt some surprise that much more emphatic and pointed references were not made to the drinking habits of Society, and to the opening of public houses and beershops on the Lord's day, as we believe these to be the greatest hindrances of all to the success of the Gospel, and greater than all hindrances besides put together. If the members of the Conference and all good men were to imitate the example of Mr. Newman Hall and Mr. Mc Cree, the necessity for holding another Conference would be superseded.

As far as we understand the reasons urged by the working men at this Conference for their neglect of public worship, they appear to be inconclusive and contradictory. We experienced quite a feeling of relief when we had finished reading the Report of the meeting, and involuntarily exclaimed, Is that all that can be said! If it be, there is nothing that earnest and intelligent piety cannot easily overcome. The difficulties are not insurmountable, scarcely formidable. Working men would hardly be aware of many of the evils they so strongly condemn, if they had not been condemned beforehand by Christ and his apostles. We hope that the churches will be more diligent in going after these wanderers, and compel them to come in, that God's house may be filled. While patronage is distasteful to the working classes, as to all other classes, they can and will appreciate genuine kindness and sympathy.

But we must abruptly close. We had prepared a lengthened article on this subject, for which we cannot find room.

THE GOVERNMENT AND REFORM.—The Tories have decided on meddling with the question of Reform, for we are beginning to think that they are wholly incompetent to deal with it. It is generally admitted that Mr. Disraeli's ingenious speech was a failure; that the Government have greatly, if not irretrievably, injured their position by the course they have adopted; and that the resolutions are something more, and something worse, than either a failure or a mistake—"a mockery, a delusion, and a snare." Lord Derby and Mr. Disraeli ask for the forbearance and help of the Liberal party, which, after the experience of last Session, would be incredible, if we did not know that Mr. Disraeli could command any amount of audacity that he required. We console ourselves with the thought, that those who dig pits to entrap their neighbours, very often, notwithstanding all their cunning, fall into them themselves.

Missionary Chronicle.

MARCH, 1867.

SOUTH AUSTRALIA.

Auburn, Nov. 28th, 1866.

About twelve years since the brethren Rowe and Ridclift opened Upper Wakefield; ten years since the little chapel was reared, in one of the most lovely valleys eye ever looked upon, and as fruitful a corn-growing district as any in this renowned wheat producing colony. When a settlement is formed, the settlers live for the first few years in the poorest houses: every one feeling it best to look after the farm, and when that is made sure, the old English feeling comes over them, love of comfortable homes. One of the prettiest sights in this colony is the stately house, beside the mud hut, in which the owner of the mansion once lived, and where perhaps a half-dozen sons and daughters have been born to him. Several such sights may be seen in this valley. There is no stronger evidence of the growth and progress of the colony in material wealth, than the contrast between the hut of former days, and the eight or ten-roomed house of this day. Through this valley the river Wakefield runs. You would smile to see what streams we dignify with the name of river. Streams are so scarce here that we are proud to call anything a river, provided it will flow six months in the year; and as this flows nearly all the year it is an important one, though it is not four yards wide or one foot deep save when the floods come down. Our old chapel was built in those times when men pretended to be masons, who had merely passed through a street in which a mason lived; when we had to be satisfied with their work, and pay them 5s. for 9 feet of building, labour only. Among the many badly built chapels this I think was the worst I ever saw. Its condition was such that it required £20 or £30 spent to save it from tumbling down, and some £10 every year to keep it in decent repair; and even then it would not harmonise with the improved houses being built in the district. A public meeting was called, and it was decided to build a new chapel, that should be worthy of the valley for a hundred years to come. The work has been done in a good substantial manner, and one of the prettiest chapels North of Adelaide was opened for the worship of God on Sabbath, Nov. 25th. Br. Allen preached morning and evening, the writer in the afternoon. The chapel was crammed all day, but in the afternoon it was judged there were as many outside as in, and the evening was not much less crowded. As very few walk, the number of spring carts and saddle horses was very great, perhaps 60 or 70 of both sorts. On Monday, 26th, we had our usual tea-meeting. We were afraid this would be a failure, as we are in the midst of hay harvest, and this is one of the wettest seasons. But the ladies had more confidence, and made ample provision. There were four trays. It would surprise some of our lady friends at home to have 60 or 70 at one tray, but this is a very common thing in Australia. On this occasion 250 sat down, and a hundred more might have done so. After tea, the chapel was again crammed; singing and prayer over, Mr. James Badcock, a long tried and true friend, took, by appointment, the chair. The report was read by the writer, which showed the cost of the chapel to be £520. Messrs. Lang, Finch, and Allen, braced themselves for a great effort in a great work. Each did his best, and good indeed it was, so that neither Paul, Cephas, nor Apollos, had the palm, while all proved themselves worthy of the cause they represented. The choir was not a whit behind in their work. The speaking and singing being over, it came to the people's turn. Every one felt the importance of the next thirty or forty minutes. The *subscription list* is of the utmost importance in this colony. We are passing through one of the most trying seasons, and many have said, Why not delay building until times get better? We reply, the places are built in bad times, that we may show how much can be done then by united effort, and thus show how easily in good times the debts may be cleared away. We have reason so far to be satisfied with the result. When the collections and former subscriptions were taken up, it was found that we had in cash £146, and in promises, to be paid in February, £60; or £206 in all.

The usual votes of thanks, brought one of the happiest meetings ever held in this circuit, and the largest in this place, to a close. The chapel is built in the gothic style, with cut stone quoins, and hammer-dressed front. It has three windows of ground glass each side, and two in front. It is 35 feet by 21 in the clear; walls 17 feet high; 30 feet from floor to centre of roof; there are two cornices round the ceiling; all the fittings are of cedar. The whole presents a chaste appearance. One thing more is wanted, which we pray God speedily to send, an outpouring of the Spirit on the church and congregation. Every Protestant family in the valley makes this their place of worship. May it be their birth-place for glory. S. KEEN.

MR. NEWCOMBE'S VOYAGE.

Charlotte Town, P.E.I.
October 16th, 1866.

MR. EDITOR,—Nothing but the love of God, and the salvation of souls, led me to say good-bye to my friends in England, for the mission field. I arrived in Liverpool on Tuesday morning, July 31st; I at once saw the owner of the vessel, who said that she would not be ready until Friday, August 3rd, but he would provide comfortable lodgings for me. I went on board on Saturday, but soon found we should not leave that evening. After taking tea with the captain, I took a walk, and to my surprise and joy met my dear friends, Mr. and Mrs. Hicks, from Scilly Islands. I spent the next day, Sunday, with them, and in the evening we heard the celebrated H. S. Brown, Baptist minister, preach from Titus ii. 11, 12. It was good to be there.

Wednesday, August 8th. It has been very rough for two or three days; but we hope to leave shortly.

Monday, 13th. We left Liverpool on Saturday. We are now about 150 miles from Liverpool, a little way off Ireland. The weather is so tremendously rough, that the captain talks of putting in to Belfast. "Mr. Newcombe," says the captain, "you are quite calm in the storm?" "Why sir, should we abandon ourselves to despair. Is the Lord's hand shortened? He is all-gracious to hear prayer, and almighty to save." I could not hold any religious service on the Sabbath, as I was suffering from sea-sickness.

Monday, 27th. Since I wrote last we have experienced many changes, but, thank God, we are spared. Last Wednesday and Thursday the weather was very rough and intensely cold. Sometimes we have made ten, at other times only two, knots an hour. I have read the Jubilee Volume with much pleasure. I trust every family in the Connexion will obtain a copy. Yesterday was a good day. I conducted a *religious service*; the master was with *us. The sea is much agitated.*

Monday, September 3rd. "Oh, that men would praise the Lord for His goodness." We have been mercifully preserved. Although the big waves have dashed in mad fury against our vessel, tossing us about wonderfully, thank God, no lives have been lost. "The Lord is my Helper, and the God of Jacob my Refuge." Yesterday passed without any public religious service, owing to some little disturbance among the crew. Some like to eat, drink, and smoke, much better than to worship God. Fair wind to-day. We are about 800 miles from Charlotte Town.

Friday, 7th. The American fishermen, who have been on the banks of Newfoundland ever since the month of May, supplied us with fish this morning. Had a conversation to-day with one of the sailors, a Roman Catholic, who refused a Bible that I offered him, because it was not his creed. There are several others on board as ignorant, I fear, as he.

Monday, 17th. It is thirty-six days since we left Liverpool. We are 200 miles from Prince Edward Island; hope to reach our destination in a few days. I was too ill to preach yesterday; I read a chapter, and prayed with the crew.

I landed at Charlotte Town on Wednesday, September 19th. The friends gave me a hearty welcome. I preached on Sunday evening in our splendid chapel, the fruits of Br. Barker's labours. I should like for you to see the Connexional property in this city. On Tuesday, the 25th, the friends had a public tea and meeting to welcome their new preacher. I have been at many good tea-meetings in England, but this exceeded all. On Sunday, 30th, I preached two sermons in behalf of the chapel at Wheatley River. The congregations were good, and the collections £7. I have received great kindness since I have been on the Island. My love to all.

H. N.

BIBLE CHRISTIAN

MAGAZINE.

THE CHRISTIAN SCHEME.

NO. IV. SIN AND ITS EFFECTS.

By Matthew Robins.

In the holy Scriptures sin is said to be the transgression of the law. And to this as a general definition no exception need be taken. But it may, after all, be admissible to ask, "*What* law is sin the transgression of?" To this probably the answer will be, "The law of God." And this answer must be admitted to be substantially correct, for God had a *right*, and none but God had that right, to prescribe to man his course under pains and penalties such as infinite wisdom and goodness might dictate. But still the question recurs, *What* law of God is sin the transgression of? for though the definite article is used, and may be thought to point clearly enough to the law given by God to Moses, it does appear to us that the inquiry may be pursued further, inasmuch as that law was not given, in that form at least, till sin was in the world. Whether it will be thought sufficient to say that sin is the transgression of the law of *love* we know not; but such an answer appears to us to bring the question within the narrowest possible limits. To suppose that God might have acted in an arbitrary manner, and have given to man a law subversive of his real interests, and enjoined obedience thereto under heavy pains and penalties, is, in our opinion, to assume a very questionable position, to say nothing of its blasphemy. That He has not done so, both reason and revelation testify; and our conviction is, that if all the precepts, prohibitions, and commandments contained in the Bible were carefully analyzed they would be found not only to harmonize with the law of love, but to be the result of the direct operation of that law upon the Eternal mind. When the Saviour was asked by the scribe, "Which is the great commandment of the law?" he said, "Thou *shalt love the Lord thy* God with all thy heart, and with all

thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself:" and added those memorable words, "On these two commandments hang all the law and the prophets."

While then we regard this as containing the substance of all the precepts and commandments given by God to man, we are fully of opinion that what is herein enjoined is not only sanctioned by every dictate of right reason, but comprehends fully whatever pertains to man's interest, whether for body or soul, when eternity as well as time is taken into account. Man therefore cannot do better for himself than by acting out the requirements of this law both in relation to God and man. If our views are correct, we are not required by this law to seek the good of others, nor even the glory of God, to the neglect of our own interests rightly understood. It is not, we admit, always *apparent* that the course prescribed is to our advantage; there is often room for the exercise of faith. We believe, nevertheless, that it is most emphatically true, "That he that sinneth against God, wrongeth his own soul." It detracts nothing from the validity of this reasoning to say that men do not believe it. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."

Assuming then that there is no *actual* sin where there is no voluntary infraction of the law of love, have we not at once a rule by which to determine the moral character of every voluntary act, and word, and thought? And is it not at the same time evident that few persons, comparatively, act up to the standard of moral rectitude which this law requires? Restricting for the moment our observations to the professedly Christian world we may ask, "Would the operations of religious communities be so circumscribed,—would their agents be so few, their funds so low, if the law of love were fully in operation? Is it possible to believe that many nations would to this day be enveloped in darkness, and steeped in idolatry, and that hundreds of millions of blood-bought souls would be perishing in ignorance of the Redeemer, if the hearts of the professed servants of Christ had from the beginning been fully imbued with the spirit of this law? But going beyond the pale of the church let us ask, Would advantage be taken of men's ignorance in trade; or of the decisions of courts of law in cases of bankruptcy; or of the statute of limitation in cases of debt, if man loved his neighbour as himself? Would slavery, or burglary, or robbery, or theft, or deception, have ever been heard of if man loved his neighbour as himself? What weeping eyes would be tearless; what riven hearts would be healed; what anguished spirits would be relieved; what traitors would become true; what hypocrites, sincere; what rogues, *honest; what liars,* truthful; what inebriates, sober; what miserable

homes, happy; what famishing multitudes would be fed, if this law of love were fully in operation! No man living can conceive the half of the benefits that would accrue to mankind, nor of the honour and glory that would be brought to God, if all acted in harmony with the law of love. Let God become the centre of attraction to every heart, so that men in being drawn to him shall converge more and more to each other, and this earth shall soon present an aspect so lovely as to resemble in beauty and harmony the society of heaven itself. Why then is there so little done to bring this law into operation? Why are men so sparing in their contributions, so spiritless in their efforts, so apathetic in their feelings in regard to the evangelizing labours of the different religious denominations? Why is not the world flooded with light, and filled with love, and beautified with holiness? Is it that selfishness has made men blind to their own interest? What relief from the burdens of taxation would the universal operation of the law of love secure! What human legislation would be superseded; what armies would be disbanded; what naval and military establishments broken up; what prisons emptied; what pauperism prevented; what talent and energy thrown into more profitable channels; what robbery, oppression, and wrong heard of no more!

But let us for a moment look at sin under a somewhat different aspect: let us contemplate it in a more forbidding form: let us view it as a declaration of war; of war against all order, all purity: as an attempt to substitute vice for virtue;—to depose the righteous Ruler from his rightful sovereignty:—as a conspiracy among some of the hierarchies of heaven to pluck the crown from the brow, and wrest the sceptre from the hand, of the Eternal King. Let us look at it as rebellion;—rebellion against all order and righteous rule;—rebellion against the highest authority, the purest government, the mildest administration:—rebellion unprovoked—without one mitigating circumstance, or the slightest show of reason:—rebellion against the Ancient of days—the unoriginated, self-existent, and independent Jehovah:—rebellion against the Fountain of all wisdom, benevolence, and love! What wonder that there was war in heaven!—that Michael and his angels fought with the dragon and his angels, and never sheathed their flaming swords till the leader of the rebellion and all his minions were pushed to the verge of the battlements of heaven and hurled headlong to the depths below! What wonder that Benignity itself was kindled into wrath, and pursued with flaming vengeance and inextinguishable ire, the rebel host! And what sin is in rebel angels that it is, in all the essential elements of its nature, in the sons of men. It is not an attempt *to free ourselves from* improper restrictions, to shake off an

oppressive yoke, or the despotism of a tyrant. In spirit, it is enmity; in act, rebellion: enmity against God, rebellion against his rightful authority. It is sworn opposition to holiness, to righteousness, to God. It is a league with man's worst foe against man's best Friend. It is a mad attempt on the part of puny mortals to grapple with Omnipotence. It is an insult to the infinite understanding, and a contemptuous disregard of the matchless love of God. It is an impeachment of divine justice, an impious denial of the right of divine jurisdiction. It is virtually a proclamation to the intelligent universe that God has no right to dictate to rational intelligences the course they shall pursue. It indicates the most arrogant assumption, and the most blasphemous pretensions.

Do you still ask, What is sin? It is the vilest, the most execrable, the most malignant and deadly viper that crawls the earth. It is a hydra-headed monster stalking through the land, and, despite its ugliness, fascinating the multitudes of earth's redeemed on and on to the unfathomable depths of perdition. It lifts with bewitching smiles to the lips of the unwary, cups of deadliest poison, and lays them, writhing with agony, on beds of liquid fire, to be tormented for ever and for ever. O that we had the ability to depict it in its true character, to present it in its proper light! O that we could portray it so as to fill the soul with horror at his approach! It fixes its deadly sting in man's undying conscience, and never withdraws it, till the pendulum of the great clock of eternity shall cease its slow vibrations.

Time was when sin did not exist, seeing the sinless One himself alone existed. And when it pleased God to call into being other rational intelligences, which, as far as we know, are the only creatures capable of moral defection, sin at first was not known. All having emanated from an infinitely holy Being could not but be holy. A flame of purest love burnt on the altar of every heart, and kindled the most fervid devotion in every breast. But those intelligences, being constituted moral agents, and subjected to moral laws and government, were obviously capable of rebellion, as well as of obedience, and therefore liable to fall from their primeval rectitude, though capable of continuing therein. Hence, while many stood, some fell; and have continued in a state of alienation and rebellion to this day, and will, according to our understanding of the teachings of holy Writ, remain so for ever. Having passed their term of probation, and abused their opportunity, nothing remains for them but a "fearful looking for of judgment and fiery indignation." They were individually created pure and holy; were placed on a state of trial each one for himself, and no one's stability *made to depend* upon that of another, so that when they fell they

forfeited at once and for ever the favour and friendship of God, and are "reserved in everlasting chains under darkness unto the judgment of the great day."

But as it pleased God to originate the human race from one human pair, moral defection in that pair involved, by necessary consequence, moral defection in the whole race; and hence, through the fall of Adam, all men are born in sin and "shapen in iniquity," and have within them all the elements of rebellion from their very birth; so that nothing short of a new creation, or in other words, a new birth, will secure in man obedience to God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." In short it is not too much to say that, through the fall, man is become physically, mentally, and morally a wreck. The teachings of inspiration sufficiently show how exalted in intellect, and how divine in morals, he originally was; while all the elements of nature played harmlessly around his physical frame, and left him immortal in body as well as in mind. But, alas! "how are the mighty fallen!" and how fully does our every-day experience demonstrate the fact, that man's originally mighty intellect is eclipsed;—that his reason is dethroned;—that his moral sensibilities are blunted;—that his affections are alienated from their proper object;—that his will is instinct with the spirit of rebellion;—and that his physical constitution is wondrously enfeebled: while confusion and disorder are imported into his whole nature; so that "the whole head is sick and the whole heart faint." And while the ties that bind together the most wonderful piece of mechanism that God himself ever made are being continually dissolved, the viler propensities of his nature (unless mercifully restrained) for ever urge him on in one continued course of sin, till iniquity proves his ruin. Prompted by corrupt motives, and impelled by vile passions, and goaded on by diabolical influences, he proceeds from bad to worse, "corrupting and being corrupted," till he reaches a height of iniquity and a depth of debasement little short of that of demons themselves: and the consequence is, the world is filled with carnage, with rapine, and murder. Rivers of human blood are shed; millions of mankind are butchered; the wealthiest of men are beggared; the brightest intellects are quenched in mental darkness; the most brilliant talents are prostituted to the vilest purposes; and untold millions of deathless spirits are plunged into eternal woe! Regardless of the rights of others, men seek, in the fulness of their ambition, to make their way to empire by trampling on the necks of their fellows. Divine laws are broken; divine authority despised; divine mandates trampled in the dust. And but for divine *restrictions, this* daring and desolating course would

probably be pursued, till one solitary human being would traverse the mighty continents of this earth, crushing everywhere beneath his tread the bones and skulls of those who were once his fellows; till brutes, following the instincts of their natures, should avenge the insults offered to their Creator, by leaving his mangled body bleaching in the sun, a monument at once of his temerity and sin!

Reason and Revelation alike conduct to the conclusion that sin is not a necessary adjunct of the Universe:—that it does not necessarily flow from the existence of rational creatures; but that angels and men might have retained their primeval rectitude; that the universe might have been without a spot to darken the moral heavens. But, alas! so it is not, as the ten thousand instances of oppression among men, and the ten thousand times ten thousand blasphemies against God, proclaim with a voice that echoes like loudest thunder to the farthest verge of creation: awakening a feeling of righteous indignation in heaven, and a horrifying howl in hell, that imagination itself can never paint. But O! stupendous mercy! the wickedness of men, and the malice of devils, have been over-ruled by God for such a display of the fulness of Divine benevolence, and of the modifications of which it is capable, as to fill heaven with rapture, and sin-cursed earth with song. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted."

But the effects of sin are not confined to those who are guilty of it. Everywhere its withering influence is seen, and its devastating power felt. Geological science has advanced too far to admit of the conclusion that all the convulsions of this earth, and all mortality among the inferior creation, is attributable to the sins of mankind; but we have the authority of God's Word for believing that the earth is cursed with barrenness, and that the "whole creation groaneth and travaileth in pain," because of man's transgression. Taking this into consideration, in connection with the beauty and fertility that still exist, and the joyousness exhibited by multitudes of the brute creation, what a brilliant idea does it give us of what the earth would have been, and of what would have been the condition of all sentient existences, but for the introduction of moral evil. But now, alas! the very elements of life are often charged with the elements of destruction. Storms that desolate and destroy are necessary to purify the air we breathe, and without which we could not live. The earth, on whose productions we subsist, is often exhaling vapours of the deadliest description, and administering poison instead of food. It is not however from any one stand-point on this earth, nor indeed from all

its stand-points, that the entire effects of sin are to be seen. We may, it is true, from almost any point look forth upon lost reputations, shattered constitutions, and broken hearts,—upon the wreck of humanity, of reason and religion: but we want the elevation of God's throne, the omniscience of His eye, and the infinite range of His understanding, to take in at one view the whole of the effects of sin. The little that we see, and feel, and hear, and even imagine, is as nothing in comparison of the mighty whole. It has plunged from the heights of glory into the deepest woe some of the brightest and purest intelligences that stood before the throne of God, and changed their benignant natures into natures the most malignant. It has quenched in eternal darkness some of the most brilliant lights that ever gilded the moral firmament. It has kindled indignation in the most compassionate Being that exists, and caused him to threaten with eternal wrath the noblest workmanship of his hands. It has created a place of unutterable woe, and condemned to dwell therein for ever, ten thousand times ten thousand that should have filled with seraphic rapture the echoing universe of God. It has led to man's expulsion from Eden, and caused him to wander in a wilderness all the days of his life. It has blasted the hopes, and blighted the prospects, and withered the joys of man, and filled what was to have been a paradise with weeping, lamentation, and woe. It has convulsed with throes, and cursed with barrenness, one of the loveliest orbs that was ever launched into space. And this is sin that we cherish;—sin that we are so reluctant to part with;—sin that we must have at whatever cost or peril. Sin, that would have dethroned the Eternal, and spread anarchy and ruin in every direction. Sin, that, to counteract its influence, necessitated the incarnation of the Deity, and the death of the Incarnate.

Before we close we would refer for a moment to a matter that we fear is greatly misunderstood, or, to say the least, not sufficiently considered. It is not, we presume, doubted by any who really believe the Bible, that the devil was originally as pure and holy, and perhaps as exalted in nature and dignity, as any seraph now before the throne of God: whereas he is now regarded as being as unlike the angels in spirit, in disposition, and design, as he can possibly be: as unlike, as the darkest midnight is unlike the brightest day, or as the most venomous serpent is unlike the harmless dove. But while this is the case, our fear is that many persons, for want of more mature consideration, attribute this amazing transformation in a great measure to the judicial visitation of God. They can scarcely believe that sin, and sin only, has effected this mighty change. Probably looking at man, and remembering that

he is a sinner, and yet often amiable, affable, and courteous, they are ready to ask, "How is it, if sin, and sin only, has produced all that is diabolical in the devil, that it has not produced a similar state of things in man?" They overlook the fact that men in this probationary state are under the influence of God's restraining grace. And though this grace does not actually renew them, it prevents them from falling so low, and advancing so far towards the diabolical, as they assuredly would if that grace were wholly withdrawn. It may be, too, that devils, in nature, were originally more exalted than men, and consequently capable of a deeper fall and greater malignity. We find among men, that as is the power for good, if the heart be pure, so is the power for evil, if the heart be depraved. Let it then be distinctly understood, that if the highest archangel in heaven were to admit sin into his heart, he would instantly be transformed into the veriest demon in existence; and on the other hand, if Satan could be fully purged from his iniquity, he would as suddenly be transformed into a seraph. As far then as their *natures* are concerned, sin, and sin *only*, constitutes the difference between the angels in heaven, and the devils in hell. As therefore without holiness no man shall see the Lord, so with moral pravity no man can escape hell. How powerfully malignant therefore must sin be to transform in a moment a pure and benevolent angel into a vile and malicious fiend! What a virulent poison to destroy instantly with a touch the purest and most God-like life!—to extinguish, the instant it enters the heart of the most exalted and God-like creature, all that is noble, and at the same time to give birth to everything execrable! Here is a creature which, could we look down into the depths of his nature, would so excite our admiration, that we should find no utterance for our thoughts: there is something so profoundly great, and good, and glorious, and excellent, that only God himself, by the exhibition of his surpassing greatness and glory, can turn our thoughts aside from the contemplation of the excellences centreing in that creature: when, all of a sudden, the venom of sin enters the heart; and in a moment that creature that possessed a thousand attractions, and seemed capable of filling us with unending admiration, becomes so changed, that we shudder at the sight, and shrink from the contemplation, and precipitately retire from the presence of the once glorious and God-like being! And yet nothing has happened but this, to produce this mighty change:—sin has entered that heart. Alas! alas! the heart that was full of love is filled with enmity:—the affections that centred in God, and led the heart, in its aspirations, up and up, and on and on, in ever rising and increasing desires for fuller fellowship and more perfect communion, are strangely transferred to objects the very opposite of all that is

good and God-like and divine. The bitterest hate has taken the place of the purest love; and the most perfect complacency has given place to the deadliest enmity! O sin, what hast thou done! and where, but for the gracious interposition of God, would thy ravages end? What wonder that sin is so awfully denounced, and that it is so emphatically declared, "The soul that sinneth shall die!" How imperatively are we called upon to lift up a warning voice against sin; to labour to stop its ravages, and to proclaim the only sovereign remedy for its disease! How one sighs for the day that shall bring in everlasting righteousness and make an end of sin! Hasten it, O Lord, in thy own time!

THE STORY OF JONAH.*

Dr. RALEIGH is a poet-preacher. He has the poet's insight, fancy, fervour, descriptive power, creative genius; the preacher's sensibility, reverence, devoutness of feeling, earnestness, deep sense of responsibility. All these powers are distinctly marked in his "Story of Jonah the Prophet." Over and and above these qualifications, he brings to his voluntary and self-imposed task, all the patience, learning, and study needful to a successful interpretation of this wonderful Book of the Old Testament. Add to these, the widest charity, the most delicate discrimination in the treatment of character, and in apportioning the degree of praise or blame that must be awarded to the different actors, or the different motives and actions of the same person, and a deep, profound, active sympathy with living men in their various pursuits and callings, and it is not wonderful that Dr. Raleigh has given us a Book for which multitudes will not only be thankful, but which will make them also eager to receive more from his pen. We would designate the Book, and we hope none will misunderstand the designation, as *charming*. It is full of life, and beauty, and vigour. Just before it came into our hands we had been reading a very able book on the same subject, which we had bought, in our haste, for Dr. Raleigh's at a railway book-stall. It is indeed logical, accurate, learned, argumentative, heart-searching, and yet there is something cold, unattractive, repellent about it. It failed to please, to win, to charm, to inspire. The story that one tells is the same as the other, and yet it is not the same. Call it genius, or inspiration, an original endowment, or the reward of study and perseverance, or what we may, the faculty of writing or speaking, so as to both please and profit, charm and edify, delight and improve, is the crowning excellence, but not the common inheritance, of public teachers.

* The Story of Jonah the Prophet. By Alexander Raleigh, D. D. Edinburgh: Adam and Charles Black.

Shakespeare possessed this gift, and in many of his characters we feel all but a personal interest. And so did Macaulay, whose history is more attractive far than any novel. And John Bright possesses it, for while listening to him you are filled, in spite of yourself, with rapt admiration. Spurgeon wields this wondrous gift; and so does Punshon, but perhaps in a lesser degree. We would refer at length, if we had time, to the eloquence of Whitfield, to the "Pilgrim's Progress" and "Mansoul" of Bunyan, the sermons of Massillon, and the writings of Chrysostom, but it is unnecessary, as we have the most perfect examples in the history of Joseph and his brethren, and in the parables of our Lord. In him indeed the highest human excellences, as well as all Divine glories, dwelt in perfection. If we would preach as comparatively few only have preached, we shall learn how to do so if we study more the Sermon on the Mount, or the Parable of the Prodigal Son, and study less Blair's Rhetoric, or Claude's Essay, or those still worse instructors, "Sketches and Skeletons of Sermons."

Dr. Raleigh has given us to see and feel, as we had never seen and felt before, that the Book of Jonah the Prophet is a real, veritable history; that its incidents are all natural as well as marvellous, many of them truly beautiful and suggestive; that the book is, in fact, "in different ways, very full of the gospel, the unwearying, unwasting, love of God to man." It is not a *dream*, as a few regard it; nor, as others assert, an *historical allegory*, Jonah being symbolical of the kings of the time; the ship, of the Jewish state; the storm, of political convulsions; the fish, of the city of Lybon on the Orontes, where Manasseh was confined: nor, as a still greater number have supposed, a kind of parable or moral fiction, intended to teach important truth. Unquestionably, "the plain historic view, with all the wonders it involves, is simplicity itself in comparison with the difficulties which will be found to beset every other principle of interpretation.

"Joseph's dream *is* a dream; so is Pharaoh's, and that of Nebuchadnezzar. Our Lord's parables *are* parables; not one single reader has ever imagined them to be anything else. The allegory of the apostle Paul bears its own name and character. But where is any hint or suggestion in this book that it is to be taken in any of these lights? or in any light whatever except that of plain and honest history? Surely no ordinary reader would think of making this book mean less or more than a simple relation of facts.

"If we question this, we come upon a stupendous difficulty. How are we then to explain and interpret our Lord's language in his references to the prophet and the book of his history? He calls him 'Jonah the prophet.' He speaks of his confinement

in the belly of the fish as 'a sign,' a real miracle, like unto his own death and burial. He says he preached in Nineveh; he says the people repented; and that their repentance would, on the judgment day, condemn the impenitence of the people to whom he had himself preached; he says, 'Behold a greater than Jonas is here.' Now, I confess that I see no way of evading the plain and ordinary meaning of such expressions; no way, therefore, of preventing direct collision on these points, between the so-called higher criticism and the authority of Christ. Those critics who, in explaining this book and some other parts of the Old Testament, relegate to the regions of fable, dream, moral fiction, whatever to the natural reason seems improbable, whatever they think *ought* not to have happened in history, are really, whether they mean it or not, attempting to sap the very foundations of Christianity. 'Can it be believed,' say they, 'that the truth and efficacy of divine religion among men are to be made dependent on the absolute correctness of certain alleged facts, which took place long ago—little enough some of them, if they actually happened—some of them so odd and unnatural that light wits and sceptical spirits have made a jest of them in every age? Is God's religion of love and Spirit and power to be made dependent on such things as these?' This kind of language looks specious enough. Yet it is really away from the point of the present difficulty. There is no question as to the principles of religion. They are, of necessity, immutable and eternal—as high above the facts of human history as heaven is above the earth. What then? We are not saved by principles; we are saved by Christ. It is not that we are left to think out the abstract principles of religion, adopt them, live in them, and be saved thereby. We are saved by Christ.* He

* It is quite refreshing in the present day, when so much unintelligible jargon is being both written and spoken, to meet with such plain, common-sense, and Scriptural views expressed in such forcible language. Nothing is more certain than that it is God that blesses men through nature; it is Christ that saves them in the Gospel. The writer years ago, more than he cares to say, distinctly remembers speaking of the Atheists and Pantheists of Christianity, and how well-meaning, but ill-instructed, friends rebuked him for the inconsiderateness of his language. But law cannot make the sun to shine, or the shower to descend. And the Gospel, without Christ, has no power to bless and to save men. It would be a costly system of instrumentality, and nothing more; an elaborate and complete set of rules and principles, but destitute of all life-giving power. Let us quote a memorable passage of Scripture, that ought to end the controversy: "For thus saith the high and lofty One that inhabiteth eternity, who name is Holy; *I* dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For *I* will not contend for ever, neither will *I* be always wroth; for the spirit should fail before *me*, and the souls which *I* have made. For the iniquity of his covetousness was *I* wroth, and smote him: *I* hid *me*, and was wroth, and he went on frowardly in the way of his heart. *I* have seen his ways, and will heal him: *I* will lead him also, and restore comforts unto him and his mourners. *I* create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and *I will heal him.*" *Isa.* lvii. 15—19.

redeems us—lifts us up, by divine power and love working through suffering, into the redeemed state, in which we are able effectually to take hold of the principles of religion. It is the uniform teaching of the Scriptures that without the great redemptive act of Christ we are not saved, and cannot be. And therefore it is not competent for us to entertain the question of our salvation apart from the question of our Saviour. If He may be mistaken in a whole series of alleged historical facts, thinking and saying that such and such things happened, when in fact there is nothing more substantial than fable and dream, where is the ground of our trust? Still more, if he, *knowing* that there was nothing of historic reality in the story, deliberately represents it as *having* such reality, where again is the foundation of our trust? Whatever touches Christ — his wisdom, veracity, prescience, divine all-sufficiency—in *any* point, touches Christianity. 'If the foundations be destroyed, what can the righteous do?' If indeed it could be shown that our Saviour alludes to the history of Jonah, as any religious instructor might do to some floating legend or fable, in a manner allusive simply, or illustrative of some point in hand, well and good. There could be no good reason against his making use of myth and fable for religious instruction, as indeed he did in his parables. But the strength of the case for the historic verity of the Book of Jonah, in so far as it is affected by our Lord's testimony, is this, that he speaks of Jonah just as he does of Abraham, of Moses, of David, of Solomon; and of Nineveh, just as he speaks of the cities of Sodom and Gomorrah."

What is the great purpose of the book? We are much afraid that a great number of preachers and divines would not be able to give a satisfactory or correct answer to this question. Sermons on isolated texts—very eloquent, no doubt, but not very exact in all cases—is all that they ever attempt. This is, we believe, one of the greatest defects of the modern pulpit. It is so easy to pick out striking texts, and almost as easy to write and preach *very*, if not *equally*, striking sermons from them, and in that way gain immense applause with the least expenditure of time and trouble, while almost wholly neglecting the exposition of Scripture, in the true sense of the word, the exposition of whole Books of Scripture, and it necessarily follows that the Bible, the Book of God, the Light to our feet, and the Lamp to our path, is generally very imperfectly understood. Three or four texts in this book might be named, which have been chosen again and again as mottoes for sermons, and when that has been done, some preachers think that they have discharged their duty to their hearers so far as this Book of Holy Scripture is concerned. But what is the great purpose of

this Book? Let us answer this question in Dr Raleigh's words: "If we *must* find in this book of Jonah one monarchical idea, one object taking priority of every other in divine regard or purpose, I should say, without the hesitation of a moment, this must be it—to show to all, and of course to Israel among the rest, that 'God is no respecter of persons,' that 'his tender mercies are over all his works,' that the greatest sinners, and the most wicked cities, will be treated with clemency as long as there is hope of their recovery, and that they will be welcomed into divine favour as soon as they repent and return.

"This view, as I conceive, will give a *reality* to everything recorded in the book, which, on the other theory, † cannot be obtained. We shall see that God is in earnest in his moral horror of the sin; in his denunciation of the judgment; in his proclamation of the mercy; in his acceptance of the penitents. The Prophet is a real messenger of judgment—of mercy. The people of Nineveh are real penitents, turning from the error of their ways —all is reality. The merciful patience and clemency of God then, his impartial fatherly regard to all men, rather than a selective and favouring regard to some men, if we *must* fix on one end as the supreme one, is that supreme end. But, as we before hinted, there does not seem to be an absolute necessity for making one supreme end in this book. God seems to purpose many ends, each appearing in its own place and connection. Let us be contented with this. Let us abstain from forcible interpretations. Let us be thankful, as we go through it, to learn the lessons which it teaches as we come upon them, observing how they all form parts of the 'manifold wisdom of God.'"

Let us refer briefly to one other point. "The Bible does not say that a whale was the prophet's jailer. The infidel has said that, and then has enjoyed the easy triumph of proving the natural impossibility of it. Jonah says a great fish swallowed him. Our Lord uses a phrase exactly similar. He uses a generic term, which *includes* the whale, but is never applied to the whale particularly... ...There is strong probability in the supposition that the white shark is the creature designated as the great fish.....It is related that a horse was found in the stomach of a shark; and there are *many* instances of men being swallowed alive—not fabulous and doubtful stories, but instances thoroughly well authenticated. One, of a soldier in full armour. One, of a sailor who fell overboard, and was swallowed in the very sight of his comrades. The captain seized a gun, shot the fish in a sensitive part, which then cast out the sailor into the sea, who was taken up, amazed and

† Namely, the moral recovery and reformation of Israel as God's chosen people.

terrified, but little hurt. Every one knows that the shark is a most voracious creature. Its teeth are only incisive. It has no power of holding. It can snap and sever, limb, or trunk, or head, sheer and certainly as though its jaws were a guillotine. But in that case it secures only what is within the jaws. The rest is apt to be lost. Its habit, therefore, is to swallow the prey alive, that it may lose nothing. Thus God made the very voracity of the fish the means of protection and safety to his servant." We have no sympathy with those who would reject this narrative, if it had said that *a whale*, (as so many foolishly assert in their haste to charge the Bible with absurdities and follies,) had actually swallowed the prophet, because God could miraculously expand its narrow throat; and we have but little sympathy with those who unnecessarily multiply miracles, because "it is a principle of Divine administration to use them ONLY when they are needed." Hence the man who declared that if Scripture had said Jonah had swallowed the whale, he would have believed it, was guilty of making a most foolish declaration, because God never puts such a strain upon the faith of men, does not impose any unnecessary test whatever. God is bound, by every law of justice and wisdom and mercy, to give us sufficient evidence for our belief; and he has given sufficient evidence, but no more. "Man is rational, and can be saved only through the legitimate exercise of his rational faculties." It would be an illegitimate exercise of them, to require him to believe that the prophet swallowed the whale, or that one particular kind of fish had custody of the prophet, which would involve a miracle, when another might have swallowed him, and no miracle was necessary.

We, that is, "myself and me," have been pondering this question: Shall we benefit our readers more, if we attempt to construct, by the aid of Dr. Raleigh's book, a fragmentary commentary on the Book of Jonah, or by making several somewhat lengthy extracts from its pages. Indolence pleads for the latter course: and prudence throws her influence into the same scale: but ambition, and some much nobler principles than ambition, are strongly in favour of the other alternative. Certainly we may fail, but if we do, it shall not be for want of thought and purpose. The performance will be at least new, if not creditable. Let us do our best, and then we may safely leave the value and usefulness of our work to the judgment of our readers.

CHAPTER I.

Verses 1 and 2. "Now." The first word of this book, although rendered "now," is the Hebrew conjunction "and." "And the word of the Lord came unto Jonah." It is remarkable that a considerable number of the books of the Old Testament begin with the copulative conjunction "and." Does it, in such a *position, bear its* usual signification? There is every reason to think so. There-

fore the sacred writers who use it, meant to link on their several books to the other books of Holy Scripture. Jonah wrote the history of his mission to Nineveh intending that it should be added, and knowing that it would, to the holy Scriptures then existing. The Bible forms one book. The writers knew that they were making only *parts* of it; and they believed that God, in his fulness of time, would build it into wholeness, and make it perfect. "The word of the Lord came." The well-known formula of the prophetic writings expressing divine revelation to inspired men. How did it come? Was there an audible voice? Was the prophet in a natural or a *super*-natural state? After all that has been written, the knowledge of such a "matter" is evidently "too high" for us—unless we ourselves should be inspired. It seems, however, exceedingly probable that there was an audible voice—literally *the word* of the Lord. "Jonah," signifies "dove;" "Amittai," "the truth of God." It has never been doubted that the Jonah who prophesied in the reign of Jeroboam the Second (2 Kings xiv. 25.) is the Jonah of this wonderful narrative. If there were two, then not only is each called Jonah, but each is a son of Amittai; and each is of Gath-hepher—making a line of coincidence almost unparalleled. "Nineveh," built by Nimrod, the founder of the first imperial kingdom, was "a great city," standing on the east of the Tigris, and was then, in Jonah's time, not far from its meridian splendour of power, but it is now a ruin. It was a "great city," but, alas, its "wickedness" corresponded with its greatness, and went up before God. Can we tell, or conjecture, what salient forms this wickedness assumed? Was there any one sin which overtopped all others, and cried as at the gates of heaven for that vengeance which seemed to be slumbering or dead in the earth? It is all but certain that there was. No doubt all the sins which a great city breeds would be there—scornful pride, bold ambition, greedy avarice, shameful profligacy. But there is good reason to believe that the crowning, characteristic wickedness of Nineveh was "violence." (See Nahum ii. 11, 12.) It had been, probably, always—it was now, utter lawless violence, which respected no rights of persons or peoples; which crushed down men like sheep for slaughter. This was the traditionary sin, which no doubt the men of power among them had learned to think of as glory, and not as disgrace. It is the old sin of the founder Nimrod—Nimrod, the mighty hunter of beasts and men. His successors are still hunters, nation-killers, right-destroyers, men-stealers, slave-holders! Jonah was to "cry against *it*." What was he to cry? "Yet forty days, and Nineveh shall be overthrown." The prophet might have hesitated, remonstrated, objected, taken against the mission, and so the very first word he hears is, "Arise!" It is a word used before another verb as a term of excitement.

If we listen, we shall hear the stir and whisper of God's "Arise" in every part of our life. In the morning, calling us up from sleep! In weariness, reminding us of the nobleness of work! In difficulty, filling us with inspiration! In temptation, alarming us with danger! In despondency, suggesting the consolations of change! In sorrow, pointing to realms of gladness! In death, with hand of help and gracious convoy, to the home of eternal life!

V. 3. A good deal came between the command to arise and the actual arising. (iv. 2.) How did Jonah, a prophet of the Lord, persuade or allow himself to enter on a course of disobedience to the divine will so open and declared? Nineveh was a long way, many hundreds of miles, and a great part of it through a desert; the thing to be done was very difficult; he despaired of any great success; or, in the event of his attaining spiritual success, his reputation would suffer—perhaps, even God's would be compromised; and he feared some evil would happen to his own country, if his mission at Nineveh should be successful. This kind of disobedience is not uncommon. "He rose up to flee from the presence of the Lord;" that is, he wished to retire from the prophetic office, and from that peculiar and sacred nearness to God which a true prophet, in service, always had. He did not think of fleeing actually out of divine presence in the widest sense. "He *rose up*"—girded, resolved, despising hindrance. "He rose up *to flee*"—fast as horse or mule can carry him, or as his own feet can mark the ground. "He rose up to flee *unto Tarshish*," far away in the western world, by the yonder shores of "the Great Sea." "Tarshish," or Tartessus in Spain, an ancient merchant city, long proverbial for its wealth. "He went down to Joppa," the Jaffa of this day. Always to leave the presence of God is to "go down." Did Jonah recount all the particulars in the latter part of this verse, to keep himself in remembrance, and tell all the world how many steps there were, so to speak, in his down-going? or

did he mean to teach us that the outward aspects of Providence to us at any one time, constitute a very insufficient and unsafe guide in matters of moral duty?

V. 4. "The LORD sent out a great wind," literally, "He cast along," "caused to come down at full length." Immediate, personal divine action is the thing declared. We must not exclude the action of second causes and natural laws, but "second causes" necessarily imply a *first* cause. This great wind was a home-wind, so to speak, in those parts. "The ship was like to be broken;" literally "thought to be broken;" felt as if it could not survive, as if it must go to pieces.

V. 5. "The mariners were afraid." They were probably Phœnicians or Spaniards. Each would have his tutelary deity; and so "they cried every man unto his God." Not all to one heathen deity. But each man to his own God. When God is forsaken, men forsake each other. Idolatry, like every other sin, separates, isolates men. They not only cried to their gods, but "cast forth the wares that were in the ship into the sea;" a clear and good example to all men who are in straits. "But Jonah was gone down into the sides of the ship, and he lay, and was fast asleep." He had probably gone down soon after leaving the shore. He hardly *could* have gone to sleep after the storm began. Supposing him to have gone down before, there is nothing unnatural or unlikely in his deep sleep. In fact, it is profoundly natural. It is one of those touches of the narrative which only the pencil of truth could impart. The one thing of all others he would be most likely to do in the circumstances is just the thing it is said he did.

V. 6. Jonah is waking now. The shipmaster himself "came to him," and said, "What meanest thou, O sleeper?" not in the way of angry reproach, but "What aileth thee?" literally "What is to thee? What is the matter? How is this?" His suspicions were probably aroused. What is singular is, that he asked Jonah to pray, not simply to his God, as another of the many, but to *God*—to *the* God—the true God. Notice, that the form and the manner of the charge are unexceptionable.

It is probable that Jonah did, under these circumstances, pray, he could hardly do anything else, but the fact is not mentioned. But his prayer, if made, did not bring any relief. The sailors now hit upon another expedient.

V. 7. The idea must have originated with some one; but it was evidently the expression of the common feeling, the impulse of the hour. They were most likely in the habit of making this appeal to the lot in any great emergency. They all pray, and then cast lots. In their intention it was a religious act. As such it was accepted, or overruled, without being sanctioned, for the lot fell upon Jonah. No description of the process is given.

V. 8. The sailors soon gathered around him. The central meaning of all their questions is just this. "Tell us—tell us all we ought to know. We want to know all about you!" The questions, shaped to go quickly and sharply to the prophet's conscience, are poured in upon him, one after another, with the utmost urgency and rapidity. Now it is Jonah's time to speak.

V. 9. He not only *must*: but he is ready. The true Jonah now stands before us. He makes a full confession. "I am an Hebrew." The name by which the Jewish people were known to foreigners. "I fear," that is, I serve in reverence, and trust, and love, "the LORD"—Jehovah—the one living and true God—self-existent, self-sufficient, supreme, eternal. "The God of heaven," a lofty title signifying the creation, possession, and rule of the whole visible universe.

V. 10. To the question, Why hast thou done this? Jonah apparently made no answer.

V. 11. The discovered culprit is constituted judge in his own case. This appeal to Jonah is in fact an appeal to God. They could not long afford to wait for an answer; "for the sea wrought, and was tempestuous against them." Literally, "It was going and whirling."

V. 12. God spake to him, judged him, instructed him what to say and do. He had indeed only to *say*. The *doing* is put into the hands of others. If Jonah had been reckless or despairing, or even urged by a hasty benevolence, he would have thrown himself overboard. Not, in any circumstances, has man the right to take away his own life.

V. 13. This part of the scene is indeed fine. These men knew the value of life—and not of their own alone, but also of that life that had brought all their trouble. Also they knew the value of honesty, and the nobleness of the prophet's action now, in thus calmly offering his own life in sacrifice for the preservation of theirs. "They rowed hard to bring the ship to land." What a beautiful illustration of that principle *of our moral life—that* every good thing in our spirit and action has a tendency to

reproduce itself in others who are in any way related to it, especially, of course, if it is called forth for their advantage. These heathen sailors answer unselfishness by unselfishness—nobleness by nobleness. But their efforts are in vain.

V. 14. They ceased to be idolaters in an hour. They prayed earnestly, submissively, and from the exemption of the guilt of innocent blood. The defect of their prayer, if it has one, is this—that they did not pray for Jonah. But they may have done this in their hearts; or some of them audibly, and he failed to record it.

V. 15. Not with pirate rush, not with eagerness or desperation, but calmly, as the ministers of justice, do they execute the sentence. "So they took up Jonah"—lifted him, the meaning is, with respect and tenderness, bearing him as if with some sad honour to his grave, he himself making no resistance—and "cast him into the sea." How sad, to cast *the living* to die among the yeasty waves, and sink down to the unfathomed depths! But they did right; God approved their act; "the sea ceased from her raging."

V. 16. "The men feared the Lord exceedingly." The whole scene and transaction brought a great access and increase to their devotedness. They "offered a sacrifice"—probably some live creature which they had on board. "A sacrifice" appeals to and witnesses for *every* divine attribute. "A sacrifice" was the only gospel of the time. "A sacrifice" is the heart of the everlasting gospel still. They "made vows," consecrated their whole future life to God.

V. 17. "For three days and three nights"—i.e. according to the Hebrew sense of the expression, for *one* whole day and night, and *part* of other two—Jonah lived beneath the waves.

Chapter II.

V. 1. The prayer or thanksgiving, recorded in this chapter, was written after Jonah's resurrection; but it was actually offered in the belly of the fish. The prophet was now thoroughly awakened.

Verses 2, 4, 7, 9. His distress greatly and rapidly increased. "The belly of hell," complete absence of God, the very thing he had left Gath-Hepher to seek. Our sin becomes our punishment.

He began to "look"—upwards to earth, eastwards to the temple where he knew that the lost presence was richly manifested. One of the most characteristic acts of a true faith is to *look*, although death may come in the looking. Never surely had faith a tougher battle to fight than this! The look soon became a cry, v. 2. It may have been literally a vocal cry. The voice was much used by the Jews, in gladness, in sorrow, in worship—especially by great and impassioned souls. But evidently the soul of the cry was this, that it was the cry of the soul. He no sooner began to pray than he experienced relief. He knew that his prayer was heard. Then he began to be grateful. There was daybreak in the land of the shadow of death. His very soul dissolved in thankfulness. The sweet bloom of the morning smote down into the rayless depths, and revealed there the strangest sight those depths ever disclosed—a living oratory and a thankful worshipper. His soul soon passed into a more active state of renewed personal consecration to God. Religious thankfulness nearly always grows into that. The prophet however could only resolve; he could not act until deliverance came. He finally leaves everything with God. He feels his entire dependence on him. Salvation is of the Lord. And now the hour of deliverance drew nigh.

(V. 3. This and the following verses, hardly consistent with the popular notion that the prophet fell, almost at once, into the maw of the fish which was waiting to receive him close by the vessel's side. Taking these expressions, in their natural and proper significance, which it is much better to do, we may picture Jonah as sinking down, and still down, into the calm depths where storms never come.)

V. 10. "The Lord spake to the fish." How he spake—in what language, by the use of what signs and impressions we are not told; but he *did* speak. To the old cavil, "How could he?" the proper answer is, "How could he not?" In consequence of the Lord speaking, the fish "vomited out Jonah upon the dry land," teaching us that the heaviest judgment may brighten into mercy; that the darkest night may have a morning; that the deepest grave has a resurrection portal; and that a voyage wrapped in storm, and horrible with engulphing dangers, may yet end in safety on a sunny shore.

CHAPTER III.

Verses 1 and 2. This is substantially the same commission as Jonah received at the first. The same, and yet different. The "second" call to a man is never exactly the same as the first. The third is never a repetition of the second. Another tone is in the voice of the speaker, other shades of meaning are in the message. God still needs to *speak*, and in louder tone. Nineveh was a great city even to God. Jonah this time was not told the message he was to deliver until he arrived at the place. "Preach unto it the preaching that I bid thee." Undoubtedly this change has reference to his former disobedience. "The secret of the Lord is with them that fear him." It is much to lose Jehovah's confidence.

V. 3. There is no delay this time—no Lot-like longing—no Moses-like reasoning. God says "Arise," and "Jonah arose." God says, "Go," and Jonah "went." It is beautiful. It is grand. Not a word is said of the journey. "Nineveh was an *exceeding* great city of three days' journey." This would make about sixty miles either for diameter or circumference. That the circumference is meant there can be but little doubt.

V. 4. The warder does not question him at the gate. If he does, his name is his passport. Listen to his startling cry, "Forty days and Nineveh overthrown," literally. The work of destruction shall be then complete. It may begin before the forty days are over. So great a judgment never hung over so many men! It ought to make us think of the exceeding sinfulness of sin, the inflexibleness of the justice of God, and the stupendous power that a city has for good or for evil.

Verses 5—9. It is hardly credible that Jonah—a stranger, a foreigner—should be able thus to seize and subdue the city, if the Ninevites had known nothing whatever of his mission or his name. He could not have been a "sign," unless they had known something of his previous history. The warning was like the opening of a door of mercy. No one man ever produced such an impression in a single day, either before or since. The mighty power, and the still mightier grace of God, was at work. We read that the people "believed God, and proclaimed a fast, and put on sackcloth," and also that the king decreed that it should be done. Both are true, and probably occurred in the order in which we have the relation of them. Because the people "believed God," all that follows is natural and inevitable. The cry of the people, "A fast!" reached the king. The whole matter was told him. He was on his throne (literally, for apparently it is a day of some state ceremonial), wearing the crown probably, and holding the sceptre—certainly clad in "the imperial purple," the magnificent kingly "robe," which was worn on high occasions. But he is now but an empty show—the mere image of a king. A brief consultation with his nobles first, and then the proclamation is out. The narrative imports, literally, that the monarch himself "cried, and said, Let proclamation be made." Either before he went down into the dust, or perhaps while sitting there, again and again "he cried"—as though answering the prophet many miles away. It is a city of cries, with the king at the head of his people. The prophet's voice woke a thousand echoes—of godly fear, and living faith, and unfeigned repentance, as far as it went. How comprehensive the proclamation! "Let neither man nor beast," are its very first words. This world is one system. Fasting was the first part of the decree. Fasting has been a religious observance in the East as far back as history takes us. The habit was to fast each day until the evening, and then to eat sparingly. It has always been associated with humiliation and affliction. The efficacy of it will be more or less, according to climate, individual temperament, and other circumstances. *The covering with sackcloth* was the next part of the decree. In its nature and purpose it is closely allied to fasting—with this difference, that *it is visible*. One may fast and "be of a cheerful countenance," so that no one but God shall know. But if a man put on sackcloth all who see him must know that he is in the valley of humiliation. The sackcloth was made of coarse hair, and was very irritating to the body. The next mark of this decree is not a visible, but an *audible* one. Each is to utter a mighty cry. The Eastern nations have always been addicted to vocal demonstration for the expression of the stronger emotions. The "might," no doubt, is to be in *the desire* more than in the mere voice that utters it. But yet the cry, as well as the mighty prayer which it carries, is to be mighty. What a city it must have been with a cry ascending from every house!—coming even from children's mouths!—wailing out of sick beds!—breaking from the lips of affrighted men, as they went gliding, like ghosts, along the street! The substance

of the cry is no doubt recorded in the 9th verse. But by far the most striking and satisfactory characteristic of this proclamation is the last—that which required from every man a *personal and practical reformation*—"Let them turn every one from his evil way." The other marks are all outward, and in themselves comparatively formal. But here is a firmer test and clearer proof of sincerity. They were to turn from all sin, and *the* sin which had brought the wrath and danger. There can be no repentance without reformation. The proclamation, with all its excellences, was hardly perfect, or the city might been saved in perpetuity.

V. 10. Certain passages of holy Scripture assert in the strongest way that God *cannot* repent and that he never does; and there are certain other passages, which assert just as strongly, and with as little qualification that he *can* repent, and that, in fact, he has often done so. This is only an apparent contradiction. His unchangeable *nature* is the ground, necessity, and proof of unchangeable practice. He cannot fail through weakness, nor by mistake. In Jer. xviii. 7, the abstract principle of the divine government is clearly and fully stated, and in this verse the faithful application of it. If the nation shall turn, God will turn. If the city shall repent, God will repent. In the sense meant in some passages of holy Scripture God *cannot* repent. In the sense meant in this verse, he not only can and does, but this of necessity, in order to be and continue what he is. It would hardly be too much to say that He changes, because He is unchangeable; that He repents, because with Him "there is no variableness or shadow of turning." God *did* mean to destroy Nineveh. The prophet was not merely holding out an empty threat, or what becomes of the divine veracity? We reconcile the sparing of the city with divine veracity, for both Jonah and the Ninevites certainly understood that there was some condition or qualification. Did not the Ninevites cry—"Who can tell?" And was not Jonah exceedingly displeased? "But if God knew that the city would repent, why did he threaten without any express reference to this eventuality?" The answer is, that he knew that the city would repent under the shadow of divine commination; and not otherwise.

CHAPTER IV.

V. 1. The reasons or causes for the displeasure were manifold. See notes on chapter 1 verse 3. Very sad indeed, but *not* so very singular. When it is said Jonah was "very angry," it means he was "very grieved." In our sense of the word "anger," it is hardly conceivable that any man should presume to be angry with God. Such a passion, moreover, would be inconsistent with that feeling of devoutness which still possessed the prophet, and which comes out in the "prayer" of which we have an account in the next verse.

Verses 2, 3. Rather a contest and quarrel with himself, than a remonstrance with God. A confession of what the prophet always knew, that he should be unequal to the trial. Very difficult to understand, but it has a practical purpose, he prays that he may die. He wanted to die *there*, and *then*. We can hardly doubt that Jonah thought of Elijah in offering the self-same prayer, and that, in his own mind, he justified the presentation of it by the force of so great an example. The good or the evil that a man does lives long after he is dead.

V. 4. The gentleness of this inquiry is truly surprising in the circumstances. There is here no condemnation of anger or grief as such.

V. 5. We are quite at liberty to suppose that Jonah built his "booth" long before the expiry of the forty days. No doubt hospitality would be offered to him in the city. But he wanted no welcome from the Ninevites. He was faithful and true, but grieved and angry. Very likely he built this booth with his own hands. The booth was just a little hut composed of green branches, making no pretensions to the size or dignity of a tent. Most of the world's great men have been able to work. It is a sad and humiliating picture to see Jonah in his little tent, not in full sympathy with God, and in brotherly-kindness with man, but grieved and angry because a condemned city is yet to live, and because God's plan is widely different from his servant's expectations.

Verses 6—8. The "gourd" it is all but certain was the palm-christ; so called because it is a five-leaved plant, one leaf of which outspread resembles a man's hand. It is indigenous in nearly all the eastern countries. It grows to the height of eight, ten, twelve feet. It has but one leaf for a branch, but the branches are numerous and the leaves are broad. Branch rising above branch, nothing could be better adapted for making a screen and casting a relieving shadow. The

Lord "prepared" this plant, as the "wind" had been "prepared" for the storm, as the "great fish" was "prepared" to keep the prophet. Here, again, however, we see God careful, as it were, to honour his ordinary laws and agencies, while working above and beyond them. There was nothing miraculous in the appearance of such a plant in such a place, nor was there anything miraculous in *a very rapid* growth. The miracle, apparently, lies simply in the *hastening* of the natural process. "Jonah was exceeding glad of the gourd." It is a striking contrast, "Exceedingly grieved"—exceedingly glad! The susceptibility of quick and profound depression is the very faculty by which, when the wholesome spirit-gales are blowing, we mount upwards to the heights. The Prophet *was* so "exceeding glad of the gourd," partly, no doubt, because it was an immense physical relief and protection; but principally because it was a gift from God to him, and accepted as such. He might have taken it also as an indication that he had done right in waiting to see what would become of the city. Jonah's gladness did not last long. God "prepared" the "worm" as well as the "gourd." He prepares trouble as well as joy. And both are divinely ruled with a view to the education and purification of human souls. When the sun arose, floods of scorching heat, as well as living light, he poured down upon the earth. The heat became overpowering. But this was not the worst. God also "prepared a vehement east wind." If we take the word "vehement" to signify rapid, rushing, boisterous, then it was the tornado, simoom, a "great wind" from the wilderness which now came dashing upon this houseless and homeless man in tumult, and fury, and consuming heat. Now, see how desolate the Prophet is! To have, enjoy, and then lose, is a deeper misery than not to possess at all—unless higher thoughts and things come in as correctives and consolations. Alas, our prophet has none. He has a desponding soul within a fainting body. "He wished in himself to die," the meaning of which is, that he prayed for death. His former feeling returns, "It is better for me to die than live."

Verses 9-11. The divine gentleness is again conspicuous and beautiful, still more serenely and surprisingly beautiful. God shows us, by his own example, how good it is, and how easy, to be calm, to be patient, to forgive. This is the more wonderful, because there *seems* to be more sin in his servant than formerly, more self-will, and more resistance to divine will. Jonah is in the same state as formerly, but more deeply in it. God's question before shamed—at any rate, it silenced him. Now he attempts to justify himself.

The divine argument for mercy in verses 10 and 11 is, if we may say so without irreverence, a masterpiece of divine skill and simplicity. The feeling of Jonah about the gourd, constitutes the true symbol of divine love. "Thou hast had pity upon the gourd:" may not I have pity too? You have had pity on a *gourd:* should not I have pity on a *man?* Would you spare the *one?* must I slay the *many?* Is that mere *spectre-plant* to be set against the teeming myriads of *immortal beings?* Thou hast not laboured for it: I have laboured for these with all the energies and harmonies of my Providence. Thou didst not make the gourd to grow: I have nourished all these creatures during the whole period of their existence. God's mentioning of the children is another beautiful touch of his thoughtful tenderness. They *only* are mentioned. *They* are the most powerful intercessors with heaven. *They* are personally innocent. Though unconscious, *they* exercise great moral power. God also indirectly declares that life is good. And he not only stoops to the children, but he sees and reaches far below them. "And also much cattle." How could the argument be other than successful? It silenced the prophet; we never hear of him again; and the book ends abruptly.

Our work is done. We have had some qualms of conscience as we have proceeded in our task. We are not sure that our treatment of Dr. Raleigh's book is quite fair. But we do sincerely hope that not one person will fail to obtain it in consequence. What a skeleton is, ungracious and lovely, without life or beauty, when compared with a living man, is our outline when compared with Dr. Raleigh's book. It is indeed kindly, generous, inspiring, beautiful, and such we would fain wish our notice had been.

MEMOIR OF MRS. MARY ANN COLE.

By Henry Kenner.

The value of sacred biography is great. The Bible is not silent respecting the earthly history of departed saints. What pleasure do we feel in its description of the characters of Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, David, Daniel, John the Baptist, Stephen, Paul, and of Jesus! What a fire of love is kindled in our breasts in reading of the courage, patience, and triumph of martyrs! The written lives of Wesley, Fletcher, Whitefield, Bramwell, Stoner, Smith, and others of like type are not without profit to the Church. The memoirs of Mrs. Fletcher, Lady Huntingdon, and Mrs. H. A. Rogers, have rendered valuable service to the interests of sacred truth. Mrs. Cole, though less prominent, was not less sincere in her profession, nor less acceptable in her sphere and circle. If the events of her long Christian pilgrimage had been preserved they would be a valuable legacy to her posterity. A brief sketch only is left of her long and pious life. The following is her own account of the goodness and faithfulness of her God.

"I was born in the parish of Milton Abbot, Devon, England, March 25th, 1793. My mother died when I was very young, consequently my father left Milton Abbot and went to Broadwood-widger, where I was brought up. The Spirit of the Lord strove with me when I was quite a child. My father attended the church of England, but did not enjoy experimental religion. I had no friend to instruct me in the things of God. The Methodists came to Broadwood-widger in 1809. I went to hear them, and was convinced I was a sinner. I had an invitation to unite with them, but my father was not agreeable; thought I was getting melancholy, and wished me to attend church as usual. At the age of twenty-two I was married to Roger Cole. Though true religion was neglected by us, and the form only observed, the Spirit of the Lord never left me. For some time I was halting between two opinions. At length the Bible Christians came near to where I resided; I went to hear them. Happy for me that I did. The text was, 'Except a man be born again he cannot see the kingdom of God.' I knew that I was not born again, and was deeply humbled on account of my sins, which I also felt to be a heavy burden. I sought the Lord in prayer, both night and day. The more I prayed, the deeper my distress became; at length Jesus spoke my sins forgiven, and I went on my way rejoicing. Since, through grace, I have been endeavouring to prosecute my journey to the city of the living God. I leave this sketch for the encouragement of my brethren, and to the honour of that God who has kept me with my face Zionward until now."

Every mind has its principles, and every life its lessons. One of the guiding principles of Mrs. Cole, was, an honourable aspiration, by honest labour, to rise to such a degree of financial competence, as would make her and her family independent of the aid of others for temporal support. Her mother dying when she was very young, circumstances taught her lessons which only motherless ones experimentally learn. She with her husband and six or seven children embarked for Canada, March 29th, 1832. Her avowed design in coming to Canada was that her children might

cultivate their own fields, and be kept while young under her own moral care. True religion gave evidence of its character during their voyage. In the midst of a storm, when destruction threatened all on board, and the Captain told them to prepare for a watery grave—when her fellow-passengers were in great consternation, she remained confident, and calm, and exhorted all on board to trust in God. She was not through fear of death all her lifetime subject to bondage; but knew that for her "to live was Christ, and to die was gain." She settled first in Bowmanville. As at that time the Bible Christians had no Society in the town, she united with the Wesleyans, with whom she was useful as a prayer and class-leader. During her residence here the cholera raged destructively in different parts of the province, which much alarmed the inhabitants of Bowmanville. It also led Mrs. Cole earnestly to pray, and while thus employed God assured her "that it should pass over the east part of the town in which she lived to the west side of the bridge;" and the correctness of her impressions was seen by the plague raging on the west side, and though many fled to the backwoods, it pursued them thither. In the midst of the pestilence, Mrs. Cole rendered herself useful in attending to the sick and dying. "The secret of the Lord is with them that fear Him, and He will shew them His covenant." Psalm xxv. 14. "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm xci. 4-10. After about fourteen years' residence in the town, Mr. Cole bought a large farm, seven miles north-east of Bowmanville, where they both spent the remainder of their days. Here they returned to union with the Bible Christians, with whom they continued until they took their departure to be with Christ. Their house was always open for the servants of the Cross. In connection with other liberal friends, they succeeded in erecting a commodious brick chapel. The preaching of divine truth in this place has been the means of the conversion of many, and is still moulding the religious character of the neighbourhood. It will doubtless be said hereafter of many, "that they were born here." "One soweth, and another reapeth." After a somewhat lingering sickness, and having borne testimony to the saving power of Divine truth for a number of years, Mr. Cole peacefully departed from the toils and sufferings of earth, to the rest and joy of heaven, Feb. 22nd, 1861. The death of Mr. Cole left its impression on the constitution of his sorrowing widow, and was the cause of her descending faster the hill of life, but amidst the decay of the outward man I have often heard her bear testimony that the "inward man was renewed day by day." From this time eternity appeared more clearly in view, and to be fully prepared for it, was her constant employment. Mrs. Cole was a woman ever ready to talk of inward religion, and of "the hope which

is laid up in heaven;" having but little to say of her neighbours, she had much to say of her Saviour, and was ever ready and faithful in recommending him to all. Two or three months before her death, when at the wedding of her grand-daughter, her congratulations were coupled with the hope that as soon as they got to their new home, they would erect a family altar on which to offer daily spiritual sacrifice to God. This is a religious duty that she had never failed to perform in her own family; a duty which was helpful to the keeping of the flame of religious devotion burning in her own soul, and had aided her in moulding the religious character of her children; who now not only copy her plodding industry and rigid economy, but also her piety. In this she received a performance of the Divine promise, in Gen. xvii. 7; "I will . . . . . be a God unto thee, and to thy seed after thee." Her son, Emanuel, passed to the delight of heaven only a little before her. The rest of the children live to imitate the faith and patience of a beloved mother, whose sayings and doings they can never forget. Mrs. Cole was a person that one (if he were justified in consulting his own interests) would like to retain on earth, and over whom he might feel to wish, that death had no power; but death is impartial, the pious as well as the impious die. Six months before her death it became obvious that the law of decay was operating fast upon her frame. On Wednesday, Dec. 21st, 1864, she was seized with paralysis, from which she suffered the most acute pains for twelve days, and on January 2nd, 1865, she passed to the harbour

> "Where all the ship's company meet,
> Who have sailed with their Saviour beneath."

On Jan. 5th, I improved her death from Heb. xii. 22, 23, to a large congregation of relatives and friends, and her body was sown in Bethesda grave-yard, to wait the quickening of Him who "will redeem it from death," and "ransom it from the power of the grave." "The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us." 1 Kings viii. 57.—*Observer, Canada.*

MEMOIR OF MRS. SARAH CLARKE.

By J. Moxley.

Mrs. Sarah Clarke, whose maiden name was Bird, was born in 1785, in the parish of Chawleigh, Devon. When the Bible Christians opened the Ringsash Circuit, they preached in this parish, and were hospitably entertained by her family. With several sisters, she lived many years with her parents, who had an extensive business. They may be regarded as some of the first fruits of the Spirit in that neighbourhood. Subsequently Mrs. Clarke left home, and after living in Exeter for some time, she removed to Morchard Bishop, where she and her sisters carried on their business. Here she first became acquainted with Mr. J. Clarke, to whom she was afterwards married. Soon after their marriage they invited the Bible Christian ministers to visit them, and threw open their door for preaching. Of our cause in Lapford, it may be said,

"When he first the work begun,
Small and feeble was his day."

Great darkness prevailed in the parish at that time. This is not marvellous, when we remember that the Church was supplied by a fighting, drinking, and gambling parson. Our ministers and their few friends suffered much opposition, but by the favour of divine Providence many of those difficulties have been overcome. A chapel has been erected, and many souls have been brought to the feet of Jesus. During the long winter of discouragements, Mr. and Mrs. Clarke held fast their integrity, and heartily rejoiced in having an opportunity of subscribing towards the sanctuary of God in their village. They were always delighted to receive the visits of the ministers, and in addition to exercising hospitality themselves, Mrs. Clarke was always anxious to know how they were entertained in the circuit.

She had strong faith, and was oft-times filled with the love of Christ. When called to pass through any particular trial, she would say to her husband, "It will be all for our good." It may be said of her, that she patiently bore the burden and heat of the day. She was the honoured mother of one son, whom she tenderly nursed and cared for. Her many prayers in his behalf were answered, when he became a humble penitent at the Saviour's feet and a true convert to Christian principles. In my visits to Lapford I generally took the opportunity of calling upon her, as her enfeebled state of body prevented her attending the public services. I was always much pleased and profited, while hearing her relate what she had witnessed and enjoyed during her Christian career. She was always ready to talk of the cause of Christ, and her own Christian experience. Her life spoke louder of her devotedness to God than I am able to express in words. Her natural strength abated as she approached four-score, but her confidence in the atonement was unshaken. She greatly rejoiced, when unable to accommodate the ministers as formerly, that the Lord had risen up friends to his servants and his cause in her own family. Her afflictions were dealt out to her very mercifully. Her strength gradually declined, and she was mightily sustained by the grace of God. About three months previous to her death, her appetite failed, and she rapidly lost strength. A little before she died, while suffering severe paroxysms, she heard she said beautiful music and saw the Saviour by the eye of faith. After this she lay composed, speechless, her lips only seen to move. On Monday, March 6th, 1865, she breathed her last, in the eightieth year of her age, with the assurance that to "die is gain."

In improving her death, I spoke of her as a mother in Israel, a friend to God's cause, and an affectionate wife and mother. The chapel was overflowingly full, and we hope some lasting impressions were made. The funeral procession was large, and characterized by great solemnity. We committed her body to the ground "in full and certain hope of a joyful resurrection unto eternal life."

"TRACTARIAN SLANDERS ON THE PEOPLE OF CORNWALL."

THE following newspaper correspondence is reprinted for the information of those of our readers whom it specially concerns, and for easy and convenient reference, if (which is not unlikely) the subject should be again mooted. In the *Church Review* for Dec. 15th, 1866, under the heading of "Mission-work in Cornwall," "A Cornish Priest" unburdens his mind as follows:—

"SIR,—The question of Foreign Missions is one of the most important subjects of the day; but, with all deference to the zeal of those who want to stimulate missionary activity abroad, I must think that our Home Missions have a prior claim. 'Charity should begin at home;' and if anywhere the work of converting the people to Holy Church is needed, it is in Cornwall.* The Cornish is essentially a missionary Church, and, therefore, has most peculiar claims upon Catholics in other more favoured parts of England;† and, really, unless those claims are attended to, a great responsibility will rest on those who, having the means to reply to the urgent appeals of the Cornish mission-priests, allow their alms-deeds to be diverted into channels of a more secular character, or which merely deal with the spiritual wants of people far away. Though personally quite unconnected with the great work for Christ which the earnest priest of Carnmenellis is striving to do, I think I am bound to make an appeal to your readers for the mission-work in a part of his parish, which, though it might appear an exceptional case to those who know nothing of Cornwall, is only a fair sample of the real state of things,‖ a state of things for which we shall all have to answer, unless we immediately, 'one and all,' earnestly resolve to do our utmost to remedy it. I shall merely state the simple facts of the case, and leave to your readers' own consciences to judge as to what is their duty.

["Fourlanes is a large hamlet in the newly-constituted parish of Carnmenellis, and is situate in a wild and bleak moorland country, about two-and-a-half miles from Redruth. Till Carnmenellis parish was constituted, it was five miles from its parish church, and now is above two. The population consists of 500, chiefly poor miners and widows of miners, in a state of deplorable destitution; but if a church were erected it would include in its district two large neighbouring hamlets also. The state of religion at present in Fourlanes is most deplorable. There are two meeting-houses of antagonistic sects, which have a constant feud with each other; and in consequence of these quarrels a large proportion of the population

[* The apostles were commissioned to turn men "from darkness to light, and from the power of Satan unto God;" but "Cornish mission-priests" have another and quite a different work, viz., "converting the people," who are already converted to God, "to Holy Church." Can any Dissenter be willing to pay Tithes and Church-rates for this purpose?]

[† Who are "Catholics?" Are not Cornish Methodists Catholics, or does the writer really appeal for support to *Roman* Catholics, confessed or disguised? Were Ridley and Latimer "Catholics?" Are all bishops, clergymen, and members of the Church of England "Catholics?" Is the Queen a "Catholic?" Does not the "Act of Succession" require that the reigning Sovereign should be a "*Protestant?*" And again, what "parts of England" are "more favoured?" Was St. George's-in-the-East "more favoured" when the notorious Bryan King was its Rector? Is St. Alban's, Holborn, now? We suppose so; but why not appeal to countries still more highly favoured, Spain, and Ireland, and Austria for example?]

[‖ Notice this: The "state of religion" in the worst part of the parish of Carnmenellis, as it is depicted further on in this letter, "*is only a fair sample of the real state of things*" in Cornwall. We cannot pretend to determine whether the ignorance or the impudence of the writer is the greater, for both are illimitable, and therefore immeasurable.]

have been thoroughly disgusted with all religion whatsoever, a sad reaction which the combination of amusement and profanity with the Methodist worship tends to intensify.* The whole population, however, often flock to a chapel where a blind man or a woman is advertized to preach, and thus Christianity is brought into contempt. In the ordinary state of things, the preaching (and on preaching alone do the Methodists rely†) is most empty and useless, as even lads utterly incapable of a coherent address are pushed on to the pulpit. Fourlanes has often been 'revived,' and there has been a general 'crying for mercy,' (as the cant phrase goes), and then, by reaction, all are grown callous and (if I may use the term) 'Gospel-proof.'

"The consequence of all this excitement and reaction is the grossest immorality. A chaste wedding is rather the exception than the rule. Holy matrimony is desecrated in a manner too shocking to be mentioned, and it is rare indeed to find any signs of penitence, either among men or women, for sins of unchastity; nor do the people regard fornication as in any wise contrary to the Law of God—nay, it is a known fact, that a certain head preacher of the Bryanite sect declared, in this very parish, that if a man married a woman after the act of fornication it was no harm. When the blind thus lead the blind there is no wonder if both fall into the ditch. Nay, often the pretence of religion is itself a fruitful source of immorality, and revivals are one of the greatest sources of sin.

"The rest of the parish is scattered, but populous, combining the difficulties of town and country mission-work. There are three hamlets in it, besides a sparse population scattered over a district of eight miles by four. Many of these are in a state of grossest ignorance on both spiritual and secular matters. Seventy per cent. of the signatures in the Carnmenellis marriage register are by mark, and a large proportion of the population are unable to read or write. In days gone by the district was much neglected. A story is related of a solicitor who, twenty years ago, riding through the country, asked a boy he met if he had ever seen a parson? 'Yee's, sir, I see'd one once going after the hounds.' Most of the people never have seen a Bishop, and only once within the memory of man has a Bishop been within the borders of the parish. I hope better times are in store for these poor people of what was once the 'land of Saints,' a land replete with memorials of past faith in Christianity. The Rev. N. Walker has lately undertaken the Mission under the direction of the parish priest of Carnmenellis, Rev. F. Caudwell. A mission-room has been fitted up for school and Service in a loft over the inn stable, and has been provided with a few little decencies for Catholic worship. Nothing, however, can be efficiently done until a church is erected, and for this about £1,000 is required, of which little, or rather next to nothing, can be expected from a parish entirely destitute of resident gentry, and in which the labouring classes are suffering from the present depression of money. If Fourlanes were in the Colonies, of course the S. P. G. or some other Missionary Society would aid and support the efforts now being made there to save souls unto Christ in that deserted spot; but being only in Cornwall, there is no Society to help it.] We have Missionary Societies for Central Africa, for Honolulu and Patagonia, but nowhere is a great Missionary Society so

[* What the writer means is not easily known. Surely no Oxford or Cambridge man would write so loosely. If we did not know that the "literates" (*illiterates* the *Church Review* calls them) generally belonged to the "Low Church," we should put down this "Cornish Priest" as one. He may be by some accident or other. If a clergyman can be made a Bishop in mistake (the Prime Minister who made the appointment remaining for years in happy ignorance that the clergyman he intended to promote to that high honour was dead long before), what may not happen?]

[† Why should preaching, Christ's own ordinance, be so persistently depreciated? But the writer is altogether wrong in his facts,—or what do the thousands of class and prayer-meetings every week mean?]

much needed as in the neglected mining districts of poor afflicted Cornwall.* If Churchmen in other parts of England could only realize the difficulties with which Cornish priests are surrounded, they would, I doubt not, form a Society especially and solely to strengthen the hands of the Cornish mission-priests, who are humbly striving against overwhelming odds to provide the means of grace for a country which, though not 300 miles from London, and inhabited by our own fellow-subjects and fellow-countrymen, is even more destitute in spiritual matters than some of the isles of the Pacific. I trust that those Christians and Catholics who are able to aid will not allow this Advent to pass without sending some Christmas offering to the afflicted Church in Cornwall. I may say that in Fourlanes any kind of gift (*e.g.*, Office-books, altar ornaments, &c.), would be most acceptable, and would not fail to bring a blessing on the donors.—I am, Sir,

"A CORNISH PRIEST."

All that part of the foregoing letter enclosed in brackets was reprinted in the *Western Morning News* of January 9th,† under the heading of "Gospel-proof Heathens of Four-lanes, Redruth." Mr. Kinsman having called my attention to this matter, expressing also an opinion that some action was necessary, I wrote, after making inquiries, the following letter to the Editor of the *Church Review*.

"Sir,—My attention has been lately called to the letter of 'A Cornish Priest' in your issue for Dec. 15th, 1866. (Most of this letter has been reprinted in the *Western Morning News*, a daily paper published at Plymouth, and widely circulated in Cornwall). One statement therein requires some explanation, viz., 'It is a known fact, that a certain head preacher of the Bryanite sect declared, in this very parish, that if a man married a woman after the act of fornication it was no harm.' [I can hardly believe that 'A Cornish Priest' would make such a statement wickedly and slanderously, knowing it to be false; and it is still more incredible that any 'head preacher of the Bryanite sect' should ever have declared, 'that if a man married a woman after the act of fornication it was no harm.' In behalf of the Bible Christians (the people whom your correspondent calls 'the Bryanite sect') let me say, that they utterly and indignantly repudiate ever having given the slightest countenance to a sentiment so unscriptural, and, at the same time, as they believe, so subversive of morality, as that with which your correspondent indirectly charges them; and I must therefore complain of his referring to the matter in such a way as to make a false impression respecting the Bible Christians on the minds of his

[* All the cruelties and horrors of heathenism are less dreadful than Cornish Methodism!]

[† It was also reprinted in the *Western Daily Mercury* on the 12th January, but I did not know this until February 25th. The heading, "Tractarian Slanders on the people of Cornwall," is sufficient alone to show that the Editor had no sympathy therewith; but I gladly permit him to speak for himself: "The *Church Review*, one of the organs of the Romanising party in the Church of England, revives the slanders which were recently promulgated by the Rev. W. J. Coope, the rector of Falmouth. They are, if possible, more offensive in their present form than they were when first enunciated. We shall give some extracts from the article, in order that the people of Cornwall may know what is said of them. The baseness of the slanders will be apparent when we state that Cornwall stands the highest of all the counties in England in its comparative freedom from crime. This parish of Carnmenellis is one of the most notorious of the Cornish parishes for its Tractarian vagaries. We visited and described its little church some years since, and showed that the place was devoted to Romish ceremonial and Romish teaching. What does the parson say as to his want of success in reaching the hearts of his parishioners and influencing their lives? He has made appeal after appeal to the faithful in distant parts of England for their aid in his mission, and now his friends come out with the following disgraceful statements."]

readers; and I further ask him, if he be able, to give the name of the said 'head preacher' that the matter may be investigated.]

"I may add, that this definite statement is rather indefinite, 'a certain head preacher of the Bryanite sect declared, in this very parish,' &c. If this refers to 'the newly-constituted parish of Carnmenellis,' there is no Bible Christian chapel or meeting-house in it, nor has there ever been, I believe, so that this reference to the Bible Christians is gratuitously and unnecessarily offensive.

"This letter you are at liberty to publish, or to send to your correspondent; or, if you will give me his name and address I will communicate direct with him; but the matter cannot be allowed to rest where it is at present.

"In behalf of the Connexional Committee of the Bible Christians,

"I am, Sir,

"Yours respectfully,

"F. W. BOURNE."

January 28th, 1867.

There was an intimation in the next number of the *Church Review* that this letter had been sent to "A Cornish Priest;" and in the number for February 9th, the following appeared:

"SIR,—As I learn that my remarks on this subject have excited much animadversion, and I fear also caused some offence, in the West of Cornwall, a few words of explanation as to the intention of my letter will only be doing justice to myself, and to those who erroneously supposed that I intended to assail them in my remarks on the state of affairs at Four-lanes, founded on what I have heard relative to that place, and which I had reason to fear was but too true.

"In the first place, I must most emphatically protest that I never intended uncharitably to assail any sect of Dissenters, or accuse them of being the cause of the evils I deplored. The cause is evident of all those sins, and the charges were aimed, not against Christianity in any ever so corrupt a form, but against that heathenism which is itself the absence of any form of Christianity. In condemning the state of Cornwall, I fear we condemn our own 'fox-hunting parsons' of the past generation far more than the most ignorant Methodist preachers of the present day. The sin of the mining districts of Cornwall is the result primarily of the negligence of the Church far more than of Dissent, and in deploring it we must condemn the carelessness of our own predecessors. Still, where we find Methodism, which might be an engine for good in places which our system cannot yet reach, paralyzed by internal contentions, while Satan is ruining souls by hundreds around us, we cannot but lament a state of schism, rending schism, which utterly frustrates every effort for good, either on our own part, or on the part of those (let us be charitable) well-intentioned men who profess to be trying in their own way to bring sinners to a knowledge of Christ.

"As to the remark that a 'Bryanite preacher declared there was no harm in fornication if the parties were married after,' the story was told me thus: that a young man, being reproved by the clergyman for that sin, applied to the preacher, who decided against the priest and for the sinner. As, however, the 'Connexional Bible Christians' have complained of this, I may mention that on enquiry it appears that the said preacher was not a 'Connexional Bible Christian' (whatever that may be), and that there is no proof that I know of that that sect favours such views.

"Seriously, however, is it not a pity that sect should thus rend sect—that men who hardly know how to read and write should have to settle between divers contending systems of religion, and that Christianity in Cornwall should be presented to the ignorant miner as a 'house divided against itself?' Surely our duty as clergy is, 'without respect of persons,'

to probe the malady, and tell our fellow-Churchmen a cure for it; and those who oppose us in so doing incur a fearful and most perilous responsibility.

"A CORNISH PRIEST."

I wrote to the *Western Morning News*, on the same day, (viz., Feb. 12th,) that I received the *Church Review*, containing the foregoing, and my letter was inserted February 18th.

"SIR,—In your issue for January 9th you reprint from the *Church Review* what you term 'a series of remarkable assertions concerning the state of some districts in West Cornwall.' You further state 'that they read like fictions or exaggerations; but, true or untrue, those concerning whom they are made should not be allowed to remain in ignorance of them. There is certainly a sufficient backbone of truth to warrant inquiry and action.'

"One statement, namely, 'It is a known fact that a certain head preacher of the Bryanite sect declared, in this very parish, that if a man married a woman after the act of fornication it was no harm,' induced me to write a letter to the Editor of the *Church Review*, from which I make, as your space is limited, only one extract: [Here follows that part of my letter of January 28th, enclosed in brackets].

"In the *Church Review* for last Saturday I find the following partial explanation and apology. ["A Cornish Priest's" letter, given above, with the exception of the last paragraph, was here quoted.]

"With a few words of explanation I may safely leave this matter to the judgment of your readers. I think they will agree with me that this 'Cornish Priest' made great haste, and on very insufficient grounds, to bear false witness against his neighbours; and without any provocation either, as far as the Bible Christians are concerned, for neither of the 'two meeting-houses of antagonistic sects' at Four-lanes belongs to them, and they do not now preach, and I believe they never have preached, in the parish. The writer seems unfortunately to have a special gift for misunderstanding the simplest facts, as well as for misrepresenting them. He has no other foundation for speaking of a 'Connexional Bible Christian,' and then wondering what 'that may be,' than my subscribing my letter 'in behalf of the Connexional Committee of the Bible Christians.' This much is certain, it is not 'a known fact' that any 'Connexional Bible Christian,' or 'head preacher of the Bryanite sect,' has ever committed himself and his denomination as 'A Cornish Priest,' (whoever he may be, or whatever that may be) has so positively asserted. I will not comment on his modesty in lamenting 'a state of schism, rending schism, which utterly frustrates every effort for good' (he seems to be unaware that it has never yet been proved, and Dissenters positively deny, that 'Dissent is schism') when the 'schism' in his own Church is so notorious, abundant proof of which is to be found in the pages of the *Church Review* every week.

"I ought perhaps to add for the information of some, that while the Bible Christian Connexion may be considered an off-shoot, it can in no respect be termed a secession from the Wesleyan Methodists.

"On behalf of the Connexional Committee of the Bible Christians,

"I remain, yours respectfully,

"F. W. BOURNE."

Plymouth, Feb. 12th, 1867.

The next day I wrote a letter to the *Church Review*, which the Editor kindly inserted the following week, a copy of which is also subjoined.

"SIR,—I regret that the explanation of 'A Cornish Priest' is not quite satisfactory. I think I have a right to demand that my letter of the 28th ultimo should be printed, as his apology else cannot be fully understood. I therefore transcribe the most important paragraph in my former letter:—

[That part of my letter dated January 28th, enclosed in brackets.]

"Your correspondent seems incapable of understanding the simplest facts, or bent on misrepresenting them. Thus, in his last letter, he designates 'the Bryanite sect,' or the 'Bible Christians,' 'Connexional Bible Christians,' simply because, writing officially, I subscribed my former letter, 'in behalf of the Connexional Committee of the Bible Christians;' and having done this, he next wonders what a 'Connexional Bible Christian' is! It is, however, so far satisfactory that his 'known fact, that a certain head preacher of the Bryanite sect declared in this very parish, that if a man married a woman after the act of fornication it was no harm,' he now acknowledges is *not* a fact; 'and that there is no proof that I know of that that sect favours such views.' I can only express a hope that he will be more cautious in future, and never again show such eagerness, on insufficient grounds, to bear false witness against his neighbours; especially when, as in this instance, so far as the Bible Christians are concerned, he had received no provocation, as neither of the 'two meeting-houses of antagonistic sects' at Four-lanes belongs to them, nor do they even preach in the parish of Carnmenellis. It may be that if they did, 'the state of religion' at Four-lanes would not be so 'deplorable.'

"Your correspondent now says also, 'I must also emphatically protest that I never intended uncharitably to assail any sect of Dissenters, or accuse them of being the cause of the evils I deplored.' He further admits that Methodists (including, I suppose, in this term, the various branches of Methodism) are 'well-intentioned men who profess to be trying in their own way to bring sinners to a knowledge of Christ.' It is a pity that his first letter makes this protest and admission necessary. It will be sufficient for me to recall what he did say, and I am really thankful that it is not my duty to reconcile his contradictory statements. This is what he did say:—'The state of religion at present in Four-lanes is most deplorable. There are two meeting-houses of antagonistic sects, which have a constant feud with each other; and in consequence of these quarrels a large proportion of the population have been thoroughly disgusted with all religion whatsoever, a sad reaction which that combination of amusement and profanity with the Methodist worship tends to intensify. The whole population, however, often flock to a chapel where a blind man or a woman is advertised to preach, and thus Christianity is brought into contempt. In the ordinary state of things, the preaching (and on preaching alone do the Methodists rely) is most empty and useless, as even lads utterly incapable of a coherent address are pushed on to the pulpit. Four-lanes has often been "revived," and there has been a general "crying for mercy" (as the cant phrase goes), and then, by reaction, all are grown callous and (if I may use the term) "Gospel-proof."

"'The consequence of all this excitement and reaction is the grossest immorality. .....Nay, often the pretence of religion is itself a fruitful source of immorality, and revivals are one of the greatest sources of sin.' But we are now told that these charges were not aimed 'against Christianity in any ever so corrupt a form;' simply, your correspondent's method of condemning your 'own "fox-hunting" parsons of the past generation,' and of acknowledging that 'the sin of the mining districts of Cornwall is the result primarily of the negligence of the Church.' I feel, therefore, that I am justified in giving him this piece of good advice: Do not write again in so ambiguous a style, that your real meaning must necessarily be generally, if not universally, misunderstood.

"You will permit me to add that while the Bible Christians may be considered an offshoot from the Wesleyan Methodists, they can in no respect be termed a secession. There was no 'schism.' All the members of the first Society were convinced that they were sinners under the preaching of a pious clergyman (Evans by name) in the parish of Shebbear, Devon, now more than fifty years ago; and none rejoiced more

than he when Mr. O'Bryan (who had been a local preacher among the Wesleyan Methodists, and who had heard of the great spiritual destitution of the neighbourhood) explained to them the way of God more perfectly.

"The charge of 'schism, rending schism, which utterly frustrates every effort to do good,' does not come with very good grace from a 'priest' of that Church which, above all others, is notorious for its parties and divisions. Why, sir, even your own pages for the last two or three weeks contain abundant evidence of this. You make very merry over the perplexities and divided counsels of the Evangelical party. Not so very wonderful, perhaps. Even Dissenters think that the *Record*, that very old lady, is fair game for almost everybody—for you particularly.

"Your correspondents are very indignant at clergymen preaching in meeting-houses, and mixing up with Dissenters (it is very naughty, certainly); and they even hurl the most terrible charges against such high dignitaries as deans (Dean Close and Dean Hook to wit). It was in your paper that I read that Dean Close said in a prayer, so late as New Year's Day, 'that the Devil went about in the robes of the Ritualists; that they were hypocrites who assumed the garb of superior sanctity as a cover and concealment of Paganism and Popery, and that they were wolves in sheep's clothing.' You allow an 'Anti-Protestant' to accuse him of 'evil-speaking, lying, and slandering.' This is only one specimen of the boasted unity of the Church of England! Verily, there is no 'schism!'

"I am, Sir, in behalf of the Connexional Committee of the Bible Christians, yours respectfully,

Plymouth, February 13th, 1867. "F. W. BOURNE."

The above letter was also reprinted in the *Western Daily Mercury*, March 1st, with the accompanying explanation.

"SIR,—I did not know until yesterday that you had reprinted from the *Church Review* what you justly designated 'Tractarian slanders on the people of Cornwall.' One definite and calumnious statement respecting 'the Bryanite sect,' or the 'Bible Christians,' induced me to write a letter to the editor, which called forth a lame and tardy apology in that paper on February 9th. I thought I had better write once again, and I am thankful to say that my second letter was inserted in last Saturday's issue. I hope you will do me and many others the favour of reprinting it.

"Some of your readers may not be aware that Cornwall's standing 'the highest of all the counties in England in its comparative freedom from crime' (your own words) is nothing to the purpose in the estimation 'of the Romanising party in the Church of England,' but proof positive to all other persons of the 'baseness of the slanders' that are so often repeated. I have lately read in one of the publications of the same party that thieves becoming honest, drunkards sober, liars truthful, is no evidence that these persons are religious, unless they receive their religious instructions from the authorised teachers; that is, unless they are content to accept the Puseyite parson or the Romish priest as their spiritual guide. Clearly, it is better for the people to remain in ignorance, and perish in their sins, than that the Gospel should be preached by men not in the 'Apostolical Succession!' This much, however, I think is certain—these gentlemen must give up their exclusive pretensions, or be held alone responsible for the sin and ignorance of the people.

"I am, Sir, yours respectfully,

"F. W. BOURNE."

Plymouth, February 26th, 1867.

The *Western Morning News*, of February 23rd, had the following, referring, doubtless, to the same subject.

"'ANOTHER CORNISH PRIEST' no doubt sincerely desires the moral welfare of Cornwall, and we cannot too earnestly repeat his wish that all

Christian men would co-operate with him in correcting the evils which are too often to be found among the Cornish people. It is for that reason that we do not think the publication of his letter would be desirable. It is not wise to dispute as to who is responsible for an evil when the persons accused of being so are invited to assist in removing it. Nor when the aid of men is asked in behalf of morality is it wise to impugn the soundness of their theology."

(To be continued.)

ON LISTENING TO EVIL REPORTS.

"ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM." MATT. vii. 12.

Whoever keeps an open ear
For tattlers, will be sure to hear
The trumpet of contention;
Aspersion is the babbler's trade,
To listen is to lend him aid,
And rush into dissension.—COWPER.

First.—To hear as little as possible what is to the prejudice of others.* "Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not." Psalm lxiv. 2—4. "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips." Prov. xx. 19.

Second.—To believe nothing of the kind till absolutely forced to it. Charity "believeth all things, hopeth all things." 1 Cor. xiii. 7. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. iv. 5.

Third.—Never to drink into the spirit of one who circulates an evil report. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Rom. xiv. 19. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. x. 12.

Fourth.—Always to moderate, as far as possible, the unkindness which is expressed towards others. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. iii. 12—14. "He that covereth transgression seeketh love; but he that repeateth a matter separateth very friends." Prov. xvii. 9.

Fifth.—Always to believe, that if the other side were heard, a very different account would be given of the matter. "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. xviii. 13. "Judge not according to the appearance, but judge righteous judgment." John vii. 24.

* In the sketch, given in Payson's Memoir, of his family way of living, he says—"We have agreed that if either of us says a word which tends in the least to the discredit of any person, the rest shall admonish the offender; and this has entirely banished evil-speaking from among us."

ON CHRISTIAN ENDURANCE UNDER EVIL-SPEAKING.

My enemy, whatever evil he says of me, does not reduce me so low as he would if he knew what God knows of me. "For if our heart condemn us, God is greater than our heart, and knoweth all things." 1 John iii. 20. "What then shall I do when God riseth up? and when he visiteth, what shall I answer him." Job xxxi. 14.

In drawing the balance, as between debtor and creditor, I find that if I have been robbed of pence, there are pounds and talents placed to my account, to which I have no just title. "And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15.

THE NEW LOAN FUND.

THE scheme for the reduction and extinction of Chapel debts adopted by the last Conference, having been printed in the Bible Christian Magazine for July last, and also in the Minutes of Conference, it is presumed that for the most part those who take an interest in the welfare and progress of the Denomination have become acquainted therewith; and also with the proposed method of raising the Fund, and the intended mode of appropriation.

As men are so differently constituted, and are so largely influenced by surrounding circumstances, it is too much to expect that any scheme or system, however good, should at once command universal approval and support. But numerous communications have been received heartily approving and cordially welcoming both the object and details of the proposed Fund. The following resolution, passed at one of our Circuit Quarterly Meetings at Christmas last, is very expressive:

"It is the unanimous opinion of the members of this meeting that the Chapel Loan Fund as at present established will be a great blessing to the Connexion, especially if generally and heartily supported. We therefore pledge to the managing Committee our united and hearty co-operation."

Without doubt the chief difficulty will be to make the Fund adequate to the demands which will be made upon it. Still if our friends generally take up the matter in the spirit of the foregoing resolution many years will not elapse before the Fund will become capable of rendering very important and extended aid.

What is now required is that our friends through the length and breadth of the Connexion give the matter their most serious consideration, observing the sources from which it is proposed to replenish the said Fund, each one in the spirit of true liberality asking, "What can I do?" Among the sources of revenue named are collections, subscriptions, donations, and legacies. As to the collections for the present year, many, if not most, of them will have been made before this; but should the matter have been deferred or overlooked, or should the appointed collection have slipped through or been crowded out, there may yet be time to correct that matter between this and Midsummer next. But subscriptions and donations form a very interesting and important part of the income of any Society or Fund. An annual subscription carries with it the idea of repetition and continuance, and is something to be relied on. And more than this, a Subscription List, if well attended to, is a thing likely to grow and increase from year to year, provided the object be a worthy one. Now while some of our friends may be able to give their £5, their £2 2s., or their £1 1s., from year to year, let none be discouraged because they cannot do likewise; but let them cheerfully present their 10s. or their 5s., or even a smaller sum, and thank God that they are able to do that. And where the idea *of an annual subscription* cannot at present be entertained, let

such a donation as may be found practicable be laid on God's altar. Jesus said of the woman in the gospel, "She hath done what she could." As to Legacies they are certainly placed in the right position—that is, last. There are some people in the world who deny themselves the luxury and blessing of giving as long as life lasts with the idea of leaving a legacy or legacies by Will. Now we admit that persons may be quite justified in reserving enough to leave legacies by Will, and we venture to express a hope that more than a few of our friends whom God hath prospered in the world will remember this Fund in arranging the items of their last Will and Testament, and be careful that the clause be so worded as to leave the amount legally available. But at the same time we trust that none will neglect to do good according to the ability God hath given them during life, while they may witness for themselves the beneficial operation of their own benevolence.

According to the general custom of closing the accounts at Lady Day, the trustees of our numerous chapels will shortly be meeting in their respective localities for the purpose of making up and auditing the year's accounts. We ask them to consider the claims of this Fund, and trust that in a majority of cases they will see their way to appropriate, at least, a small sum from their respective Trust Funds to this deserving object; remembering that by the strengthening of this Fund it is hoped that by degrees Loans will become widely distributed in the Circuits, and as they become paid off the chapels will afford permanent assistance to the Quarter Board. By this means many of the Mission Stations may be expected to become self-supporting, and the self-supporting Circuits may expect to secure a more adequate and efficient supply of Itinerant labour.

The advocates of error are in earnest, let us not be less in earnest in the cause of truth and righteousness. The patrons of error are liberal, let us not be less liberal in the cause of Christ. Friends of our Zion, help! Help, one and all! AND HELP NOW!!

JAMES HINKS.

Bristol, March 9th, 1867.

Correspondence.

"HAVE WE NOT TOO MANY ITINERANT PREACHERS?"

DEAR SIR,—Since "A Looker-on" so earnestly "beseeches" me to consider his observations, allow me to inform him that I have done so, and am quite at a loss to understand which way he read my letter, to which he refers. Whether I did not express myself with sufficient clearness for him to comprehend my meaning, or whether he allowed so much time to elapse between reading my letter and writing his, I cannot tell; but somehow he has entirely failed to give me a fair representation. In no case does he quote my words and thus show what I did say, but simply assumes that I said certain things, and then proceeds to criti*cise as if he were* dealing with me instead of his own assumptions. Take two or three cases.

He assumes that I wish to "destroy the Local Preacherhood." But I never was possessed of any such malicious intent. No such thing was even hinted at in my letter. On the contrary, it is with me a matter placed beyond the possibility of a doubt that as a Connexion we cannot dispense with the labours of our Local Preachers. But I do not see the utility of "lauding and magnifying" the "Local Preacherhood" at all times, whether the occasion calls for it or not; and if in my letter I said nothing in their praise it was because it was not required. All honour to the Local

Preachers! I know what it is to be a Local Preacher, and would be the last to desire their destruction. I only wish, with "A Looker-on," to "allow each one his *appropriate place*," and to "employ them to the *best advantage* in the Church of Christ."

He assumes, too, that I said that the country stations were burdensome to the town; but if he will read my letter again he will find that I made no such "absurd" statement.

Again he assumes that I wish to "drop weak causes and back out of unpromising fields" before they have had a fair trial. This was far from my thoughts. My remarks had reference to "weak causes" and "unpromising fields" that have been tried for many years. There are some such; and who will venture to say that they have not had a fair trial? They are mostly situated where the population is so sparse, and other evangelical churches are in such close proximity that we are not needed, and therefore have but little hope of success. Our aim should be to do the greatest amount of good we can; and for this purpose should bring our efforts to bear upon those places where, from largeness of population and the lack of evangelical teaching, we are most needed, and where there is the greatest opportunity of saving many souls.

There is one other assumption that I wish to point out, though it has not professedly any reference to my letter. It is that in "some congregations the advent of a Local Preacher is welcomed with a sigh of relief." I believe this to be pure assumption, at least so far as our Connexion is concerned. I do not know where to find a congregation —and I do not think "A Looker-on" can help me to find one—that wishes to have Local Preachers oftener than it has them.

He seems quite distressed because I "seem anxious that our town populations should have efficient preaching," but he does not attempt to deal with my reasons for being so "anxious." He comforts himself because we have no need to be "so painfully interested as some denominations in discovering why it is that the working classes absent themselves from public worship;" but I "beseech him to consider" if there be not another side to the question about which we ought to be "painfully interested." *How is it that so few besides the working classes attend our places of worship?* I think the answer will afford another reason why "our town populations should have efficient preaching."

It may be a very "natural rule" in places where dancing is practised that "they who dance should pay the piper." But I beg to say that this slang phrase has no application whatever to the case in hand, if by it I am to understand that Itinerant Preachers should be stationed only where sufficient funds can be raised for their support. This principle is contrary to the rule observed throughout the history of our Connexion. Take away the Itinerants from all the stations that do not raise the requisite funds, and I need not say how many would be without an Itinerant. Nor is this all. The principle is contrary to the expressed opinion of "A Looker-on" himself. He regards "our portion of the church of Christ as a Missionary church." But what becomes of this Missionary character of our denomination if no places are to have Itinerants but those who can pay them? To talk of ours as a Missionary church, and then to set it down as a rule that Itinerants should be sent only to those places where the people "are able, and willing to support" them *is*, I think, "enigmatical, if not absurd." Our town stations are mostly mission stations, and the missionaries must be sustained by the Missionary Society until those stations get strong enough to sustain themselves. Now the question arises, Which is the best way to work these missions so that economy may be observed and success secured? Is it best to appoint just enough labourers to keep the little interests in existence, without the possibility of extension, for many

years together; all this time spending money, without any hope of these missions becoming self-supporting? Or is it best to appoint a larger number of labourers, who, with all available help from Local preachers, would be suffcient to embrace every opportunity for extending the operations, enlarging the congregations, and bringing the people to the knowledge of Christ? Leaving these questions to be answered by others,

I am, dear Sir,
Yours truly,
DIDYMUS AULETES.

March 9th, 1867.

AN APPEAL FOR HELP.

DEAR SIR,—You will confer on me and my friends a great favour by allowing me a short space in our valuable connnexional organ, to let your numerous readers know a few things which we think they should know. During the past two years and a half the friends of the Hatherleigh Circuit have improved their places of worship, and built a new house for their minister, at a cost of about £504 (not including the regular chapel receipts or the Grant from the General Fund). Small as this sum may be, when compared with many sums raised for benevolent objects, it is large for a few working people to raise. There is work left, which should be done at once, in the shape of new erections and improvements, to furnish several comparatively destitute neighbourhoods with suitable places for schools and congregations. We pass through parish after parish in this circuit where the only place of worship is the Established Church. Without going beyond our borders £2000 should at once be laid out to provide places for prayer. We are still improving our places, and should rejoice to be put in a position to prosper. We have ten Bands of Hope in this circuit, and each gets by appointment two lectures per month. We want an edifice in Hatherleigh in which to advocate righteousness, truth, and temperance, and thereby promote the welfare of the people, and where the various Bands of Hope can meet together. We could now procure the land had we the means, and should this opportunity be missed, the like will never occur again. Over one thousand persons have been appealed to for assistance, and the money returned is not enough to pay the postage of the appeals. God is working with us, and our labour is not in vain in the Lord. We are now laying in a foundation, and if we can only succeed in our object, this circuit will some day pay well for all the outlay. Of late many souls have found peace among us through believing in Jesus; they bid fair for usefulness, and will, no doubt, bless mankind. Many more persons are under the awakening influence of the Holy Ghost. More of the Holy Ghost is our great felt want, and next, the means to procure proper places for schools and congregations. Where we have effected improvements in chapels we enjoy prosperity. North Tawton, where so few people used to attend, is greatly improved. The chapel is sometimes filled with attentive hearers, and of late many souls have found peace. The Sunday school presents a hopeful aspect. To my mind, it is certain if we improve our places of worship, make them convenient, not gaudy, we shall improve in piety, congregations, schools, and in every other respect. Will our numerous friends keep their sovereigns at home and stay this great, great work, or circulate them to do good? They have a mission and you will not miss them, if given to help on God's cause. W. HIGMAN.

Brief Notices of Books.

THE METHODIST QUARTERLY. *No.* 1. *March*, 1867. London: Elliot Stock.

The chief promoters of this Serial "are members of the Methodist New Connexion, but it is not intended to identify the publication with that body, or with any other of the several bodies of the Methodistic world. To the Primitive Methodists, the United Methodist Free Church, and the Bible Christian Connexion, we hold out equally the hand of fraternal friendship. Communities so nearly approximating to each other in spirit and principles seem to require some common exponent of thought and purpose. We aspire to meet this want to some extent, and will gladly open our pages to suitable contributions from the ministers and members of all these communities." Breathing this spirit, and imbued with Methodistic "doctrines and sentiments," this new Serial, if conducted with ability, will doubtless find many readers in the various sections of "liberal Methodism," and we hope many also outside. Articles in the current number on "Charles Wesley and Methodist Hymns," "The Positive Philosophy," "Organized Christianity" and "Candour," possess special interest and excellence. The "Notices of Books" are evidently written with care and conscientiousness. Our Br. Maynard's book on "Matrimony" comes in for a few hearty words of commendation. The first article, on "The Venerable Bede," appears to us unworthy of the subject and the prominent position assigned to it. We hardly know if it forms a part of the promoters' design, but an able article in each number, from the Christian point of view, on some social or political subject, would be acceptable and interesting to most readers.

THE TEMPERANCE SONGSTER: *Containing Original and Selected Hymns, Melodies, Rounds, &c., expressly designed for the use of Temperance Meetings and Bands of Hope. By* JOHN V. BASSETT.

The increasing demand for good Temperance Melodies is one sign of a healthy improvement in public sentiment. When the drinking customs reigned paramount, such songs as "Down among the Dead Men," "Good ale, thou art my darling," &c., were demanded. It will powerfully help to root Temperance sentiments in the minds of the young to provide them with music and words breathing sobriety, peace, and goodwill. Mr. Bassett is well known in his own circle as an earnest Temperance Reformer. He has collected in this book no less than Three Hundred and Eighty-eight pieces; and while the price, though it is only sixpence, is necessarily above what is usually asked for a Temperance Melodist, many will probably consider this compensated by the convenience of having so large a selection in one book.

EIGHT ACROSTICS ON THE BIBLE. *Addresses delivered at the Rye-lane Sunday-School, Peckham.* By GEORGE THOMAS CONGREVE, Superintendent. London: Elliot Stock.

Ingenious, pleasing, and instructive. Our scholars will find it deeply interesting, and superintendents and teachers might study it with advantage. We purpose to show our hearty appreciation of this little book, by making a lengthy extract from it in an early number of the Youth's Miscellany.

Religious Intelligence.

REVIVALS.

LANGHAM CROSS.—*A series of revival* meetings were held in this chapel, March, 1866. Seven or eight souls were convinced that they were sinners, and

fled to Christ for refuge. They have given evidence of genuine piety and devotedness to God from that time. In this number are some young men who are bidding fair for usefulness. For some time past they have been engaged on Sabbath mornings in distributing tracts; they visit about forty families every Lord's day. Their visits have been well received, and to some extent blessed. The society and congregation have been on the increase for some time past, and the cry has been, "O Lord, revive thy work."

On the 20th November last I commenced revival meetings in this chapel for the second time. The first night the congregation was not large, but encouraging; God was in our midst. Up to Friday night only two had found the Lord. This being our last night for the week, God's people were much in earnest for a revival. I felt much liberty and power in speaking; the King of heaven made the place of His feet glorious; many felt acutely on account of their sins, and cried aloud to God for salvation; several between the ages of fifteen and twenty-five came to the penitents' bench. While those were praying, I asked a man in the congregation, whom I saw on his knees, if he were happy in the Lord. "No." "Do you wish to be happy?" "Yes." "Will you go to the bench?" He gave me his hand, I led him forward and desired him to be in earnest; in a few seconds his wife followed. Both of them and seven others found the Lord that night. Hallelujah! On the Monday following two more were converted. On the Tuesday three sought and found the pearl of great price; one of them a farmer of good standing who told me that he was conscious that if he had died any time within the last forty years he must have been lost; "but now, thank God, I am happy, never so happy before, bless the Lord!" He also said, "I'm sure if I had lost my children and farm both I could not feel worse than I did yesterday; but now, what a mercy! I'm happy, bless the Lord." His only son has since joined the armies of the living God also, his eldest daughter was brought savingly acquainted with the Lord before. At the end of our second week we found that twenty-one had been hopefully converted. The friends thought we had better continue a third week, and at its close we found that there were twenty-eight converts rejoicing in Christ. Five in this number are over the age of fifty, while some others are *as young as fifteen*; it is one of the best revivals I ever witnessed. At the close of the meeting one night, an aged woman who, with several others, had found peace, exclaimed, "The Lord is mine, the Lord is mine!" I often felt to say with the Psalmist, "Let everything that hath breath praise the Lord. Praise ye the Lord."

At North Tawton God has visited us in a very gracious manner. For some time past this place has been very low in spiritual enjoyment and power. Revival meetings were commenced here January 2nd, 1867; the weather being very cold, but few attended the first week, yet there were indications of good. God has moved upon the hearts of the people in a wondrous manner since that; previous to my leaving at the fortnight's end I gave twelve notes of admittance, and the work still going on; about twenty have joined the society. The Missionary Meeting was held February 11th; congregation good, influence blessed, collections about 13s. in advance of last year's. We hope that there are brighter days yet for this place.

At Broadwoodkelly, where Brother Higman has been holding meetings, (and a chapel is much needed,) a gracious revival is in progress. Other places have had the droppings from the mount of God. At Beaford, Exbourne, and Merton the prey has been taken from the mighty. We suffer much in this Station for the want of better chapel accommodation, but we hope that divine Providence will open the way.

A. Uglow.

MISSIONARY MEETINGS.

Mevagissey Circuit.—Sermons were preached on Sunday, February 17th, at Polmassick, by Messrs. Mundy and Hocking; at Mevagissey by Messrs. Hocking and Mundy; and at Paramore by Messrs. Mundy and Botheras.

On Tuesday, 19th, meeting at Polmassick; Mr. Moses Parnall took the chair, and clearly showed the object of the meeting to be of the highest magnitude; the most important subject that could engage the attention and excite the feelings of the Christian church. A brief Report was presented by the pastor; after which the claims of our Missions were most efficiently advocated by Messrs. Hocking and Dymond. The attendance was good, the influence soul-refreshing, and collection beyond our most sanguine expectation. The first collection was made in the Sabbath School; sixty children contributed 13s. 3d. If a collection equal to this in

liberality were made once a year in all our Sabbath Schools we should realize nearly £500. How easily this might be accomplished! Children's cards, £2 15s. 3d. A card, a box, and a donation £1 8s. Public collection, £22 16s. 10d. Total, £27 13s. 4d., being £2 14s. more than last year.

Mevagissey Meeting, Wednesday. Addresses were delivered by Messrs. Hocking, Cape, (Wesleyan) Dymond, and Bevis, (Independent). The congregation was good, speeches warm, and collection liberal, Total, £9 10s., being 7s. 6d. more than last year. Considering the depressed state of the town this was beyond our expectation.

Paramore Meeting, Thursday. Addresses were delivered by Messrs. Hocking, Kenner, and Botheras. The congregation was small, but God's presence was realized, and the collection was £4 2s. 2d., being 15s. 8d. more than last year. W. KENNER.

SWANSEA.—Our annual missionary services were held on Sunday and Monday, March 3rd and 4th. On Sunday, Mr. Lillington preached two plain, gospel sermons in the morning and evening, and Mr. J. P. Barnett, (Baptist) a clear, well-arranged, faithful discourse in the afternoon. The congregations were good during the day. On Monday we had our platform meeting. T. Phillips, Esq., Mayor of Swansea, took the chair. The day was one of the most memorable for the inhabitants that has been for years. The foundation stone of a very large Hospital was laid by the Lord Lieutenant for the county, amidst much show and ceremony. The Mayor, of course, had to take a very prominent part in the procedure, but still he came to our meeting in the evening, and remarked that it gave him much more pleasure in presiding over a meeting of that description than over the much larger one he had just left. He spoke also of his attachment to the missionary cause, and of his readiness to help at any time when we might want him. The meeting was also well addressed by Messrs. Whatmough (Methodist Free Church) E. Griffiths, (Congregationalist) H. W. Lillington, J. Johns, J. Snell, R. W. Cousens, and S. Higman. Two other ministers from the town were prevented from attending. The attendance was better than we expected, considering the excitement in the town. A very hearty vote of thanks was given to the Mayor for his kindness in presiding. The services throughout were interesting, and a gracious sense of God's presence was enjoyed by the congregation. The receipts are nearly £4 in advance of last year's. S. H.

SOUTHAMPTON.—Sermons were preached in the circuit on Sunday, Feb. 17th, as follows:—At Westend by Br. J. Martin, at Bishopstoke, by Br. W. Luke, at Colden Common, by Br. T. Othen, and at Sway, by Br. J. Finch. The succeeding missionary meetings were well attended—chapels filled—and the collections, though not large, were all in advance of last year's—one of them was more than doubled. Spiritually, the meetings were all "times of refreshing from the presence of the Lord."

CHAPELS.

GLADSTONE STREET, BRISTOL.—This chapel, which was erected in 1864, and would accommodate between 300 and 400 persons, was closed the first week in January for the purpose of erecting an end gallery, and various other improvements. These being completed, the chapel was re-opened on Sunday, February 17th. Mr. J. Tremelling preached excellent sermons morning and evening, and Mr. J. Simon, (New Connexion) in the afternoon. On the following day a goodly company sat down to tea provided by the ladies in the school-room; after which a public meeting was held in the chapel. T. Pethick, Esq., presided; and addresses were delivered by Messrs. J. Simon, Marmaduke C. Osborne, (Wesleyan), J. Tremelling, and J. Hinks. T. Piper read the report. The speeches were highly interesting and practical. Mr. Simon said he thought it was a pity the New Connexion and Bible Christians should form two denominations. Being entirely one in doctrine, and so nearly one in discipline, that the one might almost adopt the polity of the other without knowing any change, he thought they ought to be one, and hoped they would be amalgamated before long. The loud applause which followed showed that the audience fully reciprocated the sentiments thus expressed. The taste and economy observed in the gallery, as well as the other work, were matters for universal congratulation. The choir sang several anthems between the speeches, and they did their part so well as to add very much to the interest of the meeting. The re-opening services were continued on Sunday, February 24th; T. Piper preached morning and evening, and Mr. J. Swann Withington, (Methodist Free Church) in the afternoon. The

services throughout were well attended, the influence realized good, and the financial results highly satisfactory. These improvements have provided extra accommodation for eighty or ninety persons, and have cost about £80; towards which £40 have been raised. The remainder the trustees and friends hope to raise by a bazaar to be held on the 13th and 14th of May. What has been done has added very much to the beauty and convenience of the chapel; and now we pray and wait for the baptism of the Holy Ghost. T. P.

Obituary.

1. Died, at Northlew, Devon, on Thursday, November 29th, 1866, Thomas Maynard, (father of Br. John Maynard, Bible Christian minister) aged 85 years and 11 months. He was born in Northlew. Fifty-eight years ago he was married. Bereaved of his wife on November 12th, 1863, he lost one of the holiest women in the parish. Her neighbours were accustomed to speak of her as a woman who said it was possible to live without sin. A memoir of Mrs. Maynard appeared in the Bible Christian Magazine for November, 1865. His mother, also, was a good woman. The influence of these good women, wife and mother, upon his character, was happy. He provided well and honestly for his wife and thirteen children. Although, as his friends remark, he was the oldest man, except one, who was three hours older, in the parish, the time came that he must die. I saw him several times as he was descending the valley. The last time as I was reading, "There is a river, the streams whereof make glad the city of God," he burst out in praise to God. Just before he died, his daughter, Mrs. Deering, heard him say, "My Lord, and my God." And what does he want more who can say, "My God." So died friend Maynard. He was a steady, honest, industrious man, and generally respected.
S. L. Thorne.

2. Died, at Bratton Clovelly, Devon, on Christmas-day, 1866, Elizabeth Hatch Brock, who was born at Boasley, March 22nd, 1790, and was one of nine sisters who have long been friends of our Body. After her marriage, she lived in Brides'owe, Devonport, Tavistock, and has since returned to Bratton, her native parish. For several months she has been sinking gradually, suffering from dropsy. She calmly awaited her change. In the room where she was accustomed to retire for meditation and devotion, the last thing she wrote was poetry. The verses from two of her favourite hymns, show her familiarity with death. These are some of the lines:—

"Here in the body pent,
Absent from Thee I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high,
Home of my soul, how near.
At times to faith's far-seeing eye,
Thy golden gates appear."

"What cheering words are these,
Their sweetness who can tell?
In time and through eternal days,
'Tis with the righteous well,
'Tis well with them if life endure,
And well if called to die."

I saw her two days before her death; after I had read a portion of Scripture and prayed with her, she said "Farewell," and sarcely spoke after. A funeral sermon was preached on her death to a large congregation, January 27th, at Bratton, by S. L. Thorne.

3. James Pudner, aged 22 years, died at Bridgwater, Feb. 7th, 1867. A few months before his death he obtained through faith in Christ the forgiveness of his sins. And from that time, until he departed this life, he possessed a perfect assurance that he was received into the favour and family of God. He was frequently and severely tempted, but he never doubted his forgiveness. Just before death came, when the last struggle had begun, he was heard to say in a soft whisper, "If this is dying, dying is very hard. But, thank God, Christ is precious, very precious! and his grace is sufficient for me." His death was improved on Sabbath evening, Feb. 24th, to a crowded assembly, and three persons sought and found peace with God. J. Jeffrey.

Editorial Remarks.

CURRENT EVENTS.

Reform.—The Government, after much vacillation, still more humiliation, and the loss of three colleagues, have brought in a Bill to amend the Representation of the people. It is unnecessary in this place to review the conduct of the Government in regard to this question since the opening of Parliament. Of delusive proposals, the present is perhaps the most delusive of the whole. The Government measure, as explained by Mr. Disraeli, seems a studied attempt to neutralize what is actually given, and to withhold what it only pretends to give. After reading Mr. Disraeli's speech, we felt profound contempt for him until we had read Mr. Gladstone's, and his merciless and trenchant criticism had the effect of changing our feeling of contempt into a curious mixture of surprise and pity. The principle of dual voting is as surely condemned as if the sentence had been formally pronounced. The re-distribution part of the scheme is ludicrously inadequate. The great difficulty is to give all classes their proper share in the representation. We do not see how this can be done unless the constituencies are divided, and one member only allotted to each place; or all small boroughs, and all specially liable to corruption, disfranchised, and the largest county and borough constituencies have three members given to them, and the minority possess the right to give three votes to one candidate. When a measure that ought to pass is proposed, the "unerring instinct" of the country will be unmistakably pronounced in its favour, and the opposition to all Reform, the special characteristic of the privileged classes, will be effectually swept away.

The Fenian Rising.—The Fenians have evidently done their best and their worst. We must all be sorry, deeply sorry, that their best is no better, and glad, truly, honestly, genuinely glad, that their worst is no worse. As it is, it will take years before Ireland recovers from the ill effects of the mischievous conduct of these misguided men. The majority are evidently more sinned against than sinning. Their greatest crime is that they have too easily become the dupes of wicked and designing men. But the loyalty of the great body of the people is placed beyond all doubt, and so is the ability of the Government to cope with this insurrectionary spirit, and crush its power. May we not hope also that good will come out of the evil, not by human intention, but by divine goodness? All the wrongs, too, of the Irish people must be speedily redressed, so far as legislation can do it, and what else is necessary to be done we may safely leave to disinterested philanthropy, and to Christianity in its purest forms.

Reported Death of Dr. Livingstone.—No news for a long time has so painfully affected us as the rumours, which seem, unhappily, to be too well founded, of the death of this distinguished man. We have been accustomed to think of Dr. Livingstone as the finest example for young men that the age has furnished. It seems almost too sad to be true that he should have fallen a martyr to his philanthropic and scientific enthusiasm. But we remember that the "Martyr of Erromanga," was not less distinguished or useful. Modest, brave, patient, enterprising, chivalrous, self-sacrificing, as but few are, or perhaps can be, the good seed that Dr. Livingstone delighted in scattering so profusely, shall yet produce a plenteous harvest, and Africa, poor, afflicted, much injured, down-trodden Africa, shall largely share in its joy and blessedness.

Richard Peek, Esq., of Hazelwood.—As almost the last act of Mr. Peek's long and useful life was to purchase and present, at a cost of nearly £200, the site for a chapel for our people at Kingsbridge, and as this is only one specimen of his kindness of heart, that never knew any change or suffered any diminution, *it is most* fitting that we should pay this humble

tribute to his memory. Like so many others, the names of George Stephenson, Livingstone, and Havelock are at once suggested, he began life in the humblest way. "When his wages," so says the *English Independent*, "were not more than half-a-guinea a week he contrived to lay by something. These frugal and careful habits accompanied him through life. Next to the blessing of God, in which he piously trusted, he was wont to attribute his success in life to an economical and provident course of action; and when he was in the fulness of commercial prosperity nothing was more offensive to him than wanton waste, however small in degree or inconsiderable in kind. It were superfluous to enlarge upon the more positive qualities which fitted Mr. Peek for the line of life in which Divine Providence had placed him. He was at the same time simple and shrewd; quiet, yet persevering; keen, but upright; undeviatingly regular, and perfectly reliable. The acquirement of wealth and of position made no difference in his character, except, perhaps, to show in a brighter light the modest virtues which adorned it." Having a "sagacious perception of that true satisfaction which arises from usefulness," he fostered "every institution of a charitable, benevolent, or religious nature, which commended itself to his affections and his judgment." Peace, Temperance, Freedom, Philanthropy, Religion, he did his utmost to promote and adorn. After serving his generation according to the will of God, he fell asleep, March 7th, in his eighty-fifth year.

Missionary Chronicle.

APRIL, 1867.

FROM THE FOREIGN SECRETARY'S PORTFOLIO.

SOUTH AUSTRALIA.

It will no doubt be remembered by the readers of the Chronicle that our friends in South Australia opened a new Mission last year at "Port Augusta," and that at their last District Meeting, Br. W. Richards was appointed to that station as the Society's Agent. The following particulars from Br. Richards, under date Dec. 24th, 1866, will be read with interest, and will, it is hoped, lead the friends of Jesus to pray that He may sustain and bless the missionary working amid such spiritual destitution, and such unfriendly circumstances, as our good brother describes.

PORT AUGUSTA.

"I think I told you in my last a little about the character of the neighbourhood in which I am located. I am sorry to say that but little spiritual good has as yet been apparently realized. The people here have been so long without the means of grace, and are become so thoroughly insensible to all spiritual good, that it is a most difficult thing to make any impression upon their minds. I find it hard work to get along at all. I am at such a long distance from any other part of our mission-field, and have so few around me who know anything about experimental religion, and who can enter into the spirit and object of my mission, that I find mine to be a difficult undertaking. I hope, however, that after diligent, patient, and faithful *sowing and labour*, the harvest will come by and bye. The place in which I have been conducting religious services is a most wretched one. It will be better when we can get into the chapel which is now in course of erection. The walls are more than half up. The dimensions are 37 feet by 27 within, and 20 feet high; three windows on each side, and two in front, with a buttress at each corner. A little in the Gothic style. It will be a nice and substantial structure, and will seat about 160 persons. When completed, including the cost of land, £150, the total cost will be nearly £800. I hope to be able by the opening to raise £300. The undertaking is a heavy one under existing circumstances. Most of the sheep farmers in this part are what is called "church-men," (rather an indefinite term: what I understand by it is that they have no connection with a

Christian community, and know nothing about experimental religion,) and so are several of the leading people in this township. There has been a Church minister residing about forty-five miles from here for a few years; he has occasionally visited this and some other places in the north. He is called the arch-deacon of the north, or of Flinders, extending over a vast tract of country; and I suppose he looks upon the whole as his own: hence I am an interloper. Some few years ago, money was collected here towards the erection of a church, but as there were no Dissenters in the neighbourhood, the money was devoted to something else, and the church went to the wall. Some months before I came up, the said minister, on account of the drought, left, and went down south. Now I am here, he has returned again; and as we have a chapel in course of erection, the church people are putting forth strenuous efforts to get a church. Thus the interest is divided, which, in a small place like this, is felt. The following report of the services in connection with the laying of the foundation stone of our new chapel is taken from the *Adelaide Observer*.

"'On the 13th instant, [Nov.] our usually quiet and monotonous life in this remote township, was very agreeably relieved by a public tea meeting and two religious services, held in connection with the laying of the foundation-stone of a place of worship. About eight months ago, a mission was opened here by Mr. W. Richards in connection with the Bible Christian Church. Not being able to secure anything better than a carpenter's workshop, in which to conduct divine service, steps were immediately taken towards the erection of a chapel. Considerable delay was experienced in securing a suitable site; but that difficulty having been overcome, and other necessary preliminaries attended to, Tuesday, 13th instant, was the day appointed for performing the interesting ceremony of laying the foundation-stone. At half-past three p.m., a large company of people having assembled together on the site of the proposed chapel, the service was commenced by singing a hymn. Mr. A. D. Tassie, one of the oldest residents in the township, then performed the interesting ceremony of laying the stone. Prayer was then offered by Mr. W. Richards, pastor, and a very suitable address delivered by Mr. H. Cheetham, (Independent), of Kensington. A collection was made, and this interesting service brought to a close by singing the doxology. The company then adjourned to the large Yudanamutana store-room (which had been very tastefully decorated by the ladies with flowers and evergreens for the occasion), where they found a number of tables richly furnished with the good things of this life, to which they were not long in doing ample justice. The provisions, which were given by the ladies, were superabundant and of first-rate quality. The tables being cleared away, the evening meeting commenced at seven o'clock; Mr. A. D. Tassie in the chair. He called on the Secretary of the Building Committee to read the report, from which it appeared that the building, including land, will cost about £750, and that they had in money and in promises £185. The proceeds of the foundation services amounted to £35, thus placing the sum of £220 in the hands of the Building Committee. Addresses were then delivered by Messrs. Mildred, W. Richards, and H. Cheetham. Their addresses were full of interest, and were listened to by the large audience, with the most profound attention. The singing was led by Mrs. Mildred on the harmonium, and contributed very greatly to the pleasure of the evening. The usual votes of thanks being passed, the doxology was sung, and the benediction pronounced about nine o'clock. Thus terminated one of the most profitable and interesting meetings ever held in Port Augusta. I hear the building is to be completed by the first week in March, 1867; and if the design of the architect (Mr. Burgoyne) be realized, it will be quite an ornament to the place. It is most advantageously situated, occupying a central position hard by the Telegraph Station and the new Court-House now in course of erection.'"

VICTORIA.

Sandhurst Mission.

Br. J. Tonkin, under date, Nov. 26th, 1866, writes as follows:—"It is six years this very day since we landed in Victoria; and, oh! how short the time appears! In looking over the past six years I may say, in a few words, that they have been characterized by light and darkness, joy and sorrow; much the same, I judge, as with yourself, and my brethren in the ministry at home, since we last met: but, through all, the Lord hath brought us safely. The Lord has been good to us as a family in blessing us with health;

we have two beautiful boys; very healthy and growing nicely. I am thankful to state that recently the Lord has been visiting us with reviving influences. About 30 souls have been added to our numbers. Many of the conversions were the best I ever witnessed, chiefly married people. Revivals are just what we want in this colony. May the Lord prosper our Zion. Our Missionary services are all past, save one, which will be held (D.V.) next week. So far we have done well, considering the depressed state of the people in this neighbourhood generally. I am hoping, if our next quarterly receipts be equal to the last, to pay our way, and also to pay the £6 per quarter to Castlemaine, for labour given to this mission. Our great want in this station is a better supply for our pulpits. Unless additional and more efficient help can be secured between this and the next district meeting, a second minister need be sent to this mission; or one or two places will have to be given up, which I should be sorry to see. Ever since I came to this station, my great trial has been to get supplies for our chapels. Bendigo is a very extensive gold field, but at present it is very dull, and has been for the last two years; but it will again prosper, and must continue to be a place of importance; and I have no doubt but that two ministers will do better than one."

WOOD'S POINT.

Br. Gudridge, writing Nov. 26th, says, "We have had Br. Hosken with us as missionary deputation; and whilst he was with us, as we are so extremely isolated, we held our chapel anniversary. I am pleased to say it was a great success; and had it not been for the inclement weather, it would have been one of the largest gatherings known at Wood's Point. The Sabbath was a very wet day throughout; still the congregations the former part of the day were moderately good, and in the evening the chapel was filled. We disposed of 140 tickets; and notwithstanding a fall of snow on the Monday of nearly a foot deep, and constant cold rain upon it, yet the tables were graced by 120 persons who universally accorded credit to the ladies for their varied and rich display. At the time of opening we had a debt of £60; but the chapel was unfinished. During the year we have improved it at a cost of about £50. That we have raised; and, after paying interest at the rate of 10 per cent., we *have brought our* debt down to £30, with a balance of a few pounds in the hands of the treasurer for still further improvements to be made. The opening of a Wesleyan mission affected us for awhile; but I am most happy to say we are gradually recovering from that, and our congregation is steadily increasing. Our anniversary, I think, has made a good impression on the public mind. Br. Hosken did us good service. I am thinking of having a bazaar to remove the debt from the church, &c., and then we shall be as a circuit in easy circumstances. We may have to draw rather largely from the Missionary Exchequer for a little while, but I don't think it will last long. Being early in the field, we have a good standing; are getting pretty well known, and obtaining our share of public patronage. Many who are not members have contributed very liberally. There is a great advantage in being early in the field. There are many places in this colony that we could open with great prospect of success, if we only had the men. *Delay, and we lose the fields; send them, and we reap the harvest!*"

THREE OR FOUR MORE MISSIONARIES!

Br. Rowe, writing Dec. 26th, refers to the great difficulties in which the brethren labouring in the Melbourne District are placed by the resignation of Messrs. Minns and Goodall. He says: "I can assure you that we are now hardly put to for a supply, inasmuch as both Mr. Minns and Mr. Goodall are out of our ministry. We require three or four men more; and one or two of them should be every way capable of superintending circuits. Do try and increase our staff. I do not know how we shall be able to maintain our ground. Geelong wants one, Ballaarat another, Melbourne a third, and several more could be worked to advantage. Do what you can for us as speedily as possible. I think the district is looking up a little."

Br. Teague, under date Dec. 26th, after referring to the circumstances under which Mr. Goodall resigned the ministry, says: "I do not know what we shall do for the want of preachers. Ballaarat should have another, Bendigo and this need some assistance. Melbourne requires the second man. We ought to have a *dozen a year* sent us during the next 3 or 4 years that the land selections are going on. We have now a liberal land law. Thousands upon thousands of acres are being settled upon every year."

ANNIVERSARIES.

Br. Teague adds: "I have not written

you before of our Mount and Barrabool Hills Chapel Anniversaries. They were held in November. Br. Rowe was with us. Mrs. Rowe also favoured us with a visit. Our Mount services will result in upwards of £50; and Barrabool Hills in about £22. We had most unfavourable weather for the latter services."

LIBERALITY AT CAMPERDOWN STATION.

"Immediately after our chapel anniversaries," continues Br. Teague, "I left for a week's missionary work in the Camperdown Mission. I am pleased to say that Br. Keen is highly respected throughout the Station; and is working admirably. Mr. Thompson has kindly given Br. K. recently, the sum of £68 towards the enlargement of the mission house! He (Mr. T.) put a £10 note on the plate after the Sunday morning sermon at Terang—at the missionary service! The missionary receipts are about £20 ahead of last year; and Br. Keen will have a square bill to present at the District Meeting; if not a few pounds to the help of others!"

PLAGUE OF CATERPILLARS!

Referring to the harvest in Victoria, Br. Teague observes, "Our harvest is now onwards. Hay is being gathered in; and barley, oats, peas, and wheat are turning colour fast. The rust has again affected our wheat crop to some extent, and the hay crops are not universally so heavy as were expected at one time; but we have not much need for complaint. Some parts of our Continent Island have been visited with a plague of caterpillars! A farmer who had 8 acres of barley destroyed, and fearing the destruction of 30 acres of wheat and oats, adopted the following expedient:—He got men, and set them to cut a narrow trench—a spit and half deep around the 30 acres; and in three weeks he gathered, I think the papers said, 21 tons of Caterpillars, and boiled them for the pigs!"

CHRISTMAS AT MELBOURNE.

Br. Hosken, under date Dec. 26th, says: "The summer has begun in earnest. Yesterday (Christmas-day) was a most trying day. I preached at 7 a.m., a good time, nice congregation. The only service for the day. At 3 p.m. Mrs. Hosken, self, and three children took a ride, with a friend, to *Kew*, about three miles. Returned to Studley Park and sat under a tree two hours, then home. We were contrasting our position with yours at home. I fancied *you going* out with warm overcoat, &c., while we had to spread a large umbrella to keep off the burning rays of the sun! This morning we have had a thunder-storm, and the heat is much abated. Everybody is holiday keeping. Five years ago this morning, I wrote my first letters to friends at home under the shade of this roof. Time, how swiftly it flies!

MELBOURNE DISTRICT MEETING SERVICES.

"We are now," writes Br. Hosken, "looking forward to the District Meeting which is to be held at Ballaarat in February. I have just received the list of services from our Chairman, viz:—

Feb. 24th, 1867, Armstrong Street Chapel Anniversary: Br. W. H. Hosken.

25th, Armstrong Street Chapel: Anniversary Tea and Public Meeting.

28th, Skipton Street Chapel: District Sermon and Lord's Supper: Br. T. E. Keen.

March 1st, Skipton Street Chapel: Christian Experience.

3rd, Armstrong Street Chapel: Brs. Blamey and Warren. Skipton Street Chapel: Brs. Teague and Blamey.

„ Grant Street chapel: Brs. Tonkin and Gudridge.

„ Humphrey St. do: Brs. Keen and Teague.

„ Sebastapol do: Brs. Warren and Coombe.

„ Cardigan do: Brs. Coombe and Tonkin.

„ Water Holes do: Brs. Gudridge and Keen.

„ Sulkey Gulley do: Br. Wedlake.

„ Mechanics' Hall, Ballaarat: Br. Hosken.

4th. Br. Warren's reception: Address by Br. Hosken.

5th. Four Temperance meetings.

You will see that I have enough to do. I suppose I must submit. I hope we shall have good meetings."

BR. HOSKEN'S VISIT TO BALLAARAT AND WOOD'S POINT.

"I promised you in my last to send you a few lines respecting my trips to Ballaarat and Wood's Point. I left home for Ballaarat on October 20th at 7 p.m., and arrived in Ballaarat at 11 p.m. Sunday, 21st, preached at Skipton St. chapel in the morning; splendid congregation, only two or three from the other chapels. Afternoon in the Mechanics' Hall. Service was good, and congregation large. This was the only afternoon service. Evening, at Grant street, at half-past six. Chapel full. The Lord has done great things for the

society here since I left. I was glad to meet so many precious souls happy in God. I felt much pleased with the services of the day. Brs. Rowe and Orchard were at Soldier's Hill, at eleven and half-past six, and at Skipton St. at half-past six, and the chapels were well filled. Tea meetings as follows:—Soldier's Hill, Monday; Skipton St., Tuesday; and Grant St., Wednesday. A goodly number attended the tea and public meeting at each place. The interest was well sustained, the speeches appeared to give satisfaction, and, considering the continuous efforts for chapels, &c., the friends have been making, the collections were good. Thursday I preached in the new chapel at Water Holes. I was glad to meet my old friends there in their pretty little chapel, and felt it good while doing my Master's work. Friday, Br. Rowe took me to Mount Hollowback. We inspected the new chapel in Sulkey Gully, which was nearly completed. It is one of the best wooden buildings we have. I suffered much from a bilious attack during the evening, which prevented me from preaching. Saturday I rested. Sunday, 28th, I preached in the Temperance Hall at eleven; small congregation; Cardigan at three; good congregation and good meeting; and at Soldier's Hill at half-past six. The evening crowned the day. I felt (as I always did at S. H.) at home. The congregation was very good. The Lord was with us. Monday, missionary tea and public meeting at Cardigan. It was pleasing to see three large waggons leave Ballaarat with friends for the tea. Our country friends came out well also. The tea was what it always has been at Cardigan, *A.* 1. The meeting interesting and profitable, and I believe collection equal. Tuesday, at four p.m., Br. Rowe laid the foundation stone of a new chapel in Humphrey St., our fourth in Ballaarat. I delivered a short address on the stone. A collection was made and the proceedings closed with prayer. The company was not large. At six o'clock we met in the Temperance Hall for tea. The tables were laid as our friends always do lay them in Ballaarat. I have not seen our Ballaarat ladies surpassed in this particular. They ought to know how to manage tea meetings, for they are kept at it, for some good cause or other. The public meeting was good, and collections and promises very liberal. I should have said that the tea was more numerously attended than the most sanguine of us expected. This *was the fifth tea in* nine days! Here I bade most of my old friends good bye, and the next morning started for Melbourne. Arrived home in safety, and found all well. In reflecting on my visit to Ballaarat I am constrained to "thank God, and take courage." It is not five years since I was sent to Ballaarat. We then had but one chapel. The congregation was small. Now we have three good chapels, and the fourth in course of erection! and the congregations are good also. In the suburbs we have three good wooden chapels, and the fourth in course of erection. In these also good congregations and schools are being gathered! The Lord has wonderfully blessed the labours of the brethren there since March last. Many sinners have been converted; and many who were of but little service before, are now working hard and successfully for God and his church. Ballaarat will, I think, with good management and God's blessing, always take the first position with us in the colony. My prayer is that they may go on and prosper.

On Monday, November 5th, at 7 a.m., I took coach in Melbourne for Wood's Point. After passing a number of interesting places and things, we reached Heal's Ville, at two p.m., having travelled 40 miles. Here we changed coaches, and started at half-past two. The next stage was twenty-four miles to Mary's Ville. This is an interesting part of the country. The road, for the bush, is good. The hills are lofty, and the rivers very narrow and deep. The timber is tall and straight. Some of the trees are more than 200 feet high. There is also a greater variety than I have seen any where else in the colony; and a number of shrubs and creepers give a beautiful variety to the ravines. The *Fern*, which grows from six to twenty feet high, with its lovely leaf drooping gracefully over its shoulders, is the most beautiful of all the trees. Mary's Ville consists of two or three hotels, two or three stores, and a few cottages. Here we stayed for the night. Supper, bed, and breakfast, 2s. 6d. each, Next morning we were up at five—took breakfast, and at six we were in our *saddles* (as the coach cannot proceed further, horses are provided for travellers), prepared to leave for Wood's Point, yet distant fifty miles. My horse was a noble creature, and in company with a lady who was a splendid rider, and the conductor, we made a start, and at ten we found ourselves at the stables of our first resting place. Fresh horses were now taken out, and we

mounted again. I soon found that my gray was inferior to the black horse I had left behind. First, he was a slow walker. Secondly, he was a poor trotter —to attempt anything in the trotting line you might just as well trot a *pig*. Thirdly, to attempt to *canter* was in many instances quite out of the question; as the ascents and descents and uneven state of the road prevented me. So I was bound to content myself with walking my gray as fast as possible till I got to firm ground, and then, like "Gilpin," make up the loss, by "riding a race." After all, about 6 p.m., my gray brought me to Wood's Point; where I was cordially received and kindly entertained by Mr. and Mrs. Gudridge. Wednesday evening we held the Missionary meeting at Wood's Point. The rain fell thick and fast, which prevented many from attending. Considering the weather, the meeting was in all respects very good. Thursday I rested. Friday evening, gave a Lecture on "The men with whom we meet." The rain again made much against us. Sunday, I preached at Wood's Point at eleven and half-past six, and Gooley's Creek at half-past two. The rain fell heavily during most of the day, especially the latter part of the afternoon. Mr. Ashmead, Primitive Methodist, took the afternoon at Wood's Point, and the evening at Gooley's Creek. Taking the weather into account, the congregations were good, especially in the evening. The chapel at Wood's Point was nearly filled, and, I fancy, I never saw so large a per centage of intelligent looking men in any congregation before. Monday, we attended the funeral of a young man who fell from a house, and died from the effects a few hours after. When we arrived at the burying-ground we found that the grave was not dug deep enough. The scene was singular. The cemetery is in the bush, and no fence around it. A few graves here and there. The young men assisted the grave-digger to finish his work. We stood in the rain thirty or forty minutes. A black man, one of the Gips Land tribe, came and watched the movements for some time, then lay down in the rain, and appeared quite at home and comfortable. The grave finished, Mr. Gudridge read some appropriate portions of the Word of God, delivered a pointed address, offered prayer, and we left the dead in his resting-place and returned home. Meeting at Gooley's Creek at seven; a nice little company and good meeting. Tuesday morning I awoke before any one in the house, and after thinking for some time on what I should try to say in the evening, Mr. Gudridge called on us to come out and look at the *snow*. When we came out, to our surprise the snow was from seven to nine inches deep, and falling fast then. This continued during the former part of the day; and after dinner the rain came on. At half-past six a large number came together in the common school-room to partake of such a *spread* as is but seldom seen at Tea Meetings. The tables literally groaned under the rich cake, tarts, fruit, &c., which the ladies gratuitously provided. Tea over, the public meeting was held, and I think was interesting, telling, and profitable. This tea, and the collections on Sunday, were in aid of the chapel. The next morning, at ten o'clock, I hired a horse, and started for Melbourne. I had not gone far before I found the snow from nine to twelve inches deep. Four miles brought me to the Township of Matlock, said to be 3,000 feet above Wood's Point. What could induce men to build here I cannot tell, except they were wishful to "*get up in the world*." Of all the bleak, uninviting places I ever saw, Matlock is the worst. From this hill the scene is one of wild, romantic grandeur! As far as the eye can reach there is a continuous succession of hills, the rivers in the midst of them, winding, turning, twisting in every possible direction; and you wonder when, or how the water can possibly get out. On I rode slowly, for the poor horse could only walk. The hills and mountains covered with trees, and the trees hung and draped with snow, rendered the whole scenery magnificently grand. At 8 p.m. I found myself about thirty-two miles from Wood's Point. My poor horse was tired, and so was I. I pulled up at a shanty, and found food and lodgings for man and horse. When I had seen my horse well fed I had a good dinner, tea, and supper all in one, and after talking for some time with a man who has travelled over nearly all the world, I retired to rest about 11 o'clock. At three the next morning I was up again, got my horse, and hasted to Mary's Ville to catch the coach. My morning's ride was as tiresome as the day before. I arrived in time for the coach, took breakfast, started for Melbourne at 9 a.m., and arrived home about 9 p.m. Wood's Point is in a dull state now. Many of the claims have failed, and the wild speculation is over. I think, however, that a certain number of men will be located there for some years. The Wesleyans sending a man has broken

the interest; so that each has a struggle for life. Mr. Gudridge is greatly respected there, and is I believe doing good. I must now close. Hope to write again next month."

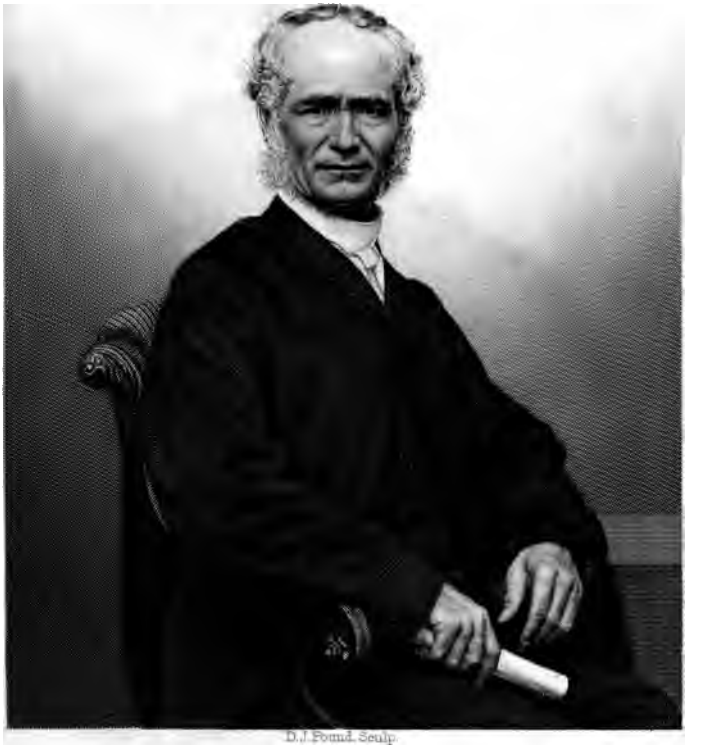
QUEENSLAND.

Br. Netherway, writing Dec. 21st, says: "I have been waiting until now for the incoming Mail due here on the 16th; but it has not yet arrived, and I can wait no longer as the Mail for England leaves at 2 p.m. this day. We have formed a Society at Indooroopilly; at present it consists of nine members, but there are more yet to be gathered in. The Lord has blessed our labours at that place to the salvation of a few souls. One, who was a member, and an exhorter in Cornwall, but had since fallen in a most degraded degree, and had become an habitual drunkard, is now sitting at the feet of Jesus, clothed and in his right mind. This was indeed a brand plucked from the burning. After this month we shall have preaching twice a Sabbath at that place. In Fortitude Valley our congregation is increasing. We had a gracious season there last Sunday evening. We are going to have a social tea meeting and public service in our temporary chapel, Boundary Street, on Christmas Day. We still preach at Petrie Terrace, but our prospects there are not the most encouraging. We want to possess more of the purity of Jesus; and to feel more fully the power of the gospel. The weather is very hot and sultry; we can scarcely move without being bathed in perspiration. We get thunder, and lightning almost every day and night. Last Tuesday we were visited by an awful storm—thunder, lightning, rain and hail! Such hail as was never seen here before. Some of the stones were 7¾ inches in circumference! Five were picked up which weighed *more than three pounds!* Their average size was that of hen's eggs. They were so large, and came with such force, that iron-zinc roofs were penetrated by them. The windows of shops and houses that faced the storm were smashed to pieces. The churches and chapels suffered severely. Seventy panes of glass were smashed in the Wesleyan chapel. Much damage has been done to corn, fruit, &c. I had a marvellous escape. I was out in the principal part of it, and so situated that I could get no shelter; but in the midst of what appeared to be death, I earnestly sought the assistance of that God who "maketh the storm a calm," and although the large stones were falling thick and fast around me for nearly ten minutes, not one fell upon me. If ever I saw the hand of God it was then. He is indeed a prayer-hearing and prayer-answering God. I shall never forget this instance of His tender mercy. Mrs. N. joins me in much love to you, and all the Brethren."

W. GILBERT.

CAMPERDOWN.

MISSIONARY TEA MEETING.—At the Bible Christian Church on Thursday evening last, a tea-meeting took place, its object being to liquidate the debt, which according to the statement from the gentlemen present, has hitherto weighed heavily upon the shoulders of the various missions. The tables were provided by Mesdames Belcher, Anderson, and Paton, assisted by Mrs. Mc Ewain and other ladies, who kindly volunteered their assistance. The attendance of adults was somewhat meagre, owing probably to the very unsettled state of the w. ather, but a vast number of the Camperdown juveniles availed themselves of the opportunity to see and be seen, and appeared to enjoy themselves. At the conclusion of the feast, the tables were removed, and the business of the evening commenced. Mr. Mc Pherson (from Elephant Bridge) was voted to the chair, who after explaining briefly the object for which they had met together, introduced Mr. T. E. Keen, who delivered an appropriate address, and read the Secretary's report upon the financial position of the Home and Colonial Mission Societies, thereby showing an amount of over £1,300 on the debit side of the books, and urged upon his hearers the great importance of willing and liberal co-operation in assisting in every possible way to lighten this burden. Mr. J. Teague, in a somewhat lengthy address, entered upon some general matters connected with the working of numerous Missionary bodies throughout the dark places of the earth, and cited numerous instances of conversion, through the sending of zealous labourers into the vineyard. Mr. Keen also made another earnest appeal to the liberality of his audience, and, in doing so, brought forth ample proof of the fact, that to be great, is not at all times to be happy, quoting the names of Theodore Hook, Beau Brummell, Lady Hamilton, Sir Walter Scott, Beckford, and Napoleon the First, as instances wherein a brilliant life of Literature, Wealth, Beauty, Fashion, or Conquest, had closed with the darkest clouds of disappointment and wretchedness. At the close of the meeting a collection was made, amounting to about £15, (including tea tickets), thus making a grand total from the Parish of Keilambete, Terang, Cobden and Camperdown of over £50. During the evening Mr. Keen presided at the harmonium, and assisted by the choir, performed several pieces of sacred music in a creditable manner. Votes of thanks to the chairman, the ladies, and Messrs. J. Teague and T. E. Keen, brought the proceedings to a close shortly after 10 p.m.—*Western Press.*



D. J. Pound. Sculp.

James Aitken

Missionary to Australia.

BIBLE CHRISTIAN

MAGAZINE.

THE CHRISTIAN SCHEME.

No. V. CHRIST—OUR PROPHET, PRIEST, AND KING.

By W. S. Pascoe.

Christ in his primeval glory—in his divine attributes—in his just claims—in his several offices and various works—in his human sympathies and sufferings—in his spotless purity and faultless example is the grand theme of the Book of God. He is the base, shaft, and capital of the pillar of revelation, the fountain of saving truth, the source and medium of all imparted good. Though essentially divine in his nature, being "very God of very God," he yet became man with man by assuming our nature that he might enlighten, atone for, and govern mankind.

It is impossible in our limited space to discuss our important theme so amply as we could wish. In noticing the various offices sustained by Christ in his several relations to his people, we must content ourselves with a few suggestive thoughts respecting Him and them.

I. He is our Prophet. The term "prophet" has a two-fold signification, viz.—first, a person who by divine inspiration reveals the mind of God, or who foretells the future; and secondly, one who is divinely commissioned to interpret that which has been so revealed, or in other words a teacher. In either sense it is a title of authority, indicative of the rank of its possessor. In both these respects Christ is our "prophet." He is the "true Light which lighteth every man that cometh into the world."

In the records of the personal ministry of Christ are many instances in which he filled the prophetic office, in the sense of revealing the future. In the 24th chapter of St. Matthew, for example, we have predictions respecting the destruction of the Jewish *temple by the Roman* soldiery,—of the wars, famines, and

pestilences which preceded and followed that event,—of the uprising and pretensions of false Christs by whom many were deceived and ruined,—of the coming of the end, "when men shall see the Son of Man coming in the clouds of heaven with power and great glory;" and when "the angels shall gather together the elect from one end of heaven to the other." Another instance must suffice us. In the following chapter Christ predicts the order and results of the final judgment, in a manner suitable to the importance of that great event.

It is his character as a teacher, however, which gives us the true idea of the prophetic office of Christ. In him are united and exhibited with unrivalled lustre the highest wisdom and authority; and whether we consider the subjects of which he treats, or his method as a teacher, we are forced to confess that "never man spake like this man." "It is," says Wesley, "something more than human; more than can agree to any created being! It speaks the Creator of all! A God, a God appears!"

1. We have to consider the *subjects of his teachings.* They are most ample, interesting, and important, for Christ in becoming the teacher of men has become their lawgiver also.

(1.) *We obtain through him a correct knowledge of God, especially in relation to his character and claims.* "I," says Christ, "have manifested thy name unto the men whom thou gavest me;" that is, "I have manifested (or revealed) Thee;" for the name of God is often used in Scripture to denote His being and perfections. Again He says, "I have given them the words which thou gavest me." He here speaks of himself as the medium of communication between God and man. And truly the world needed such communications respecting God as Christ only could give. Its necessity in this respect was great. Though "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," yet mankind in their conceptions of God have manifested the most deplorable ignorance. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." It is certainly humbling to man's pride of intellect, that in his endeavours to "find out God unto perfection," with all the aid that "things that are made" could give him, the result is so miserable as this. Not only had the world lost the knowledge of God, and likened him to man and to beasts, but other gods had been substituted for Him. What wonder is it, therefore, that "even as they did not like to retain God in their *knowledge, He* gave them over to a reprobate mind, to do those *things which* are not convenient?"

The heathen at least, had entirely lost sight of the character of God; for whatever of vice that has degraded man, or of passion that has afflicted him, they ascribed to their gods. They represent their deities as partial, sensual, impure in the highest degree, at disagreement with each other, and limited in their authority both as to its nature and extent. Even their chief gods had a divided dominion. In the Greek theogony they are thus located,—Jupiter reigns in heaven, and stains it with his debaucheries; a multitude of inferior gods divide the earth between them; Neptune is the monarch of the seas; and grim Pluto reigns in hell. By a few pregnant sentences, illustrated by corresponding deeds of power and mercy, Jesus dispels the darkness that had fallen upon the world in relation to God. In opposing the materialistic idea of God, which is more or less characteristic of the views entertained of the deity by the heathen, and asserting at the same time the doctrine of the unity of God, he says, "God is a spirit;" and he reveals His purity of character and righteousness of action when he teaches that men must "worship Him in Spirit and in truth." Christ has also by his life shown us the Father. His was a life of beauty, and of more than human excellence;—at once, pure, benignant, condescending, free from the dominion of the passions and the senses, and full of deeds of power. In the light of that life he bids us read his grand lesson,—"I and the Father are one." "He that hath seen me hath seen the Father also." Christ reveals both the mind and heart of God.

(2.) *Christ gives man the knowledge of himself.* "Know thyself," was the constantly iterated lesson of an ancient sage. Easy as that lesson seems to be at first sight, it is one of the most difficult to learn and to practise. Admitting that man possesses great mental power, that in that respect he is only "a little lower than the angels," that the being with whom he is most familiar is himself, that every day's experience and every passing circumstance tend to mould and develop his character—it is nevertheless a sad truth that with all these advantages man does not know himself. There are other things to be known besides the measure of the mind's powers, and the structure and aptitudes of the body. In our natural state we are blind to our moral condition. We may see evil in others and feel it in ourselves, but if we are ever to know our entire depravity, all our moral defectiveness, all our wants and all our weaknesses, we must sit at the feet of Christ and learn of him.

In his verbal teachings Christ dissects the human heart so to speak, and reveals in the clearest manner all the evil that lurks in it, and that defiles it. He erects a perfect standard of morals, and thus furnishes a *test by which* we may know our true condition. What

a poor figure does polluted human nature present in the light shed upon it by the "Sermon on the Mount." In showing what we should do and be, he shows us what we have done and are. Never was the divine law so explained before, and never before was man so fully convicted of his constant breaches of that law.

(3.) *He gives us a correct knowledge of life.* If we require the scientific why and wherefore of human life, we must go to other schools than to that of Christ. He speaks of the inner, the higher life, and of the moral why and wherefore of the "life that now is and of that which is to come."

He reveals *life's proper aims.* Unhappily the "natural man" lives in the present and for the present alone. Self is the God he worships. The aggrandisement of self—the service of self—the gratification of self—these are the unsanctified aims of unregenerate man. Christ teaches that man should constantly aim to honour God by doing His will, and that all the obligations that high aim involves, with all the personal advantages its attainment confers may be known, he says, "Whosoever shall do the will of my Father, the same is my brother, and sister, and mother."

He asserts the conditions of life. The higher or spiritual life is possessed conditionally here. In our natural state we are devoid of it, even though its possession is essential to our happiness and safety in time and eternity. Whence is it derived? How may we obtain it? These are questions to which Christ provides the answers. "Except a man be born of water and of the Spirit he cannot see the kingdom of God." "He that believeth on the Son hath everlasting life."

He dictates rules of life. Man wants a guide in life, through life, to life. Undirected he will surely stray. Whatever advantages he may possess else, with whatever successes he may plume himself, without divine direction his life will be an uncultivated waste, fruitful only in weeds, and thorns, and bitter things, and "few and evil will be the days of his pilgrimage." In Christ he has an efficient guide. What duty is there which man is called to perform which is not explained, illustrated, and enforced in the words and life of Christ? In all the relations of human life his all-comprehensive rule applies, "Do unto others as ye would they should do unto you."

He makes known the results of life. In His teachings the future is revealed. "Life and immortality are brought to light by the gospel." Though all the future is not made known to us, yet enough of it has been revealed to make the most listless feel that man has something glorious to live for, and something fearfully perilous and shameful to shun. Christ speaks in his teachings of the pure life, the unbroken *peace, the joyous* service, the fadeless honours attainable through him,

and him alone; and of the endless shame, and sorrow, and despair, and death that must result from a misspent life.

If we regard and obey his teachings our poor earthly life shall become rich in all joyous things; all littleness shall be banished from it, all deformity that may have degraded it shall be destroyed. Every virtue shall grace and adorn it. Its likeness to Christ's own blessed life shall be its true glory—its essential grandeur. Let us learn of him who hath said, "I am the way, the truth, and the life, no man cometh unto the Father but by me."

2. *The character and method of his teaching require notice.* In his treatise on education, the sceptic Rousseau gives the following remarkable testimony respecting the divine authority and fitness of Christ to fill and adorn the prophetic office:—"Is it possible that the sacred personage whose history it (the New Testament) contains should himself be a mere man? Do we find that he assumed the tone of an enthusiast, or ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtilty, what truth in his replies! How great his command of the passions! Where is the man, where is the philosopher, who could so live and so die, without weakness and without ostentation?"

(1.) *Christ taught with boldness and authority.* Religious error, to a large extent, and all evil practices have their origin in a bad state of heart. Christ reveals its love of guilt—its aversion from God. He does not shrink from denouncing the most prominent religionists of his day—the class of men at that time most revered for devoted piety—as "whited sepulchres," outwardly beautified with every adornment, but inwardly filled with horror, corruption, and death. In their tendency, his teachings are humbling to man's pride and self-importance: they strip the mask off the face of guilt, and drag to the light the hidden things of darkness. While he gently, and even patiently and meekly propounds his doctrines, he authoritatively demands for them the assent and consent of the sons of men. "Exact truth and unwarping holiness," says Dwight, "appear evidently to have been the objects which he made the standard of all his instructions, as well as of his life. No tenderness, friendship, or gentleness of disposition, no fear of the populace or the powerful, prevented him from reaching this high standard on every occasion." "The people were astonished at his doctrine; for he taught as one having authority and not as the scribes."

(2.) *He taught with plainness and simplicity.* He ever used plain, homely, common language. There is nothing technical about his teaching, *for he employed* none of the jargon of the schools. Had

he acted otherwise, "scarcely one of a hundred of those who heard him or of those who read his discourses would have been able to know what he meant," says Dwight. The sublime truths that dropped from his lips he illustrated by allusions to the most common and familiar things, yet in a manner equally forcible, beautiful, and dignified. The reader needs no example to convince him of this, his own remembrance of bible truth is all that is necessary for that end. A score of instances might be readily adduced did not our space forbid. We may however say, that none need mistake his meaning. Truth is never glozed over by him, nor is its beauty marred or force diminished.

(3.) *He taught with gentleness and patience.* In his ministry he had need of patience, for he had to deal with the victims of prejudice and passion. Even in the conduct of his immediate followers how often were his gentleness and patience tried without ever being exhausted. Unsanctified and insatiable ambition was so cherished by them that the peace of the Saviour's private circle was more than once in danger by reason of it. In the presence of the meek and lowly One, whose sublimely self-sacrificing spirit they so constantly witnessed, they eagerly contended for the mastery. How admirably did he allay their heats and strifes! Taking a little child and placing him in the midst of the wrangling disputants, he teaches them the great lesson, that only the humble in spirit and the peaceful in practice shall come into his kingdom and be exalted there. But outside that charmed circle, what oppositions, and buffetings, and unbelief met him everywhere! While in many instances the "common people heard him gladly," with what hate and revilings were his kindly advances met by men in general! He it was, however, "who when he was reviled, reviled not again; when he suffered he threatened not." As convincing proofs of his kindness and gentleness, witness his tears over doomed Jerusalem, and his fond regret, that its people had not "known the day of their visitation;" and the prayer which he offered for his murderers when the death-agony was upon him. It was in this gentle, patient spirit he fulfilled the mission of his life.

(4.) *He taught by parable and precept.* A parable has been thus defined—"a fable or allegorical relation," in other words, it is a fiction designed to convey or to illustrate a moral truth. Instruction appears to have been conveyed by means of parables from the earliest times. "But," says Dwight, "no instructor ever formed them so happily as Christ. The subjects alluded to are chosen with supreme felicity, and the allusions are conducted with the utmost skill and success... The meaning which it is intended to convey is at the same time *definite, clear* and obvious."

A precept may be regarded in some instances as an advice given for the guidance of its receiver merely, but generally as a command or directive law which it is incumbent on the receiver to obey. Of the latter character are the preceptive teachings of Christ, and they apply equally to the most secret thoughts of the heart, to our affections, words, and deeds. So various, ample, and suitable are they that they hedge up our path on either hand, and so clearly mark our duty in every relation of life that a man "though a fool need not err therein."

(5.) *He taught by his perfect and righteous example.* "Christ is the only teacher ever found in this world, whose life exactly accorded with his instructions." Such consistency was necessary on his part, for he came into this world not only to atone for man by his death, but to teach him how to live, and how to make the most of life. True wisdom consists in imitating Christ. His life was characterized by subordination to the law of God, and zeal in the service of the Father, for he was "harmless, undefiled, and separate from sinners." Indeed his life is the best comment on his teachings and the best interpreter of them; and as we earnestly study and imitate it, all our manhood becomes aroused, the craven fears with which our difficulties possess us at times, are dismissed, and life becomes heroic.

3. *The perpetuity of his teachings remains to be noticed.* He has not ceased to speak. Nature's many voices are all his. "Day unto day uttereth speech, night unto night showeth knowledge. There is no speech or language where their voice is not heard." They speak of his love and power, and every mind is reached by them. The events of his Providence proclaim and fulfil his will. The truths of his gospel, accompanied as they are by the power of his Spirit, repeat the lessons of his lips, as the effects of his grace in the hearts and lives of his people repeat the lessons of his life. "All his words," says Wesley, "are true and right concerning all things, and shall stand fast for ever and ever."

II. He is our Priest. In the proper signification of the word "priest" Christ alone sustains that office, under the Christian dispensation. "A priest denotes a person commissioned by Divine authority to offer a real sacrifice to God." In this respect Christ has "an unchangeable priesthood." St. Paul says, "That after the similitude of Melchisedec ariseth another priest, who is made not after the law of a carnal ordinance, but after the powers of an endless life. For he testifieth, thou (Jesus) art a priest for ever after the order of Melchisedec."

There existed a necessity that Christ should assume the priestly office. That necessity was created first, by the sovereignty of God,

The priestly office of Christ was of old. "In the redeeming counsels of the ever-adorable Trinity, He the Son was ordained to this merciful function, when sin should have entered the heart and life of man," and brought him into captivity, defilement, and death. God *purposed* to redeem the world by the death of his Son. Second. It was caused by *man's inability to atone for his guilt.* One act of guilt was sufficient to ruin our race, but no obedience that could afterward be rendered to the law, by man, could atone for that one solitary breach of it by which he was ruined. It was because man was helpless that help was laid upon "one who is mighty." "While we were yet without strength, Christ died for the ungodly." The Scriptures "speak of the death of Christ," says Watson, "not as one of many means by which the same end might be accomplished; but as in the strictest sense *necessary* to salvation."

1. *His priestly work* has been thus admirably defined by Archbishop Usher. "The parts of his priestly function are two; satisfaction and intercession: the former whereof giveth contentment to God's justice; the latter soliciteth his mercy, for the application of this benefit to the children of God in particular."

(1.) *As a priest then he atoned for man's guilt.* "Wherefore," says St. Paul, "it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest, in things pertaining to God, to make reconciliation for the sins of the people." To accomplish this a sufficient sacrifice was necessary. What was that sacrifice? "He gave himself for us"—offered his own spotless humanity in expiation of our guilt. As the sacrifice of Christ was accompanied with suffering of the most intense kind both of body and mind, to say that his Deity was part of his sacrifice is virtually to affirm that the Immutable is subject to change, in experience and in joy at least, and that the happiness of God is imperfect. "The manhood," says Usher, "could suffer, but not overcome the sharpness of death: the Godhead could suffer nothing, but overcome anything:" and that Christ, as "God, could have performed no obedience, the Godhead being free from all manner of subjection." That Deity took an active part in effecting the atonement, we devoutly believe, for Christ was "God manifest in the flesh." If Christ "were a mere man," says Usher, "although he had been as perfect as Adam in his integrity, or the angels themselves, yet being left to himself, amidst the temptations of Satan, he should be subject to fall, as they were." Was not his Deity the priest, his humanity the sacrifice,—his Deity the altar, his humanity the offering? While Deity exacted the satisfaction and inflicted the penalty it also directed and sustained the humanity

of Christ, and gave to his obedience and death their surpassing efficacy. The terms employed in the word of God are sufficiently definite on these points. "He bore our sins in his own *body* on the tree." "When thou hast made his *soul* an offering for sin." "My soul is exceeding sorrowful even unto death." "It pleased the Lord to bruise *him*, he hath put him to grief." "And being *made* perfect he became the author of eternal salvation unto all that obey him."

The sacrifice he offered was a perfect one: it was "without spot." In his life he was actively righteous, for he not only "knew no sin," but he "obeyed the law, and made it honourable." Though his active righteousness was no part of his atonement, or of the sacrifice he offered; yet was it necessary to both. It was necessary to the atonement, inasmuch as a sinful Saviour is an anomaly, and an impossibility, and to the sacrifice he offered as without it such sacrifice would be morally an imperfect one. "The satisfaction of Divine justice by the death of Christ," says Watson, "consists in this, that this wise and gracious provision on the part of the Father, having been voluntarily carried into effect by the Son, the just God has determined it to be consistent with his holy and righteous character, and the ends of law and government, to forgive all who have true faith in the blood of Christ, the appointed propitiation for sin, as though they had been previously punished for their transgressions."

(2.) *As a priest he intercedes for man.* He rests from suffering but not from priestly service, for "he ever liveth to make intercession for us." He has passed into the heavens for that very purpose. He interposes between the law that condemns and the justice that punishes, and guilty and helpless man. How he fulfils this sacred function we know not, whether orally or memorially,—by the utterance of language or the mute but successful display of his meritorious scars. We are content to know, that standing in his own meritorious right, clothed with all authority, and "crowned with glory and honour," he appears as our Advocate before our offended God, and that to that fact we owe our preservation from the punishment we deserve, and the many offers of sovereign mercy with which we have been favoured.

But he is specially the representative of the people of God, inasmuch as they are "called to the fellowship of God's Son Jesus Christ our Lord." The relation existing between them is a tender and a holy one. To universal man he is united by the bond of a common nature, for he is a "partaker of their flesh and blood:" but there exists a higher bond of union between him and his people, for they are "partakers of his mind." There is not only an inter-

change but an intertwining of sympathies and interests and efforts between them. They love and serve him, and there is no measure to his merits, no bound to his power, no limit to his love for them. Through all time and in all places will they need to depend on him, and will he plead for them, for with wondrous pity he has undertaken their cause. Because he lives they shall live also. "Christ," says Usher, "is thine attorney in the court to plead for thee."

2. *The results of his priestly work are many and important.* In it "the whole Deity is known." The righteousness of God has been demonstrated by it, his holiness displayed, his wisdom and benevolence manifested, and the honour and authority of the Divine law upheld. "The work of Christ our priest may best be denominated," says Faber, "the *ministry of reconciliation;* for its exclusive object, however modified externally, is to satisfy God's justice, through the instrumentality of the woman's predicted seed, to restore fallen man to the Divine image of holiness by the agency of the gracious Spirit: and thus without compromising any of God's attributes to reconcile an apostate race to an offended Creator." This great object has been realized in every respect. A remedy has been found for every spiritual ailment, a corrective for every religious error, a supply for every want of the soul. "Of his fulness, have all we received, and grace for grace." Our lost Eden has been more than recovered, for "He hath opened the kingdom of heaven to all believers."

III. HE IS OUR KING. He reigns. He sits as a priest upon his throne. In the days of his flesh his kingdom was proclaimed as being "nigh at hand." God hath now "exalted him with his right hand to be a prince and a Saviour, for to give repentance unto Israel and remission of sins;" and he takes an unfailing and compassionate interest in all the subjects of his sway. We have to consider two things respecting "Christ, our King"—viz.: The nature and extent of his rule, and the character of his government.

1. *The nature and extent of his rule.* "On his head are many crowns." His kingdom is of a complex character; for it comprehends his vast dominion over all creation as being its Author and Preserver, and the authority which he exercises as the Redeemer and Saviour of men.

(1.) *He has a universal dominion.* He is Lord of all creatures, and his power is unlimited. The laws that govern the material universe emanated from him, and are enforced by him: "All things were created by him and for him, and he upholdeth all things by the word of his power." He rules over all men, whether "*in the body* or out of the body;" for while by his Providence he

directs the affairs of the world and of time, he sways a potent sceptre over the "saints in light" and over the lost in their misery and darkness. "All the angels of God worship him," and even demons in their endless rebellions feel the weight of his rod, for "they believe and tremble." As universal King, his "goings forth have been from old, from everlasting."

(2.) *He has a mediatorial and spiritual kingdom.* The Father hath given him to be the "head of all things to his church." He nevertheless reigns in his own sovereign right and not as the vicegerent of the Father merely, for though the Eternal Father "hath committed all judgment to the Son," the authority of the latter is not a delegated one. He is the "King of saints," and as such administers all the affairs of his universal church, is the fountain of all its honours, the guardian of all its privileges, the chief of its executive, its great source of influence, and the director of its perfect and complex apparatus for the salvation of the world.

The *seat* of the spiritual kingdom of Christ is the believer's heart. "The kingdom of God is within you." It is an empire of grace designed in its personal influence and in its aggressions upon the world to destroy sin, that "grace might reign through righteousness unto eternal life." His indwelling produces "peace, righteousness, and joy in the Holy Ghost."

The *laws* of his government are all comprehended in one—love. This is the principle and motive of all true obedience to him. Where he is not loved, there is no regard for his claims, no submission to his authority, no service for his honour. Both in service and in suffering for his sake, his people are actuated by love. "The love of Christ constraineth" them. Influenced by this all-powerful principle, no sacrifice for him is deemed too great, no service too arduous and faithful, and no suffering too exquisite. "Whom having not seen ye love."

As love in his subjects is the "fulfilling of the law," so the same principle actuates him in his rule over them. With love divinely surpassing theirs he cares for them and protects them, guarding their persons and privileges with a wakeful jealousy which love only can create, and with a power such as no foe can resist.

The *results* of his reign in the soul cannot be adequately described by human language, or be demonstrated by any earthly experience. This, we know, that "he keepeth the feet of his saints." They all depend on him, all receive good from him, all are sustained by him. In tenderness, and thoughtfulness, and sympathy for them, he is the "same yesterday, and to-day, and for ever." All the benefits of grace, all the repose of heaven, and all the honours of the skies result from his rule over his people. "The heart of man cannot conceive *what God has laid up for those that love Him.*"

2. *The character of his rule.* Christ's kingdom is unique in its character, for "it is not of this world." Earthly empires have for the most part been founded by the hand of masterful violence, their various parts cemented by blood, and too often their laws have been oppressive in their nature and operation. Christ's kingdom is founded in righteousness, is governed in equity, and is never served by violence.

(1.) *His rule is legitimate.* As the Sovereign of the universe he reigns by natural and eternal right. As he is the Sovereign-Proprietor of all his creatures so he justly claims to have the sovereign disposal of them. As Mediator, as the God-man, he reigns in the kingdom of grace by the appointment of the Father; and as he is man's greatest and constant Benefactor, both as to temporal and spiritual things, he rightly claims his love and obedience. He is neither an impostor, nor is his an unreasonable service.

(2.) *His rule is equitable.* "Righteousness and judgment are the habitation of his throne," and "he executeth justice and judgment in the earth." The laws by which he governs are "holy, just, and good," for a "sceptre of righteousness is the sceptre of his kingdom." The obedience which he claims is not only right in itself, but it is essentially connected with the happiness of men. He prohibits nothing but what is ruinous to men, and enjoins no duty, and exacts no obedience from them but such as rigid justice claims, and tender love dictates.

(3.) *His rule is prosperous.* The general prosperity of a nation will greatly depend on the character of its government. While vice in the executive will corrupt the morals of a people, oppressive laws will cramp their energies, and both together will be fatal to their welfare. All absolute governments are to a considerable extent affected by the character of the reigning monarch. If he be a weak prince, disorder will prevail, the laws be set at nought, and evil doers will flourish. If he be a cruel and oppressive one, blood will be shed as water, neither high nor low shall be safe, and men's hearts shall fail them by reason of the oppression. If he be a wise and paternal prince, justice and mercy shall meet together in his sway, and prosperity be enjoyed under the shadow of his throne. Now Christ's authority and power are absolute, for "he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" He is neither weak, nor foolish, nor wicked. He is "glorious in holiness," "infinite in knowledge," and of "great compassion." This is he of whom the prophet spake, saying, "a king shall reign and prosper." His is a peaceful sway. The number of his subjects continually increases, and will increase, for to

him" every knee shall bow, of things in heaven, and things in earth, and things under the earth." His people flourish under his rule; "they sit under his shadow with great delight, and his fruit is sweet to their taste." His enemies are being subjugated,—they fall before him, and

> "O'er every foe victorious,
> He on his throne shall rest;
> From age to age more glorious,
> All blessing, and all blest."

And what wonder? all the means he employs, are devised in infinite wisdom, and are used with omnipotent energy.

(4.) *His rule is everlasting.* Earthly empires have their rise, growth, dominance, decline, and fall, but "of the increase of his government and kingdom there shall be no end." All earthly monarchs are mortal, they die, and leave their power and dignity to others. Christ is the King immortal and invisible, "and his dominion is from generation to generation," and "his throne is for ever and ever." In the "wreck of matter and the crash of worlds" all earth's kingdoms shall finally perish; but there shall be "heard a loud voice saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them," shall say, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

In Christ the offices of prophet, priest, and king are rather to be regarded as a three-fold office, than as three distinct and separate ones. He enlightens, then saves, then rules. In his operation this order is invariably observed. And there is a cogent reason for this, inasmuch as teaching without atonement would be light without life, atonement without teaching would be an unappropriated provision, and both without his inward sovereignty would fail savingly to bless mankind. The soul that is instructed, saved, and governed by Christ is at once the delight and the home of Jehovah.

If we are truly wise, we shall at once with earnestness and intense longing devote ourselves to his service, and with the sainted Howe shall say to him,—"Now, thou Lord of my life and hope, who hast so long striven with me, so often and earnestly pressed me hereto, so variously dealt with me, to make me understand thy merciful design, and who seekest to rule with no other aim or intent, but that thou mayest save; and who hast founded thy dominion in thy blood, and didst die, and revive, and rise again, that thou mightest be Lord of the living and dead,

and, therefore my Lord: accept, now, a self-resigning soul: I make a free surrender of myself, I bow and submit to thy sovereign power, I fall at the footstool of thy throne, thou Prince of the kings of the earth, who hast loved sinners, and washed them from their sins in thy blood; I glory in thy conquest, thou hast overcome. I will from henceforth be no longer mine own, but thine; I am ready to receive thy commands, to do thy will, to serve thy interests, to sacrifice my all to thy name and honour; my own life and being are for ever thine."

MEMOIR OF JOHN BENNETTS.

By W. Bray.

Who would wish to live unknown, unnoticed, and to die unpraised, and moulder in the dust among vile worms, and leave no whispering of a name on earth? The very thought is painful and distressing. We choose not to be swept away, and have part no more with living men, but fondly cherish the hope of having our share of love and respect while living; and after death "to live in hearts we leave behind."

John Bennetts was well known, highly respected and loved, especially by those who knew him the longest, and the most intimately. He leaves behind the whisperings of a good name, and though dead yet speaks. For nearly sixty years he was a humble follower of the Lord Jesus Christ, and may be appropriately called the father and founder of our society at Carfury. He has left behind a few particulars of his long and useful life, which we think should be made public, not to eulogize the dead, but for the honour of religion, the glory of God, and to encourage those who are pushing onward, and upward, that they too, through faith and patience, may inherit the promises.

Br. Bennetts says:—"I was born in the parish of Madron, county of Cornwall, September 21st, 1790. My parents were poor, but honest and industrious. When about ten years of age, I recollect a very gracious revival among the Methodists, vast numbers were converted, and among the number my father and mother. Now my mother took me with her to the meetings, and though so young the Spirit of the Lord worked powerfully on my mind. When eleven years of age I prayed earnestly for the pardon of my sins, and felt greatly comforted." It appears his religious joys were not deep and lasting, and years of his youthful life glided away without his having a settled peace and constant mind to love and serve his God. Yet the Spirit of the Lord restrained his feet from running into the lengths and breadths of sin as others did; his heart was mercifully drawn towards things divine; he loved to read the word of God, and regularly attended the house of prayer. In the year 1805 he removed with his parents into the parish of Gulval, near New Mill, and with the family attended the Wesleyan chapel at Gear. His journal shows that he had a love for God's house, and a strong attachment to the followers of Christ, and though still *in the dark*, he earnestly and frequently prayed for the pardon of his sins,

and longed for the time when "God who commanded the light to shine out of darkness" would shine into his heart, and give him "the light of the knowledge of the glory of God in the face of Jesus Christ." He was for a considerable time harassed by doubts and fears, and longed for the glorious liberty of the children of God. "Sometimes," he says, "I compared myself to a damned soul, and, after suffering the torments of hell for awhile, left to come on earth again to see how I would live. I read 'Russell's Seven Sermons,' and the thoughts of the judgment greatly affected me." In March, 1810, while attending a funeral, he was so deeply wrought on by the Spirit of the Lord, that he was obliged to return and tell his mother how deeply he was distressed about his soul's salvation. Shortly after, while working in the mine, he was deeply affected by the conversation of his two comrades, who were Methodists, on the passage in Rev. ii. 17, *the hidden manna, the white stone, and the new name.* They prayed earnestly that there and then his soul might be made happy in the Lord. He promised to go with them the same night to the class-meeting, did so, and "was not ashamed to be called a Methodist."

He remained for some time without a clear witness of pardon, but was resolved to shun what was evil, and do that which was right. He proposed to his mother to have family prayer, and says: "I shall never forget my first attempt to pray in the family. I gave out a verse of a hymn, requested all to stand and sing, and then fell on my knees and prayed as best I could. Praise the Lord, good was done."

It was on the 20th of April, 1811, in Gear Wesleyan chapel, while Mr. John Berryman was preaching from the words, "My sheep hear my voice," that he received the witness of the Spirit that his sins were all forgiven; he exclaimed aloud in the chapel, "Bless God,

> 'The Spirit answers to the blood,
> And tells me I am born of God.'"

His new-born soul was enraptured with the theme of redeeming love; love divine; love, above all height, below all depth, surpassing far all knowledge, all desire—the *Holy One* for sinners died. He was twenty-one years of age when made happy in the Lord, and "there were but few young people at this time who professed religion." He at once became actively and zealously affected in doing good, delighted in visiting and comforting the sick, and poured, as well as he could, into wounded hearts the gospel balm.

In the year 1812 he commenced prayer-meetings at Carfury, as "there was no meeting near, except a few old persons who met in class at Capt. Brush's, Bodrifty. The Lord worked powerfully on the minds of the people, and many were concerned about their souls' salvation. Mrs. Mary Hosken, (mother of Mr. W. H. Hosken, missionary in Australia) requested me to form a class-meeting, as she and many others would meet. We started the class with fourteen, and during the quarter some backsliders were reclaimed. We kept up our prayer-meetings every Sunday night at Carfury, and great good was done." In the year 1814 he married. His wife was pious, industrious, and careful; and the blessing of the Lord that maketh rich, and addeth no sorrow, was upon them. He worked regularly at the mine for many years, and also rented a small farm. When

he started in business he wanted to borrow money, but the time came when he could lend. He says: "I was always prompt to fulfil all pledges, and, thank God, I never wanted a friend." He was diligent in business, fervent in spirit, serving the Lord; he was also blessed with a strong body, an indomitable spirit of perseverance, a good share of keen sense, and heaven prospered the work of his hands.

"The wise man—
Surveys far on the endless line of life;
Values his soul, thinks of eternity;
Both worlds considers, and prepares for both."

The cause of his separation from the Methodists was singular; and grew out of a dispute at a parish meeting on the expiration of his term of office as parish constable, because he would not allow *six shillings and sevenpence* as his share for drinking expenses. This led to his being removed as the leader of the class at Carfury, and another appointed in his place. By whom, or by what authority, this was done, his journal does not clearly state. Is it not probable in that day of frequent drinking by many, and hard drinking by some; and the teetotal principle unknown, and untried; that strong drink had most to do with this unpleasantness, and Br. B's. separation from the Methodists?

He says: "I believe the new leader never met the members of my old class, and for a time the meeting was discontinued. I was taken very ill, and laid up for a considerable time; many thought I should never recover, but I was very happy in my affliction, and through mercy again restored. Not long after my recovery, the Bible Christians commenced preaching in the neighbourhood, and I with many of the members of my old class joined in Society with them." This was the commencement of our church at Carfury, which has been more or less prosperous from that day to the present. Soon after, his journal speaks of a blessed revival, "scores of souls were made happy in a Saviour's love."

In 1832 Carfury old chapel was built. Br. Bennetts had all to manage, receive and pay all moneys, and was frequently taunted with the question, "Where will you get the money to pay for it?" His reply was, "My heavenly Father will care for that." About that time, too, he had a heavy trial, his eldest son was suddenly killed in the mine.

Almost immediately after the opening of the chapel, the Lord graciously revived his work, and great prosperity was realized. In April, 1838, he had a marvellous escape from sudden death. "I was buried for fathoms deep under ground in Ding-Dong Mine. It was a miracle of mercy that my life was spared. I felt the Lord was precious, and all was well." "*Religion!* what a treasure untold resides in that heavenly word!" While our brother was buried alive below, friends weeping above, and anxious miners digging with might and main to save, if possible, the life of their comrade, he was blessedly supported and comforted in his perilous position, and had such confidence in God that put all doubts to flight. Death, to him, would have been the crown of life, and placed him where there

"Is bliss without a pang to cloud it,
And joy without a pain to shroud it."

Three months after, Mr. James Teare, the great Temperance Reformer, lectured in the neighbourhood on Teetotalism, and Br. Bennetts signed the pledge. He writes: "I have been condemned scores of times for drinking; but never for abstaining." He was a warm advocate of teetotalism, and firm to the pledge to the day of his death. He was for many years the leading spirit of our society at Carfury; and the offices in the church were honourably sustained by him. He was society, chapel, and circuit steward, for many years; a zealous and faithful local preacher, and it was marvellous to hear him speak of the journeys he walked, and how many times he preached in a quarter, when the circuit extended from the Lizard to the Land's End.

"In 1840, I had," he says, "the honour of being a representative to the Langtree Conference." About this time, under his care, the old chapel was made ten feet longer, and five feet higher, and the debt stood at £70; but that has gone the way we wish all our chapel debts speedily to go.

In 1844, his journal speaks of another gracious revival; "nearly all the respectable people in the neighbourhood converted." The fruits of this revival form the staple of the present society; while scores have emigrated, and many have gone to the land of "pure delight."

In the sixty-first year of his age, he speaks of being, though confined to his room through affliction, happy in the Lord and resigned to his will. Fifteen years more were added to his earthly pilgrimage, and when through the infirmities of old age confined at home, for some time he conducted prayer and class meetings in his house. He was anxious to see the new chapel which was opened on Good-Friday, 1866, but was not well enough to be taken there. He was not confined to his bed many weeks, and on Monday, June 17th, 1866, after a long and useful life of seventy-six years—

"His spirit fled—
Painless and swift as his own desire,
The soul undress'd from her mortal vest,
And stepped in her car of heavenly fire;
And proved how bright
Were the realms of light,
Bursting at once upon the sight."

The writer knew but little personally of Br. Bennetts, and only had the privilege of visiting him during the last ten months of his life. I always found him resting calmly and firmly on the atonement of Christ; building himself up in the faith, praying in the Holy Ghost, and looking for the coming of the Lord Jesus. He had his failings, no doubt; what they were may be known to some, and magnified by others; but I expect they were best known and deplored by himself. A stranger at first sight might judge him rather stoical and quaint; he was not the most polite in his address; or the gentlest in his manner in giving advice, or administering reproof. Yet underneath all this, there was solid firmness and genuine kindness; so the more he was known the better he was loved. "He was a good man and feared God above many; gathered to his fathers in peace, and buried in a good old age." He

"Is gone to share his great reward,
And dwell for ever with the Lord."

It is very pleasing to see the sons of our departed brother taking an active part in our church, and walking in the steps of their sainted father; and some of their children, too, are living in the fear of the Lord, and the comfort of the Holy Ghost. When life's journey ends, may we all hear the Master say to us,—

"Servant of God, well done!
Rest from thy loved employ;
The battle's fought, the victory's won,
Enter thy Master's joy."

MEMOIR OF MRS. MARY DINAH MORGAN,

OF BESSELS GREEN, SEVENOAKS.

BY HER HUSBAND.

MRS. MARY DINAH MORGAN was born in Lombard Street, London, on the 11th of June, 1803, of highly respectable parents; her family name was Fox. Very early in life, when quite a child, she had serious thoughts about her soul; this, I apprehend, was brought about through a pious grandmother, her father's mother, then a member of the Methodist Society at City Road, London. She has often told me she was the subject of the Spirit's strivings from her earliest recollections. At about seven years of age she was sent to a boarding-school at Norwood, Surrey. Being of a weakly constitution, and the rules of the school rather severe, she felt it to be a great trial to leave a comfortable home. She had a great desire that her mother should take her from the school, and in her child-like simplicity she thought if she retired, and repeated the Lord's prayer, He would hear and send her mother to take her away. The next day her mother came, and finding Mary had not sufficient food at once took her away. This she always believed was in answer to her prayer. After this Mary was sent to Islington to a school kept by a lady of the name of Priestly, where she remained several years. This lady appears to have enjoyed experimental religion, and, being a Dissenter, she used to take the young ladies to an Independent chapel in the neighbourhood, and thus Mary had the opportunity of sitting under some of the most eminent divines of that day.

One of the rules of the school was to give a reward to such of the young ladies as could on their return remember the text and best portion of the sermon. This reward Mary often received. Miss Priestly also, on seeing any of her pupils in trouble about their souls, would take them alone and pray and converse with them, and this Mary felt the benefit of in after life. Soon after leaving school her father resolved to build a mansion at Herne-Hill, Camberwell, and Mary, being the eldest child, had the honour of laying the foundation-stone. When the house was finished Mary felt in her heart to retire into a chamber alone and on her knees to plead with the Lord for his blessing upon her father and family, and that she might have a house not made with hands, eternal in the heavens. At the age of *twenty*-three she was married to Mr. James Wilson, of Gracechurch Street,

London, whose father and mother were members of City Road society, and she thought the son was also pious; however, in this she was deceived, and instead of finding a helpmate in the way to heaven he became her greatest persecutor. By him she had three sons and a daughter; on them she fixed her affections, and was to them both a mother and a father. During this period of her life she did not understand the plan of salvation, and was brought into a state of mind she has since called pharisaical; she would not go as other members of the family to the playhouse and other sinful amusements, neither dress in so fashionable a way as they did, thinking by this to gain the favour of God. About the year 1838 she was brought into a great agony of distress on account of her soul, and she attended the ministry of different clergymen, going from church to chapel, and from one minister to another, seeking peace and finding none. For a considerable period her distress of mind affected her health. Like Saul of Tarsus during the memorable three days at Damascus, her daily food was neglected, and she expected nothing for herself and her children but sadness in this world and eternal ruin in the world to come. While in this dreadful state the late venerable Joseph Sutcliffe, in his own quaint but expressive language, told her "to maugre all difficulties and get into a class." Eager for relief, she readily adopted the advice of the aged minister, and entered the class of a mother in Israel, the late Mrs. Eagland, in connexion with City Road chapel; to her she unbosomed herself, and soon discovered that she had found a friend indeed. "My dear," said Mrs. E., "you remind me in your distress of mind, and wanderings to and fro in search of rest, of a man who found peace after just such an experience as yours. I told him that it was Christ he wanted,—that he was the Way, the Truth, and the Life; and the word came with power. He believed and rejoiced. And it is Christ *you want*. There is *no* other way." This was good news to her, and she listened with the utmost eagerness.

"Stung by the scorpion sin,
Her poor expiring soul,
The balmy sound drank in,
And was at once made whole."

She immediately received Christ as the *way*, the *truth*, and the *life* for *her*, and went home rejoicing. In the language of one of her favourite hymns she could say—

"I ride on the sky,
Freely justified I,
And the world is under my feet."

This must have been early in the year 1840, as her ticket of admission on trial into the Methodist Society bears that date. Her joyful religious experience thus solidly commenced, she laid herself out vigorously for usefulness, her life henceforward for several years was one of great trial from without, but of peace within. In the midst of oppositions from a quarter from which she ought to have had support, she maintained her Christian character, not forsaking the assemblies of the saints, leading her children to the Saviour, and identifying herself with the City Road and Jewin Street Wesleyan Societies. She felt great distress of mind on account of her children, and offered for them many prayers, which speedily

obtained an answer. The eldest son soon after her own conversion became her companion to the class meetings, and shortly after that again her other three children were also converted, and became members with her. In the year 1849, her youngest son, then seventeen years of age, died of the cholera, and though called away so young he was ready, having about two years before received the blessing of entire sanctification. The others are still living and walking in the way to heaven. She carefully preserved her Society tickets in one of her little books, with the names of the pastors from whom she received them. On the one for June, 1848, she made this note: "I received the blessing of Christian perfection through Edward Morgan. 'Call it by what name we please, it must imply the pardon of all transgression, and the removal of the whole body of sin and death. Had I a better name, one more worthy of the efficacy of the blood that bought our peace and cleanseth from all unrighteousness, I would gladly adopt and use it.'" This she quoted from Adam Clarke, adding thereto, "I am truly happy, I have all but heavenly glory."

I became acquainted with my late dear wife, then Mrs. Wilson, in the year 1847. At that date she stated to me that she had never lost her acceptance with God for a moment from the the time of her conversion. But although she lived in the enjoyment of God's pardoning love, and was no ordinary Christian, yet she felt the need of purity of heart, and when the doctrine of entire sanctification was put before her she became an earnest seeker, and very soon obtained this pearl of great price. Having now received this great salvation, *perfect love*, she was truly in earnest that all believers should taste the same salvation, and from house to house she visited the members and many obtained the same blessing. She had many valuable books, and among them the first volumes of the Arminian Magazines, which she told me she never knew the value of, or saw their deep meaning, until she was brought into this higher Christian life. Her house became a home for the preachers, and she was instant in season and out of season. For eighteen years she rejoiced with unspeakable joy, and was repeatedly blessed with many spiritual children, whom it was her greatest happiness to lead and teach.

For some years my dear wife's health had been declining, so that she was obliged to remain home for several winters, and in the summer season through weakness was very often unable to attend the house of God. The sermons of Dr. Adam Clarke and his Commentary were her constant companions in the seasons of affliction; when she at last became confined to her room, she herself believed she should never leave it alive, though we did not anticipate her death.

For five weeks she suffered much pain with great constancy and patience. When her husband and daughter were weeping, fearing she would be taken from them, she said: "We have lived a very happy life together, and I should be glad to stay a little longer with you, for your comfort, as I know how lonely you will feel when I am gone. But the will of the Lord be done." About a week before her death she broke out into an ecstasy of praise and prayer, in a voice so strong that she could be heard all over the house, and when we, fearing she would be exhausted, wished *her to desist*, she declared she could not, that she was in heaven, and that

she saw her son, of whom we have before spoken. At last the silver cord was loosed, and the messenger from the Lord came to conduct her through that valley, which to the Christian is only the shadow, not the darkness of death. For nine hours on the 15th of December she lay peacefully passing away, without the slightest pain, and condescendingly permitted to retain possession of all her faculties, and to speak to the very last. She said: "I shall be looking upon you when I am gone." A few minutes before her departure I said to her, "'You have fought a good fight, you have finished your course, you have kept the faith.' You can now trust in Jesus, can't you?" "*Firm, hearty trust,*" was her reply; this she repeated several times, making the words, *firm* and *hearty*, emphatic. I said, "You are now in the valley," and she again replied, "*It is all light at the end.* PRECIOUS SAVIOUR!" All this time, about nine hours, she was holding us by the hand, and at nearly every breath would repeat our names. About a quarter to three in the afternoon, without a sigh or a groan, the happy spirit took its flight, in the sixty-fourth year of her age.

As a wife, she was full of kindness and sympathy, sharing her husband's sorrows and cares, and helping him on in all that is good. She was indeed a helpmate for him. Her death is to him an irreparable loss, but he is comforted with the thought that it is her eternal gain. May the afflicted husband and sorrowing children follow her as she followed Christ, and, like her, pass away from the Church militant to the Church triumphant, where we shall meet again, and never say Farewell.

Br. S. Bryant writes:—"During the nine months that I was at Chipstead I had almost daily conversation with Mrs. Morgan, and invariably found her breathing a kindly and Christian spirit. It was always a pleasure to converse with her; her strong, unwavering confidence in God and assurance of his favour acted as a stimulant to my faith. I do not recollect a single instance of gloom or doubt being expressed; she seemed to have an abiding sense of the indwelling Christ, which exhibited itself in peaceful assurance, rather than rapture. She doubtless enjoyed *perfect love*, and brought forth the fruits of righteousness in a holy life and conversation. I cannot describe the charm which her common conversation had for me, every sentence was pervaded with a meek and cheerful spirit. Her views of the higher walks of Christian life were clear and practical, evidently resulting from her own experience of those blessings which are strange to the dwellers in the lowlands of religious experience. I am satisfied that whatever might have been her failings—and she was but mortal—she had the mind of Christ, and now beholds him face to face."*

Thou art sleeping in Jesus—how sweet is thy slumber!
Not a feature by anguish appearing distressed:
And already thy Spirit is joined to the number
Of the souls that in Christ are eternally blessed.

Thou art sleeping in Jesus—exalted thy pleasure,
Where the weary repose from the toil of the day;

[* Such also is the testimony of J. Gammon, through whom this Memoir is forwarded. For the reasons why Mrs. Morgan and others united with the Bible Christians, see Bible Christian Magazine for May, 1866, page 228. J. G.]

Thou hast entered on Christ's inexhaustible treasure,
And thy sorrow and sighing have vanished away.

Thou art sleeping in Jesus—thy spirit departed
Prematurely has left us to wander alone;
While the natural feelings remain broken-hearted,
Grace rejoices to paint thee surrounding the throne.

Thou art sleeping in Jesus—we would not recall thee
From joys which already have burst on thy sight;
For to sojourn in flesh would assuredly pain thee,
Having "passed from darkness to marvellous light."

MEMOIR OF SELINA MASON.

By T. Wooldridge.

"Friend after friend departs,
Who hath not lost a friend!
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest.

"There is a world above,
Where parting is unknown;
A long eternity of love
Formed for the GOOD alone:
And FAITH beholds the dying here
Translated to that glorious sphere.

"I loved thee, DAUGHTER of my heart!
My child, I love thee dearly;
And though we only meet to part,
How sweetly, how severely.
Nor life nor death can sever
My soul from thine for ever.

"Then—thou in heaven and I on earth—
May this one hope delight us;
That thou wilt hail my second birth
When death shall reunite us
Where worlds no more can sever,
PARENT and CHILD for ever."

AN omer of the manna was to be kept for all generations of the people that they might see the bread wherewith they had been fed in the wilderness; in the time of Korah's rebellion, which occurred twenty years after Israel quitted Egypt, it was commanded that Aaron's miraculously budded rod was to be also kept as a perpetual memorial against the rebels, as written in Numbers xvii. 10. The union in the ark, as mementos, of those two miracles, and their being preserved with the tables of the covenant bespeak their imperishable value. So also does the preservation of the incidents in the life, conversion, and character of the "living epistles," written by the regenerating finger of God on the fleshly tables of the new heart. They are examples whose faith and obedience it will be safe to copy. It is necessary that we collect, exhibit, and preserve them in type as waymarks, so that Zion's travellers may track their footsteps as they journey to their promised rest.

SELINA MASON was born at Newhouse farm, in the parish of Sutcombe, Devon, August, 1842, of God-revering parents, WILLIAM and MARY MASON. Her father was one of our truly valuable local preachers, who some years before the daughter's removal, was called to his reward. It is well, we conceive, to come of a good stock. There is a great deal in blood as well as breeding; training and culture are of vast advantage, but much depends on the quality of the raw material. There are as many different stocks in the nurseries of the human circle as there are different stocks both of apples and medlars in the orchard; and we know very well that some of them are of a very inferior type. To be born of one of the *highest sections* of the race is valuable and truly honourable; yes, it is

well to be born of good immediate ancestors, standing before God in the possession of godliness. The children of the polluted and the base, the miserable offspring of ignorance, desertion, brutality, vice and crime, come into the world under differing circumstances from those who are born under the union sanctioned by God and intended to keep up piety in the world, first in themselves and then in their children. Not but that our young sister was as others born of the flesh, and therefore needed to be born of the Spirit in regeneration or renewal of the mind. This implies the restoration of something which once existed in the father of the race when the mind was controlled by heaven born principles alone;—a restoring of higher principles held once by charter which secured them only so long as prescribed conditions were fulfilled. Our fall consists of a penal withdrawment of the Spirit of God from the race in consequence of the federal head's failure. This loss is simple loss to us, but it was punishment to Adam. Privation is not a thing, but the absence of a thing. Thus all benevolent good left the heart in consequence of the cessation of communion with God, the inferior principle of self-love took the sway, gaining over the will to sin. Hence we ask, Is our present fallen state POSITIVE, or PRIVATIVE merely? Original sin implies DEPRIVATION, and not DEPRAVATION; the want of original RIGHTEOUSNESS IS NOT A THING, but the burning vacuum, the real want of a thing. The vacancy may be larger in some than in others, and they may become increasingly base by the extension of the void or chasm once occupied by the image of God. Lost man, unaided by divine grace, has no power to subdue selfishness, to cancel his sin, or to earn heaven. When we come to God's will we find we are not only without holiness, but also without strength, being weak in principle and nature. And here come the scriptures, bearing the stamp of Divinity, and the Holy Ghost, their Author, as our lever and aid. To constitute us through faith in Christ acceptable to God, a change is the one thing needful to all. This change was bitterly and keenly felt to be needful by our young sister when about nine years of age; and its attainment after violent struggles was every way satisfactory to her consciousness. It was held with unshaken confidence up to the time of her removal from earth. Most happily she found that whatever is good in the development of the incorruptible word or seed sown into the mould of the ploughed heart tends to what is still better, and it is only through neglect or opposition that this growth is checked. Like the lily, our dear sister found the thorns and briers of iniquity must be grubbed up in true repentance, so as not to check the Divine growth. Yet in this new life it is in many, perhaps we may add in most cases, so neglected, as to remain in the blade; many Christians remain mere babes or children in the alphabet of experimental godliness. It would seem as if the least degree of holy excellence would satisfy them, as if they had no ambition, no earnest desire, to grow in grace, no agonising endeavour to be strengthened with all might in the inner man. But conversion with our dear departed young friend was the dawn that leads to the noontide splendour of knowledge; that perfect day which will exhibit true piety as the act of living justly, beautifully, and happily; having the fragrance of the lily of the valley and the perfume of the violet, festooned with the graces of the

Spirit. She shone with goodness, wisdom, knowledge, and joy enfolded in each other, like the various tints of the rainbow's ornamental painting. At every stage of her short but well-spent life she gave proof that her home was in a city out of sight. At the age of eleven years she went to Plymouth, in company with her parents, who for a time resided there; but the attractions of town life did not destroy her piety. Though in the midst of the crowded streets, filled with business persons who sometimes turn aside to go down into Vanity Fair, she, as with closed ears to the discordant sounds of the rabble, still kept her upward way in all the majesty of her freedom, till she reached a position as on some headland cliff to look down on beings whose aims are earthly, sensual, and devilish. The hum of their eager strife and folly was scarcely heard as her single eye was directed to the fairest among ten thousand and the altogether lovely, and her ear attentively listening to the voice of Him who still says, "Buy of me gold tried in the fire, and white raiment that ye may be clothed." That emblematical garment she claimed by a simple confiding faith as she entered the wardrobe by God's direction to be adorned in the beauty of holiness, attainable by all who grow up into the fulness of the stature of a perfect believer in Christ Jesus. Eph. iii. 13. This is to stand as under a summer's cloudless sky in its meridian glory; the vertical rays shining so as to remove all shadow; and to know that they who follow Christ shall not walk in darkness, but have the light of Life. After staying at Plymouth for about four years and a half, the leading of Providence pointed out the way of again returning to her congenial native soil, the beloved Sutcombe; a favoured spot, dear to many as the birthplace of a host of precious blood-bought souls. Sister Mason, unlike many country people who go into our sight-seeing towns, where multitudes of both sexes weave their subtle web to catch the unthinking, came back without sustaining any material injury. She now with renewed diligence joined heart and soul with her religious relatives in cultivating a spirit of intense ardour for the fulness of the great salvation, which was more or less held forth by the ministry she sat under. Some of our ministers who are still alive, believe that it was to hold forth the doctrine of entire sanctification, making it a prominent badge of distinction, that the Connexion was brought into existence. To this end the lives of Wesley, Fletcher, Bramwell, Stoner, Smith, and Mrs. Rogers' letters were read in connexion with the word of truth; and while Bassett, Collins, Major, Sedwell, the Reeds, with some still in the harness, and a host of our pious and noble women pursued this course, some of their mightiest and never-to-be-forgotten victories were won. Our young friend, for some four or five years after her return, made this doctrine her Alpha and Omega of study, pursuit, and prayer. She employed her naturally good mind, with a fixedness of purpose, in close examination of the word of God, and by much earnest and believing prayer, she obtained very clearly the great blessing, and exclaimed, joyfully, openly, steadfastly, "That the blood of Jesus Christ God's Son, cleanseth from all sin." The measure of the imparted blessing is always regulated by the measure of the capacity to receive it. It is according to our faith; faith is an act of the mind; the consent of the *will, and a reliance* of the whole, undivided soul. It implies both assent

and trust. Now until a man or woman believes that a state of entire sanctification is attainable, it is not reasonable to suppose that they can obtain such a great salvation. Pardon and purity are distinct blessings. To secure purity, our sister offered much prayer for light to see it as the counterpart to what she already had; this was fostered by our sister, and as the Spirit softened her heart into a strong desire for its fulness, stubborn unbelief yielded to the emptying faith that cried till it realized—

"O come and over my bosom reign,
Expand my heart, influence each aim,
Through every action shine;
Each low, each selfish thought control,
With all thy essence warm my soul,
And make me wholly Thine."
"Arm me with thy whole armour, Lord;
Support my weakness with thy might;
Gird on my thigh thy conquering sword,
And shield me in the threatening fight.
From faith to faith, from grace to grace,
So in thy strength shall I go on;
Till heaven and earth flee from thy face,
And glory end what grace begun."

To obtain this blessing of entire sanctification, instead of labouring to rise above selfishness, the undeveloped seed of sin, and thus leave it behind, she sunk below it into a depth of humility where the proud unbelieving spirit of reigning sin was not willing to follow. She thus saw the arms of our Omnipotent Saviour spread out below to receive her consecrated soul, whose brightness seemed to fill the whole region around, shedding its mild, sweet, and heavenly, life-giving joy. Thus the promise was fulfilled, "Sin shall not have dominion over thee, for I will circumcise thy heart." This made her

"——— soul break out in strong desire,
The perfect bliss to prove,
Her longing heart was all on fire
To be dissolved in love."

As she added believing to heart-praying, it crowned her prayer with currency, and she was at once drawn above self on earth till her flaming soul mounted to lose itself in the Sun of righteousness; wrapt in the bright clouds of the Saviour's benevolence, and filled with love she sailed up to the highest spring-tide of joy, where all the stormy passions subside, and all the jarring elements within cease their raging; for

"Sweet peace she brings wherever she arrives;
She builds our quiet as she forms our lives;
Lays the rough paths of peevish nature even,
And opens in the breast a constant heaven."

All unbelief was expelled; her sanctified soul had the complete victory. She again heard the Saviour whisper, "I will, be thou clean." She wanted no further evidence, for who wants evidence of the sun, or even a candle's shining? the light each brings is its own evidence. So God diffuses his rays clear, strong, and undeniable, henceforth the good tree cannot bring forth evil fruit. Those who have this hope of glory purify themselves even as Christ is pure. The sanctified heart is like a fountain of water, and

refreshes all around in the clear outflowing of tempers, words, and actions, springing up unto eternal life. The indwelling Spirit becomes the time-keeper and regulator of the soul's every movement.

"Turn the full stream of nature's tide;
Let all our actions tend
To thee, the Source; thy love, the Guide,
Thy glory, be the end.

"Earth then a scale to heaven shall be,
Sense shall point out the road;
The creatures all shall lead to thee,
And all we taste be love."

In thus cherishing the animating influence of the Spirit on the soul, the mind becomes more and more enlightened, the conscience touched with the full efficacy of the all-cleansing blood, the heart feels strongly persuaded, the whole soul moves as it discovers Christ to be exactly the Saviour King it needs, and receives him in his regal office without cavilling, delaying, or disputing. He is then followed faithfully wherever he may lead, either to the wilderness or the vineyard work, straight through a long life, or quick to death. To secure all this nothing more is required than earnest, unreserved, devoted piety. It is by this simple lever that we are to move earth and fling it from us, and heaven and make it our own. Lay hold then upon this mighty implement, grasp it with mighty energy, and you shall find that "whosoever is born of God doth not commit sin." 1 John iii. 9. "He that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John v. 18. Such an one thinks, and feels, and acts in some happy degree as God thinks, and feels and acts; not perfectly, as the one is finite, and the other is infinite. But his thoughts and feelings are such as God approves, for they resemble his own. It comprehends knowledge in the understanding, holiness in the will, rectitude in the affections. Such have perpetual harmony, as their members are obedient to the affections, the affections to the will, the will to the understanding, and the understanding to the divine law. There is a real love to holiness. But what is holiness, and how many graces and virtues does it include? Holiness is the absence of all evil, and the presence of all good. It includes every virtue. The whole scheme of redemption from beginning to end, proclaims the necessity of holiness, and clearly shows how it may be acceptable. Holiness is a present duty, a present privilege, and a present enjoyment. There is a close connection between holiness and happiness, purification and consolation, the result of agreeing with God in his judgment of things, hating what he hates, loving what he loves, and measuring every thing by the standard of his word. The sons of adoption by unmerited grace will be slow in talking of standing on their rights, and remembering that the shekel and cubit of the sanctuary were larger than those in common use, they act out in every-day life gospel benevolence. But we fear that many remain in the condition of servants, and not cheerfully, unreservedly, and boldly take their adoption of sons. Hence they wander about ofttimes, led captive by Satan, in the low grounds of gospel life, amid marshes and tangled forests, and do not ascend into the pleasant hills of the land of Beulah, where spicy breezes always blow, and

perpetual sunshine always dwells; they stand afar off. We do not say that they are utterly rejected, but they are perplexed in their own experience, and perplexing also to all around them. They trip and stumble at the easy and simple manner of receiving by simple yet strong and vigorous faith, this great and inestimable blessing.

Our sister experienced in her own soul an instantaneous deliverance from all wrong tempers and affections, which she had long and sensibly groaned under; an entire disengagement from all that would lead to misery, and an entire devotedness to God; and found an unspeakable pleasure in doing the will of her Saviour, counting nothing too dear to surrender so that she might finish her course with joy. She had no other end, aim, or design, but to follow the light of a single eye, that descried every obstruction. Hallelujah! I still feel some of the effects produced while she, amidst much weakness, would call God's dealings to mind, and describe her feelings relative to God's past, present, great, and eternal salvation. Some of her letters, written about this period, on full salvation, were sources of great comfort and lasting benefit to others. Some were sent to relatives in America, and being well seasoned with heavenly things, encouraged them to look beyond this world, and put their whole trust in God. I regret that these epistles are now beyond my reach for this memoir.

She had so keen an insight into books that she was able to extract their pith and point. At the age of twenty or twenty-one she took charge as a teacher of the parish school; she was very successful in her new sphere, and much beloved by all well acquainted with her, and her work and services were highly appreciated. She continued to bear noble testimony to our beloved Christianity. This she did once in the presence of a God-fearing clergyman, who asked her many questions relative to her belief and experience. While she, with much tact and point, described the transition of the soul from darkness to light, he wept like a child, and confessed it was quite beyond all that he ever knew or had heard. He further said that he believed it was all genuine, and encouraged her to hold fast her confidence, and as a proof of his sincerity he stood by her as a friend in all her affliction to the day of her death, and then preached her funeral sermon as a token of real respect. Her useful career in the school was short, for at the end of fifteen months she was compelled to relinquish her valuable work through ill-health. The loss of her services was deeply felt, and much regretted. Hopes of her ultimate recovery were for a time entertained, and the best medical skill was obtained by independent and wealthy persons in the neighbourhood. After sixteen months of deceptive weakening the crisis came.

In the time of her affliction great patience and resignation were manifest on all occasions, and equally great and unshaken was her confidence in all God's gracious promises. She delightfully proved their all-sufficiency. The light of truth smiled in her face, flashed from her loving eyes, beamed with warmth in her countenance, and spoke in all the tones of her voice. She had constant recollection of God's presence, and of her continual need of standing and grasping the great doctrine of full salvation. There was no shade of gloom that hung around her.

"When innocence gives laughter birth,
Let me not check the harmless mirth;
But bless the voice that kindly cries,
'Be merry, mortals, and be wise.'"

To part even from her mother did not seem greatly to affect her, so great was her joy as she anticipated meeting others of the family who had gone before. As the summer was dying out, so our young friend, in the early autumn of life, after a clear spring and a bright favourable summer of active obedience, began to "fade as the leaf." It had been a mild winter as yet, and the skeleton of the dead summer was scarcely bare upon the old oaks, a remnant of brown leaves still fluttered in the evening breeze about the village houses; the autumn creepers were loth to quit their hold; the frost had not silenced the old babbling river in the valley; a few simple wild flowers lingered, as though they had mistaken that a November sun was shining; the weather-vane of the little church on the hill that generally at such a season pointed North grimly, as if frozen to its place, wavered between South and West, and half boxed the compass every five minutes in its indecision; and the sun, that generally sank behind a veil of mist, bled tranquilly to death upon a cloudless south-western sky: so, in a moral point of view, went down our never-to-be-forgotten lily of the valley, the loved one of the Lord, to peep up in the spring of a resurrection that Solomon in all his glory, in some respects, could not take rank with; in those virtues especially, which still in some unenlightened neighbourhoods are scarce and rare; but oh,—

"The charms which blooming beauty shows,
From faces heavenly fair,
We to the lily and the rose
With semblance apt compare;
With semblance apt, for oh how soon,
How soon they all decay,
The lily droops, the rose is gone,
And beauty fades away."

Thus on Wednesday, November 22nd, 1865, departed this short life for a better country our sister Mason, aged twenty-three years and two months, after a most painful affliction at times, but endured with a heaven-born patience, garnished with smiles, and cheerful submissive love. The intervals of relief, so mercifully and paternally given her, were followed by a kind of celestial energy of spirit, till she burst into life immortal, with angelic wings almost visibly already plumed to commence the wide range under the direction of Him who has the keys of life and death; and is still the Captain of her salvation, and whose retinue of ministering ones conducted her into the peaceful and resplendent paradise of God where she is now

S urrounded by the saints of light,
E ternal praise to sing;
L oud anthems chant in full delight,
I n presence of thy King.
N o sorrow, misery, or pain,
A s oft on earth we find;
M uch in exchange thy lot shall gain,
A s rolls the ceaseless time.
S eraphic sonnets' lovely strain
O ft with thine own shall chime,
N or know an end to joy sublime.

That Sister Mason had some faults I doubt not, especially in the vision of such as by watching have eyes adapted to see them; such eyes, for instance, as Joshua's servant had, who came to report the blame which some attached to Eldad and Medad who did not go to the Tabernacle with the other sixty-eight elders (Numbers xi. 27 — 29); but staid in the camp, though they were of those who were written for the high office. But as Moses did not condemn their doings, but wished that all God's people were like them, so also prays the writer that as he never stood by her when nature's eclipse threw her into the shade, that so also all her respected relatives and the readers of the Magazine may stand as acceptable before God by resting on Christ as she did.

"TRACTARIAN SLANDERS ON THE PEOPLE OF CORNWALL."

(*Continued from page* 180.)

In the *Church Review* for March 9th, there were no less than three letters; two fresh combatants, besides the original warrior, came on the scene.

"Sir,—May I briefly reply to Mr. Bourne's remarks and try to clear up all misapprehension on this important subject?

Our main misunderstanding seems to be the result of the confused nomenclature of the sects. From this cause I used the term of which he complains, 'Connexional Bible Christian,' supposing (and I am not yet sure that my supposition was incorrect) that more than one sect claimed the honourable title of 'Bible Christian'—a name to which the Church of England appears to me to have pre-eminent right, seeing that not merely are her doctrines founded on the teachings of the Apostles and of Our Blessed Lord in the Gospel, and that she authoritatively claims the Bible as her guide (in Article VI.), but practically also since she orders the Old Testament to be read nearly through once, the New thrice, and the Psalter twelve times every year—an amount of Bible reading and Bible singing probably more than any sect of Dissenters attempt to carry out. The confused state of sectarian nomenclature, so great indeed that there are thousands and tens of thousands of people in Cornwall who could not tell to what sect they belong, may also account for the error which Mr. Bourne complains of. That such a doctrine, however, as that referred to by him has been taught by preachers in Carnmenellis and in many other parishes in Cornwall, there can be, I fear, little doubt, for (direct evidence apart) is it probable that immorality could so flourish concurrently with Methodism unless Methodism winked at it?* If however, the dissenting bodies were to protest earnestly against the prevailing sin of the county, I am convinced that some parts of Cornwall would be very different to what they are. God grant that the strong words I used relative to Four Lanes may arouse Mr. Bourne (who I believe has much influence in the mining districts), and those who think with him, to energetically take up the really Bible Christian work of protesting against

[* This surely, is very illogical. The unsoundness of the argument is at once evident. We might just as reasonably ask, Is it probable that drunkenness could so flourish concurrently with Teetotalism, unless Teetotalism winked at it? The fact is, that drunkenness prevails in spite of the efforts of Teetotalers, and immorality prevails in Cornwall, as in other places, not because Methodists and other good men throw their shield around it, but in spite of all their efforts. Rivers of tears run down their eyes, because of the wicked who keep not God's law. But it is too bad to hold them responsible for what they mourn over, and do their utmost to prevent.]

the sin of fornication, and showing the ignorant and untaught miners its great wickedness in the sight of God! Our system cannot reach them yet, his does already; so I should be the last to grudge any body of men success in preaching morality where the Church is unable to infuse as yet religion in its elements.

"These remarks would be incomplete were I not to add a few kind but true words on the great work which Methodism has done for many parts of Cornwall. I speak advisedly; yet I am sure that were it not for Methodism a large section of the migratory mining population would now be in a state of simple heathenism. The mission of Wesley into Cornwall may almost be compared to that of St. Patrick into Ireland. Imperfect and unreal though it may be, we must confess that such Christianity as the Methodists possess is far better than the secularism of our great cities, or the indifferentism of some of our upper classes. Let us consider Methodism by its fruits. Drunkenness is comparatively rare in Cornwall. You might live months in several of the mining villages without seeing one man intoxicated. Honesty is more general than among the working classes of other counties, and the security to property I have found one of the advantages of residing in the far West. Deeds of violence are rare, and murders or assaults are more often committed by strangers than Cornishmen, Nor are the religious symptoms of Methodism entirely unsatisfactory. Anti-Arianism and anti-Calvinism are two very attractive features of the Wesleyan mode of teaching. The objective hymns (often addressed to Our Blessed Lord in a most un-Colensoite mode) used by the Methodists are sometimes admirably adapted for teaching the Divinity of Christ and the might of His Atonement to the unenlightened and illiterate.† For these reasons I should be sorry to see a violent destruction of the existing systems, at least until the Church recovers all her vigour and deepened inner life; but when one hears of (as I understand is the case at Four Lanes) the population alienated from all real Christianity by the contests of rival sects, it is time to probe the malady, and not to cry 'Peace, peace!' where there is no peace.

"I trust that nothing I have said may raise un-Christian or uncharitable feelings (especially at this solemn season) among those who now are too often our opponents, but who if they knew us better would be our helpers in our battle with sin and Satan. A lack of mutual sympathy between Churchmen and Dissenters is one of the great obstacles to the progress of Christianity in this land. We both are to blame; but I pray that nothing I may ever say should widen the breach that severs them from us. "A CORNISH PRIEST."

[† The altered tone of "A Cornish Priest" our readers will observe with great satisfaction. The picture he has now drawn of "Methodism" and "its fruits" is neither unfriendly nor unjust. But it is only the grace of God that teaches men to live soberly, and righteously, and godly in this present evil world. Something, yea, much, has been gained. "Drunkenness," says "A Cornish Priest," "is comparatively rare in Cornwall. You may live months in several of the mining villages without seeing one man intoxicated. Honesty is more general than among the working classes of other counties, and the security to property I have found one of the advantages of residing in the far West." Valuable testimony this. The Lord Chief Baron also, following the example of many other judges, in his first visit to Cornwall as a judge, in his charge to the grand jury, in March last, congratulated them on Cornwall's "comparative freedom from crime." But we cannot but refer to the inconsistency between "A Cornish Priest's" first letter and this. We will content ourselves by quoting a sentence or two. "Nowhere is a great Missionary Society so much needed as in the neglected mining districts of poor afflicted Cornwall." "Though not 300 miles from London, and inhabited by our own fellow-subjects and fellow-countrymen," Cornwall "is even more destitute in spiritual matters than some of the *Isles of the Pacific.*"]

"SIR,—As you have devoted so considerable a space in your columns to what appears to me an attempt to push into prominence one of those numberless sects which disfigure this Christian land, I trust you will be equally generous to one who would humbly, yet firmly, lift up his voice in an effort to put Church Mission-work in Cornwall in its right light before your readers.

"It appears that Mr. F. W. Bourne, who seems to have nothing whatever to do with a certain district in West Cornwall in which the Church is struggling to put on her apparel, is aggrieved at certain statements put forth by 'A Cornish Priest' in his earnest appeal for sympathy; which statements are supposed to compromise the party, whoever they may be, your correspondent represents. Now it strikes me, as one long and well acquainted with the working of Dissent in our mining districts, that before your correspondent—who, I see, resides at Plymouth—had ventured to question any charge or inference which might be supposed to apply to his body, it would have been wiser for him to have made some inquiries as to the teaching, or want of teaching, on the part of the itinerant, local, and other agents of his Society on the subject of unchastity before marriage in our obscure mining districts. Such an enquiry might have led him to the conclusion that no decided stand against the evil referred to has been made, but that, on the contrary, it has often been passed over and palliated as of little consequence. My own conviction is that the poor people, who are more attracted by a show of earnestness than by truth, are simply left to guess for themselves as to what is and what is not a violation of the moral standard; and that so long as they can be induced to surrender the judgment to those emotions which have been created either by some violent or extravagant denunciation, or by the cries and groans of those professedly anxious for themselves or others, the main, if not the only, object has been attained. It is all very well for the 'Connexional' agent at Plymouth to repudiate any charge or inference which affects his pet scheme, and so far every pure-minded man must feel thankful; but so long as the ignorant poor of our out-lying districts are considered moral because they are emotional, I fear parish priests of West Cornwall will have just and solid ground of complaint and sorrow.

"This, sir, seems to me to have been the better course for one who regards his Connexion as possessing a peculiarly Biblical and Christian character, a course which would probably be taken by many whose religion bears a far less pretentious and egotistic appearance. His last communication, however, I regret to see, shows him more anxious to make capital out of the Christian and courteous concessions of the 'Cornish Priest,' and so far to forget himself as to treat your readers with his paternal directions, cautions, and censures; and, moreover, to intimate that the unhappy region of Four Lanes would be considerably benefited by the presence of his 'offshoot,' more than it is now by the Methodistic branch or stem with which this offshoot is in such near affinity. As the 'Cornish Priest' is so anxious about the moral welfare of those for whom he pleads, and as he has shown so conciliatory a spirit, he would no doubt be glad if this or any other offshoot would set to work and throw off the dreadful incubus under which the place in question groans. I suppose after this we must believe that there is a sensible diminution of immorality, covert as well as open, wherever 'offshoots' of this description make their appearance. Your readers will doubtless be amused at the attempt to connect this recent development with the Church in England as well as with the Wesleyan Methodists. A pious clergyman fifty years ago was the means of awakening sinners, and allowed a local preacher not only to show his people the way of God more perfectly —what that more perfect way of awakening sinners was we are not told—but actually to deal with the great spiritual destitution of the neighbourhood. This recognition of the local preacher ends in no expansion of

the Church, but the setting up of a new and distinct organization, with its own officers and agents and meeting-houses, though what its peculiar tenets are I must confess complete ignorance of, though I have known people who are called Bryanites, some years. Why, sir, in the name of charity, if these people are not schismatics, do they not attend our parish churches, instead of doing their utmost to decoy men, women, and children away? The truth is, the Church is a very good thing when these Bible Christians want to tell of their high ancestry, but it is a 'dead tree' and everything else that is lifeless and bad when an intrusion into one of our quiet country parishes is to be justified. I cannot perceive your motive in permitting the two very irrelevant paragraphs at the end of your correspondent's letter to appear in your columns, unless it be to show their extreme ignorance and absurdity.

"I am not, however, surprised at his ideas of unity after his dexterous attempt above alluded to. Faith in one doctrine leads to unity, but faith in a dozen is productive of instability and division. I see we have a good deal to learn at the feet of this self-established Gamaliel, who cannot be far removed from the preacher who taught the way of God more perfectly to the pious clergyman's awakened people, and undertook the charge of a spiritually-destitute neighbourhood. If the different degrees of belief in any one article of our faith are to be stigmatized as 'schisms,' I suppose we are not far out of the way when we assert that those who deny some articles altogether, break away from the Church of their fathers, set up rival institutions, and have differences of opinion on almost every point except the one prominent one—have committed themselves to a rending of the Lord's garment, for which grave offence every good Catholic will not cease to beseech the good Lord to forgive them, and this the more earnestly because in too many instances they know not what they do.—Yours in the one Faith of the one Church,

"ANOTHER CORNISH PRIEST."

"SIR,—Down here in West Cornwall we are in an almost hopeless maze and confusion of 'schisms:' I for one am certainly bewildered, and as yet have been utterly unable to arrange them, so as to distinguish any given one as belonging to any particular school of thought. How should it be otherwise, seeing that every man is his own 'spiritual adviser.' Until your impression of Feb. 23, I had almost despaired when a Mr. Bourne appeared to throw light upon the subject. I cannot be too thankful to him; for although the 'Connexional Committee of the Bible Christians' has not been very clear as to its position in the Catholic world, still, doubtless, Mr. Bourne on some future occasion will clear that up when he explains what he means when he says, 'All the members of the first Society were convinced that they were sinners under the preaching of a pious clergyman (P), Evans by name, in the parish of Shebbear, Devon, no more than 50 years ago; and none rejoiced more than he when Mr. O'Bryan (who had been a local preacher among the Wesleyan Methodists, and who had heard of the great spiritual destitution of the neighbourhood) explained to them the way of God more perfectly.'

"Surely he was not wise in throwing away such 'good advice' upon the 'Cornish Priest,' 'not to write in so ambiguous a style that your meaning must necessarily be generally if not universally misunderstood,' seeing he stands in so much need of it himself, for he cannot mean to say that those who were 'convinced that they were sinners' were in an unusual state of 'spiritual destitution.' At all events, this much is clear, that he fathers this 'offspring,' or 'offshoot' that he is defending upon a 'Mr. O'Bryan, a local preacher,' its Patron Saint, who actually lived on this earth 'no more than fifty years ago.' Ireland and Cornwall are noted for their saints, but I don't find Mr. O'Bryan yet among them. It is high time he *should* be canonized, that this infant might have a recognized progenitor.

Mr. John Wesley will have nothing to do with it I am sure, for we read in the 'Conference Edition' of his works: 'I dare not renounce communion with the Church of England. As a minister I teach her *doctrines*, I use her offices, *I conform to her rubrics*, I suffer reproach for my attachment to her' (vol. viii., p. 444). Again: 'In the year 1743 I published the rules of the Society, one of which was that all the members thereof should *constantly* attend the *Church and Sacraments*' (vol. viii., p. 236). Over fifty such passages occur in his works.

"As Mr. Bourne states that the 'Bible Christians' have not 'seceded' from the 'first Society,' perhaps he will be good enough to inform me what that is, whether it comprises 'Association,' 'Primitive,' or either of the seven other 'Methodists,' or all of them; and what are the laws and rule of faith that make them *one*, so that there be '*no schism?*' (this would help me greatly.) And what law there is against the *terrible* blasphemy that at this present moment is being circulated by the means of handbills among the various sects here—to wit, in Helston, Truro (I have seen them myself)—where (I scarce dare to write it) the Holy Ghost is *advertized* to be at a certain meeting-house at a certain time, and the whole *performance* to be '*conducted*' by a Mr.—— whoever *conducts* the 'Revival.' I scarce think Mr. Bourne will deny this of his especial 'offspring,' especially as 'Bryanites' are '*Ranters' par excellence.*

"As to the poor '*tu quoque*' of schism in our Church, we *have* a rule of faith, and are bound by laws and rubrics which every priest and deacon, and (I am happy to say) Bishop too, *may be compelled* to keep.†

"The representative of the 'Connexional Committee of the Bible Christians,' which professes to teach 'the way of God more perfectly,' would, I think, have shown himself more consistent had he reciprocated the Christian spirit of the 'Cornish Priest.'

"Permit me to give *him* a piece of advice: instead of defending ridiculous bodies of so-called Christians, he should take for his motto, 'Stare super antiquas vias.'—Yours truly,

"A Catholic Deacon in Cornwall."

On the same day that the number of the *Church Review* was issued, containing these letters, I wrote the following reply, which was inserted in the next number, viz. on March 16th.

"Sir,—I hope you will allow me to briefly explain one or two matters referred to by your correspondents.

"I cannot agree with all the sentiments in the letter of 'A Cornish Priest;' but believing now that he wishes to do justice to those who differ from him, I do most sincerely thank him for the courteous and even friendly tone of his remarks.

"'Another Cornish Priest' has entirely misconceived the object I had in view in writing my former letter. The denomination to which I belong had been, as I believed, unjustly aspersed, and I could not suffer a stain to remain upon its good name without endeavouring to remove it. Perhaps your correspondent will be gratified to know that, according to our rules, persons who will continue 'members of Society' 'must avoid *all* immorality.'

"I can also most sincerely say that I never intended to undervalue the efforts of the 'Methodistic branch or stem' labouring for the 'moral

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[† The only answer to this is, Why not compel the Bishops, priests, and deacons to keep those "laws and rubrics" by which they "are bound." Many of them must be modern Samsons, for they can break these "laws and rubrics" as easily as their prototype of old broke the "green withs" and "new ropes" with which he was bound. We may not wish them shorn of their strength, or cured of their blindness, for our own sakes, only for theirs, as they will yet, if left alone, bring down their house to the *ground*, and only injure themselves by so doing.]

welfare' of the people at Four Lanes; but is it not a fact that neither the Church of England nor the Dissenting communities can, in many neighbourhoods, overtake the spiritual destitution of the people? If the Bible Christians had been at Four Lanes, they might have helped to do that.

"Neither did I say that Mr. O'Bryan had 'a more perfect way of awakening sinners' than the clergyman to whom I referred. A brief extract from our Jubilee volume, published a year or two ago, will make what I did say still more clear:—

"'Sunday, the 8th (of October, 1815), he (Mr. O'Bryan) preached at Langtree, on the green, in the afternoon, to a large number of persons; returning with John Thorne to Lake, in Shebbear, where he found a hospitable family ready to receive him, who had been enlightened under the preaching of Mr. Evans. Many others in the parish had been convinced of the necessity of pardon and regeneration under Mr. Evans's arousing preaching; but as he frequently instructed such to "wait the Lord's good time," instead of looking to Christ for a present salvation, very few had experienced forgiveness. On Monday, the 9th, many persons came to Lake an hour before the time at which the meeting was to commence; and when the Service began such crowds flocked to hear as filled both kitchen and parlour, many greatly rejoicing to listen to a discourse of which a *present* salvation was the conspicuous theme.' Twenty-two persons were the same evening formed into a Society. As Mr. Evans, who was present at a meeting held a fortnight afterwards, 'heard one after another declaring how they had been convinced of sin, and aroused to seek salvation under his ministrations, he could not restrain his joyous feelings, but exclaimed, "I did not know till now that my labours had been so much blessed!" Addressing himself to Mr. O'Bryan, he said, "If you had come here to preach a few years ago, I suppose you would have been stoned. I have been labouring among these people, and preparing your way, like John the Baptist prepared the way before our Lord. The people have been brought to see that they wanted something, and now you are come to tell them what it is."'

"'A Catholic Deacon in Cornwall' will permit me to tell him that at that time there were many adjoining parishes in a state of spiritual destitution, but there was only one Mr. Evans, and he was soon compelled to leave, as his licence was withdrawn by the Bishop. The above remarks will also explain, if an explanation be required, what I meant by the 'first Society.' And if your correspondent be serious in his request, I shall very gladly inform him, at some future time, through your pages, if you will allow me, how, in my view, the various branches of Methodists are 'one;' but I fear to intrude now. I will only add that I shall be thankful to receive a copy of the 'hand-bill' which your correspondent has seen, and I promise him that, if issued by the Bible Christians, some steps shall be taken to prevent a recurrence of the scandal; and if it be not issued by them (as is most likely), his remarks are both ungenerous and unfair.

"In my last, 'no more than fifty years ago' was printed for 'now,' &c.

"I have only touched upon those points that seemed absolutely necessary, as I have no wish to prolong the controversy. Thanking you for your fairness in inserting my former letter, and trusting to receive the same treatment now,—I remain, Sir, yours respectfully,

Plymouth, March 9th, 1867. "F. W. BOURNE."

With this letter, the correspondence virtually closed. It is true there was a letter in the *Church Review* for March 23rd, from "A Manx Priest," who especially commends the last letter of "A Cornish Priest." He makes similar concessions, brings similar charges, as his dear brethren before him, but he imports no novelty into the discussion. He makes the *candid confession* (which will explain all his hostility to Methodism and

Dissent, and it almost moves us to pity the hardness of his lot), "I live in the very heart of it, [Dissent] and out of a population numbering 2,000 or thereabouts, I have but twenty-five or thirty parishioners of whom I dare affirm that they are true, unflinching members of the Church of England." "A Cornish Priest," in the next number of the *Church Review*, compliments "A Manx Priest" on his "able remarks," and expresses a hope that they "may tend to awaken some of us to what is, I fear, the greatest 'beam in our eye,' a lack of appreciation of the well-intentioned efforts of those who differ from us. Without charity we are nothing. With regard to the Methodists, we should be especially merciful in judgment." He also admits that the better class of Dissenters hate most of all "the laxity, the spiritual pride, and the lack of earnestness too frequent among our clergy." What could we say more than this? And when he prays that the clergy may "be taught charity, patience and humility in dealing with Dissenters," with all our hearts we say Amen, and he leaves us nothing to desire, except the practical manifestation of these graces.

Correspondence.

THE MAGAZINE, MINISTERS AND TEETOTALISM.

MR. EDITOR,—If the Rules by which we as a Society profess to be governed were applicable to Editors, and to correspondents of our Magazine, I should like to submit for their consideration Rule 6, which states that in order to members' continuance in Society, "they must avoid uncharitable or unprofitable conversation,—talebearing—whispering—backbiting—slandering—and evil-speaking, especially of *Magistrates* and MINISTERS. Eph. iv. 32, 32; v. 4: Acts xxiii. 5: Jude 8—10: Titus iii. 2: Prov. xvi. 28: Rom. i. 29, 30." Since (as it appears to me) had certain of your correspondents taken the rule to mean that in order to maintain a creditable standing in Society it was needful to calumniate and malign ministers, they could scarcely address themselves to the work with greater zest than of late they have done through the pages of our Magazine.

I do not make the above statements, as certain of your correspondents make theirs, destitute of proof.

In the December No. of the Bible Christian Magazine for 1864 we have the following, viz., "Just as we are going to press we have received a communication from a brother in which he expresses his disappointment that on entering the ministry he found many preachers were not subscribers to the Magazine; that his first pastor dissuaded him from becoming a subscriber; and that every pastor and colleague since, save one, has acted in a similar manner."

Allow me to say I think the introduction of the above very unwise.

1. Because we should seek to guard with jealous care the ministerial character. If people fail to have confidence in their Ministers they will soon fail to have confidence in religion. Does not the above tend to foster a lack of confidence? I, as an individual, have taken the Magazine for years, as my book-case will testify. I have sought by announcement from the pulpit, by exhibiting copies of the Magazine, and by eulogising and commending Sermons, Articles, and Memoirs I deem valuable in it, to extend and increase its circulation.

But ever and anon I am met with the inquiry, "Why do you recommend to me that of which you practically disapprove?" A Correspondent writes and gains the sanction of the Editor that pastors generally disapprove of the Magazine by failing to take it, and further by advising their younger brethren (whom we may suppose less competent to judge of the value of books) not to do so either. During thirteen years' experience I have never met with one, nor heard of one, who has advised me or his colleague not to take it. What therefore is presumed to have a general bearing from the expressions, "Many preachers," "Every pastor and colleague save one," I am disposed to think has only a very partial bearing.

2. The statement goes on the presumption that it is obligatory on ministers to take the Magazine. Is such presumption well founded? If not, why the young man's "disappointment?" Does not the Magazine stand on its own merits? If the ministers and people of our Denomination think themselves not compensated for its cost by its contents they most assuredly are at liberty to keep their money, or expend it in something which will better remunerate them for their outlay.

3. Supposing that certain pastors do not take it, and that one or more persuaded his colleague not to do so, would it not have evinced quite as much modesty, and much more judgment and good feeling, in the Brother "just entering the ministry," and been quite as likely to have been productive of good, if he had privately conferred with some elder Brother on the best way of remedying a defect, or by bringing the matter up as a topic for discussion at the "Annual District Meeting," as by appearing through the pages of our Magazine the accuser of his brethren in three quarters of the globe.

II. In the March No. 1865, p. 132, we read, and from a "Probationer" as usual: "Sir, my fears are that some of our ministers do not adhere *so strictly to* the worthy principles of Teetotalism as they ought. I have found during the short time of my ministeral career, while going among the friends, that some of our elder Ministers have gone beyond the line of demarcation between the real teetotaler and the so-called moderate drinker."

Allow me to say that "my fears are" that "Probationer" forgot what was due to his position and our "elder Ministers" when he rushed into print.

One might have thought he could find something equally profitable on which to talk while moving "among the friends" as the defects of his elder brethren. There are always some persons foolish enough or wicked enough to fan the principle of vanity in a young man's breast by impressing him with the thought that he is a very paragon of genius, consistency, and devotedness, when compared with others much older than himself; and when the young man is foolish enough to listen to it the world has to witness the humiliating spectacle of his eccentricity and folly in setting himself to publicly admonish his fathers for their supposed foibles and shortcomings.

Would not the course have been more praise-worthy if "Probationer," believing it a sin to drink home-made wine, instead of trusting to his "fears," had investigated the matter, become certified as to his "fears" being well-founded or otherwise, and then admonished the elderly Ministerial delinquent, and not have rushed into print with a statement by which the character of consistent Ministerial Teetotalers is aspersed, and their standing damaged in the eyes of the world equally with those who have "stepped beyond the line of demarcation."

III. In March, 1867, under the heading of "The Right Wine for the Lord's Table," the following occurs:—"Richard D. Alexander observed to me that there were more cases of apostacy from the ranks of Teetotalers, amongst ministers of the gospel than among any other class of the community. This remark I

felt to be as true as it was humbling. But why is it so? How come ministers to show such frailty? I believe one cause of it is the use of the intoxicating cup at the Lord's Supper. . . . Some of the fiery liquid is left. The pastor is greatly exhausted with his labours. A kind Steward, Elder, or Deacon, in the vestry, urges him to take a little, quoting Paul to Timothy. . . . Under the peculiar circumstances he will yield to his friend's entreaty, and 'take a little.'" It appears to me no lack of charity to suppose "Presbyter" a person who wants to find a ready sale for "Burton's Wine" at the expense of truth, ministerial character, and without paying for what ought to have been charged as an Advertisement.

His statement virtually asserts that there is less stability with ministers in regard to the Temperance principle than among children—children in whom are united ignorance, inexperience, and a love of novelty. Ministers, with the great Methodist family, are persons who have given proof of gifts, graces, and stability, as private members, as prayer and class leaders, as local preachers, and then, for their ability and grace, are selected as the most suitable persons from among the many to be wholly engaged in the work. They are tried by Elders' Meetings, Local Preachers' Meetings, Quarterly Meetings, four or five District Meetings, and then by the Conference; and then, after gaining a majority in each case in favour of their being wholly devoted to the work, they are so fully enlightened on the Temperance question, so convinced of the evils of the drinking usages of society, that they are induced to take the pledge. After this we are asked by "Presbyter" to believe that they have less stability than children to maintain it; "For there is more apostacy among them than any class of the community." "Any class of the community!" then drunkards just reclaimed from degradation, who are beset by a strong, burning, unnatural thirst for the drink; who are under the iron spell of long formed habit, the potent influences of example witnessed in their comrades yet unreclaimed; ministers are less stable than they! Let those believe it who will; I can but regard it as a libel on the ministerial character, as a gross, unfounded, and iniquitous calumny.

If "Presbyter" wishes to be believed let him supply facts and figures, and not the dictates of his "feeling." I can conceive if he had taken the pledge different times and proved unfaithful, that "Alexander's remark" might awaken an emotional response, but how that "feeling" should constitute a criterion by which to judge of the relative rectitude of different "classes of the community" I have yet to learn.

Not satisfied with traducing the minister he brings in the Stewards for a share or portion of his compliments, as one who urges the minister to carouse wine behind the screen. If as Presbyter he has been guilty of such naughtiness, of course the stool of repentance would be a fit place for him. I can only say that during thirteen years I have never met with "Steward or Elder" guilty of such dirty conduct, and must leave others to defend themselves.

And now, Mr. Editor, permit me to say I took the pledge eighteen years ago, and have not as a minister apostatised. I love the cause of Temperance to my heart, but have no sympathy with those who imagine the cause will ever be promoted by falsehood and all uncharitableness.

I am a subscriber to the Magazine—believe it worth its cost—and worthy of being read by every member of the "Bible Christian community." I am sorry if there be ministers among us who do not prize it sufficiently to take a copy; while I enter my protest against persons being allowed to prefer charges against ministers without troubling themselves with proof, or supporting their statements with their name; since, if such a course be tolerated, I can foretell, without the gift of prophecy, or claiming affinity to the prophets, that ministerial readers will lessen instead of

multiply, as few care about having their characters blackened in the eyes of the world.

Yours Respectfully,
J. KENNER.

"HAVE WE NOT TOO MANY ITINERANT PREACHERS?"

MR. EDITOR, DEAR SIR.—Allow me a little space to set myself right, if possible, with your last correspondent under the above head, and with your readers. Granted that my former letter was based on my own assumptions, and I think it must be allowed that Didymus Auletes' last is a lamentable fruit of that corruption of good manners which follows evil communications. But I cannot plead guilty to the charge of making those assumptions to which your correspondent refers, and think he must acquit me of it, if he will review the correspondence.

I did not accuse him of a wish to "destroy the Local Preacherhood," and I certainly thought the efficiency of the latter a necessary element in the subject under discussion.

That I have no desire to take away the Itinerants from all the Stations that do not raise the necessary funds, Didymus Auletes himself proves from my own words, though I cannot see the necessity of putting me in an ungenerous mask for one moment, only to tear it off the next.

I did not accuse him of wishing to "drop weak causes and back out of unpromising fields" before they have had what he deems a fair trial. I referred to a particular trial, as my former letter will show. On the other hand I see I was not strictly correct in representing Didymus Auletes as calling "the country burdensome to the town." He simply says "burdensome." I should like, if allowed, to amend my former letter by substituting "connexion" for "town," when I conceive my argument would not be materially affected; but as "connexion" may not be the proper word to supply, I must let that rest.

I am not aware that I manifested any "distress" at the laudable anxiety of Didymus Auletes to see the towns provided with efficient preaching. I should be glad to help him to any practical solution of the difficulty. To the question, *How is it that so few besides the working classes attend our places of worship?* I cannot supply an answer from my immediate experience, as a fair proportion of the middle class assemble with the congregations with whom I have been accustomed to worship. Yours,

A LOOKER-ON.

Religious Intelligence.

REVIVALS.

CALLINGTON CIRCUIT.—At the last Conference, and for several following months, this Circuit presented a very dull and gloomy aspect. The depression in the mining interest, upon which we have principally to depend, was fearfully great. The poverty prevailing in nearly every village was almost appalling. Such numbers had to leave for the want of employment (and many of them our most useful and zealous friends) as to throw a gloom over the entire circuit. But dark and painful as things were, we felt it was of no use to lie down and bewail our lot. Our *faith in God* was put to the test, and *instead of acting* as cowards, we felt the necessity of every power being nerved for action.

Special services to promote a revival of God's work were announced on the plan, and I was appointed to spend one week in each place.

We commenced at *Gunnislake*, which had, on former occasions, been favoured with a particular manifestation of Divine power, and where our labours this year have not been without success. Until the Thursday evening in the first week we had to labour without seeing any visible good effected; but on that night we had the pleasure of seeing several weeping penitents at the footstool of Divine mercy, who there and then received the token of God's approval and were enabled to rejoice under

a sense of his love. One circumstance transpired that night, which I believe I shall never forget. Just before the meeting I went to see a woman, who I knew was under deep impressions, and at the same time under powerful temptations, through receiving some little opposition from her husband. I endeavoured to encourage her, and pointed her to Christ as the only Source of real comfort. The husband had just returned from work. I said to him, "Well, are you going to Chapel to night?" "No," he said, (in not a very pleasant tone) "I am going to bed." "We shall pray for you," I said, "and I rather question whether you will have much sleep to night." "Oh," he said, "I am not afraid of that." I replied, "If the Spirit of the Lord takes hold of your heart you will not have much rest to night." We went to the chapel, and the wife was amongst the number who were that night made happy in Christ. Just as she had taken up her cross, and walked to the penitents' form, the husband with eyes flowing with tears walked in. Hardly inside the door he fell upon his knees, and there, in the disquietude of his soul, he implored pardon and forgiveness at the hands of God; it was not however till the next morning, after a whole night's struggling and deep distress, that the burden was removed, and the blessing was obtained. The good work went on, and between forty and fifty have been brought to Christ. To God be all the praise.

At *Beeralston* our special services commenced the second week in January, but owing to the severity of the weather the congregation for several nights was rather small, and we laboured a whole week without seeing any conversions, though the influence was very good. The friends were anxious for me to be with them another week, and I must confess I was as anxious as they. We laboured with a firm reliance upon the faithfulness of the Great Eternal, fully believing that we should witness a revival, and, thank God! our expectations were not cut off. On the first night we obtained the victory, and one captive soul was liberated from Satan's bondage. On the next night another was delivered. On the third night we had a good meeting, but no victory. The fourth night two more enlisted under the banner of the great King. The little spark now began to kindle, and very soon it became a mighty flame. Night after night the people, in large numbers, flocked to the sanctuary, and night after night weeping penitents (three, four, and sometimes eight or nine) were found at the footstool of Divine mercy. Night after night, too, shouts of victory were heard, and new tongues were employed in lisping the Redeemer's praises. Oh! how delightful the employment! And how animating the sound! I remained five or six weeks in this place, and scarcely ever realized such an amount of Divine influence, or witnessed such a glorious work. In our chapel more than a hundred have been hopefully converted, and in the village nearly three hundred have been brought to a saving knowledge of the truth. It is true we have succeeded in bringing the anathemas of the publicans, and one or two much higher in society, upon our heads; but in the face of this we set up our banners, and say, "If God be for us, who can be against us?" When we look at the great change that has been effected, we are led to exclaim, "This is the Lord's doing, and it is marvellous in our eyes."

At *Beer Town* our friends have been favoured with a merciful visitation from on high, and though they have not had much assistance from the preachers, they have not been without the aid of the Holy Spirit, by whose power twenty or thirty have been led to join the ranks of the living God—some of whom are bidding fair for usefulness in the church and in the world.

At *Albaston* our friends have been reaping the fruits of a gracious harvest. For many weeks they have been faithfully battling with the enemy, and God has favoured them with many great and glorious victories; they have had the pleasure of pointing more than forty souls to the Lamb of God.

We have not seen all the good effected that we could desire, and we have still many places in our circuit which seem to be withered and parched for want of showers from on high. But we have seen sufficient to encourage us to hope in the thickest darkness, and to convince us that God who has promised is ever to His promise just.

G. DANIEL.

NEW BROMPTON.—Spiritual prosperity is the sole aim of every earnest teacher, the primary object of every zealous minister, and the great life-business of every true-hearted Christian. Compared with this all other pursuits and distinctions are mere trifles. We read with pleasure of the erection of commodious chapels, the gathering of large congregations, and the circulation of the sacred Scriptures; but nothing

is so soul-cheering as the salvation of deathless spirits. Believing that human effort is essential to the conversion of sinners, a series of revival meetings was held in this place early in the new year, and, though the weather was very unpropitious, the congregations were unusually good, and God, according to his promise, "poured water upon him that was thirsty, and floods upon the dry ground." The influence was such in almost every meeting that the minister could deliver his message with effect, the church pray with power, and the sinner not only trembled before the God of heaven, but obtained pardon and peace through faith in Jesus. As the immediate result of our special labours, the church has been abundantly blessed, and about twenty persons have heartily united with us in church fellowship, most of whom promise to be pillars to our cause, and bright shining lights in the world. Several have already entered on their mission, and are spending their spare moments in distributing the silent messenger of mercy, and in inviting the spiritually destitute to attend God's house. To Him be all the praise!

At *Hartlip* also God has favoured us with a gracious outpouring of the Spirit. For some years past the private means of grace have been sadly neglected, and as a consequence the church became less zealous and active, until it was obvious that the richest effusions of the Spirit were essential to the restoration of the church, and the salvation of the sinner. Special services were commenced about the middle of February, and continued for several weeks; the attendance surpassed the expectations of the most sanguine, the spirit of the Lord strove powerfully with the ungodly, and every night sinners were found at the penitents' bench crying aloud for mercy. From twenty to thirty profess to have obtained the religion of Christ, the only soul-satisfying portion; the greater part of these are young men, who, with much of the grace of humility, persevering prayer, and close application to the study of God's word, will prove an invaluable and permanent blessing to our circuit. D. STURGESS.

MISSIONARY MEETINGS.

PORTSMOUTH DISTRICT. — It is not, perhaps, wise to pass over without notice a series of meetings, extending over a fortnight, most of them pleasing and satisfactory in their main features. As the Missionary meeting had been already held, it was arranged for me to preach in our new chapel at Southampton, on Friday, March 29th. There was a moderately good attendance, and I did my best, though I fear not very successfully, to explain God's method of saving men through the redemption that is in Christ Jesus. The collection was not large, but the value of every additional pound, under present circumstances, is not little.

Sunday, March 31st, I spent with our kind and hearty friends at Grosvenor St., Southsea, and the following Sunday with our equally kind and hearty friends at Sandown, in the Shanklin Circuit. The word was with power, and I must confess that I was greatly disappointed in not hearing the cry for mercy and salvation, and the shout of victory and gladness. Even when deep and favourable impressions are made, and the divine influence is rich and powerful, it seems to require no little tact and discretion to induce sinners to come to an immediate decision. The congregations, in both places, were large and attentive.

Our meetings came in the following order: Grosvenor St., Southsea, Monday, April 1st; Chichester, Tuesday; Liphook, Wednesday; Rookley, Thursday; Newbridge, Friday; Monday, April 8th, Newport; Tuesday, Sandown; Wednesday, Ventnor; Thursday; Ryde. The meetings at Chichester. Liphook, and Sandown were specially good.

At Southsea we had the advantage of having Mr. Luke in the chair, and of the able and earnest advocacy of Messrs. Holroyd, (Primitive Methodist) and Tollerfield (Baptist). There was some complaint (not at all ill-natured, but quite unnecessary,) that the Deputation's speech was not long enough; but I expect many *thought* quite otherwise, and I did not even hear the sound of such a thing anywhere else. I have a very vivid recollection of the generosity of our friends at the Conference Missionary meeting, and was more than a little gratified that their collection went ahead.

At Chichester, (and at Newport and Ventnor also) we had a tea. It was held in the large room of the Dolphin Hotel, and so also was the public meeting, and through the kindness of Mr. Ballard, without any expense to the Society. The Pastor of the Circuit made an efficient chairman, and his colleague, Br. Nott, from Liphook,

had preached the sermons on the
y) Miss Potter, and the writer
l the attention of the audience,
omething more than that. The
tion was a little behind (more
uctory reasons can be assigned in
istance than generally), but I be-
it is to be made up.
hook meeting was presided over
r old friend. Mr. Hayden, from
wn, Isle of Wight. He promised
is remarks should be interesting,
vhat is much better, he kept his
oo. Br. Lee, his colleague, and
. R. Warren were in high spirits,
poke exceedingly well; and the
tion, that true test of the excel-
of the speeches, or, perhaps
r, of the interest of the people,
everal pounds in advance. I be-
every collection in the Liphook
n is ahead of last year's.
Rookley, the Circuit preachers,
Mr. William Denness in the chair,
at Newbridge, Br. Rattenbury,
Br. Wooldridge, with Mr. A.
s in the chair, did their part
ke the meetings interesting and
able. In both places, I believe,
ord has been reviving his work;
at Newbridge many have been
added to the church.
reached to a small congregation
wport on Monday afternoon, and
essed myself, if none besides were.
Denness took the chair also at this
ng, and Mr. Willis, Wesleyan
ter, the Circuit preachers, and I
red addresses. The weather was
ourable; but that was not the
thing, I am afraid, that affected
tendance, and the collection, alas!
nuch behind. May God speedily
his people in this place, encourage
rvants, and abundantly bless their
rs.
ndown meeting was very good.
Brethren Horwill, Batt, and
one, Mr. Vincent, Wesleyan
ter, as well as myself, and our
y old Chairman, Mr. Hayden,
d quite at home. The collection
ted progress.
Ventnor the Tea was held in the
endent school-room, and the meet-
n their beautiful chapel. The
ter unfortunately was from home,
might have reckoned on a larger
lance. Major Roper, a liberal
hman, presided, and made all the
ers (oh! rare excellence in a
nan!) feel quite at home.
meeting at Ryde was last, and
t the least, but not the worst in
ries. Our friends in this place have had something to try their faith and patience, but I think there is the prospect of extensive usefulness. The collection was not permitted to go behind. We had the meeting mainly to ourselves, but a Baptist Minister in the congregation, just come to the town, spoke a few hearty words towards the close.

The brethren and the friends showed me no little kindness, and I feel grateful for the opportunity of renewing some old friendships, and of forming some new ones, which I hope will be perfected in a brighter and better world, which will be still brighter and better to us, if *we* work for God, patiently, unweariedly, and earnestly, while the day of life lasts.

F. W. Bourne.

Holsworthy Circuit. — February 17th, 1867, preparatory Sermons were preached at Tetcott, morning and afternoon, and at Buckhorn, in the evening, by Br. S. L. Thorne; at Whitstone, by Mrs. Box; at Grimscott, by Br. R. Brimacombe; at Providence, by Mrs. Brayley; and at Buckhorn, in the morning, and at Tetcott, in the evening, by myself. We held our annual meeting at Buckhorn, Feb. 18th; the chair was very ably filled by our friend Mr. Cole. The meeting was addressed by Messrs. E. Mountjoy, J. V. Bassett, J. O. Keen, and S. L. Thorne. The friends in this little place raised the noble sum of £9. Tuesday, 19th, at Tetcott; the attendance was good, a delightful influence, and collection above last year's. Wednesday, 20th, at Whitstone; good meeting, and collection above last year's. Thursday, 21st, at Grimscott; the great Master was in the midst of us, and the friends did well. Friday, 22nd, at Providence. This is a small place, only eleven members, but deeply interested in the Missionary cause. Money amounted to the noble sum of £5. 7s. Our friends in each place had a mind to work. T. Andrews.

Crondall Mission.—Our first series of meetings was held in November, 1866; preparatory sermons were preached on Sunday, the 11th, at Crondall, by Mr. E. Price, from Forest Hill, (the deputation); at Batt's Corner, by the writer, and at Bentley, by Mr. T. Castle (a Wesleyan local preacher). The writer and the deputation were assisted in the meeting at Crondall by Mr. Newman, (Wesleyan) who kindly presided, and Mr. G. Grant (Independent minister); at Bentley by Messrs. Collins and Gardener, two local preachers; and at Batt's Corner by Messrs.

Carpenter and Didcock, local preachers also. At Crondall a public tea was held in connection with the meeting, which, notwithstanding the unfavourable weather, was well attended.

The second series was held in March, 1867; preparatory sermons were preached on Sunday, the 3rd, at Blacknest by Mr. O. Lake, from Woolwich (the deputation), and at Crookham by the writer. Mr. E. Gardener presided over the Crookham meeting; the pastor read the report, and Messrs. Webster (Baptist) and Lake delivered addresses; at Blacknest Mr. J. Didcock presided, and the writer, the deputation, and Mr. B. Nott, from Liphook Station, spoke.

In connection with the first series we held a meeting at Hungry Hill (two or three friends taking a part, besides the writer and Br. Price), and in the second, one at Rough-Ditch; the financial results were small at both places. We will not, however, despise the day of small things, but rather pray that the Lord of Hosts may pour out His Holy Spirit abundantly upon these places, that the little ones may grow and the feeble ones may become strong. Our collections are, in the aggregate, in advance of last year's. R. D.

HASTINGS MISSION.—Our Missionary Meetings were held March 10th, 1867, and three following days. On the Sunday, sermons were preached, at Hastings by the writer; at Westfield by Mr. D. Sturgess; at Pett and Icklesham by Mr. W. Hawken; and at Guestling by Mr. Cooper.

The sermons by the strangers were full of thought, spirit, and life, and gave general satisfaction. Good impressions were made, but the weather being very unfavourable, the congregations were generally small.

On Monday, meeting at Westfield; there was a good influence, and the speeches were effective; but some three or four families having removed from the neighbourhood who were good helps to us, with some other things, the collection was not up to last year's. The meetings at Pett and Hastings were thinly attended in consequence of the inclement weather. The collections were behind, but good for the congregations.

We hope the collectors will do their utmost to get the receipts up to last year's. C. D.

CHAPELS.

HASTINGS MISSION. — We have on this station four Connexional chapels; two of which, we are sorry to say, are in rather depressed circumstances; at least, to pay our way involves a mighty struggle, and were it not for our true-hearted friend, Mr. Davis, and a few others the matter would be worse.

We greatly need a suitable chapel in Hastings, and must have one before we shall do anything there as a Denomination. Our prayer is that the Lord may open our way, and hasten the time, when we shall be able to arise and build. Hundreds of persons in Hastings, as in other large towns, seldom go to any place of worship.

At *Three Oaks, Guestling*, the room occupied for many years past, was not large enough to accommodate comfortably the congregation, though the village is small. Some few months ago steps were taken to get a small chapel. The land was given; a company of trustees formed, and the building commenced. It was opened for divine worship, on Sunday, January 20th, 1867. Two sermons by Mr. Charles Dening, produced a very favourable effect. There was so much snow on the ground, that friends from a distance were prevented from attending, and we were obliged to postpone the tea meeting until February 11th, when the opening services were resumed. We had no stranger, but all passed off well. The chapel will seat between sixty and seventy persons. It is a substantial nine-inch brick building, with concrete foundation, wood floor, and slate roof; quite suitable to the village, and a great accommodation for the people.

	£	s.	d.
The cost (*not including land*)	81	1	2½
Collections, subscriptions, and carriage of materials	51	1	2½
Debt	30	0	0

We are greatly indebted to our kind and deeply interested friends, Messrs. T. J. and S. Davis, who gave nearly twenty pounds of the above sum.

The liberality manifested by our few friends is far beyond our expectation. A little girl of twelve years of age saved her pence for some time past, and purchased a nice Bible and cushion for the pulpit.

We sincerely hope and pray that the little chapel may be the birth-place of many souls. The prospect at present is encouraging. COR. DENING.

ST. HELEN'S.—On Thursday, March 28th, 1867, our new chapel was opened for divine worship. At half-past two Mr. F. W. Bourne preached to an at-

tentive audience. Text: 2 Cor. iii. 18. The sermon was full of thought, clear in arrangement, rich in illustration, pointed in appeal, thoroughly evangelical, and delivered with animation and power. Truly God was in the midst of his people, fastening the word upon the conscience and blessing it to many hearts. At five o'clock upwards of 300 persons sat down to tea. The weather being fine, friends came from different parts of the island. The public meeting was one of great interest. It was presided over by our long tried friend, Mr. H. Hayden, and addressed by Messrs. J. Horwill, J. H. Batt, B. Rounsefell, T. Wooldridge, and F. W. Bourne. The opening services were continued on Sunday, March 31st. Mr. J. Martin, from Chichester, preached morning and evening, and Mr. J. Horwill in the afternoon. The congregations were good. The chapel is well situated, has quite a noble appearance, and is a real ornament to the village. It is a brick building, measuring within 34 ft. 8 in. by 28 ft. 6 in., and 21 ft. from floor to ceiling. It is pewed throughout, and has an end gallery. The entire cost will be upwards of £350. The site for the chapel was generously given by our friends, Mr. and Mrs. James Faithfull, and most of the members of the society and congregation have shown a deep interest in the undertaking. The subscription list is not as yet closed, but we may safely announce the following:—

	£	s.	d.
Collected when the foundation stone was laid.....	10	0	0
Do. at the opening services	20	0	0
Donations and promises ...	70	0	0
	100	0	0

It is intended to hold a bazaar sometime in the summer to aid in lessening liabilities. We regard this new erection as quite providential, the old chapel was very badly situated and had become too small for our congregation. We trust that the glory of the latter house may greatly exceed that of the former. The little society at St. Helen's has experienced a gracious quickening during the last two or three years, and several souls have been brought to the knowledge of the truth. If love and unity continue to prevail we venture to predict a future of brightness and prosperity. J. Horwill.

Holsworthy.—Three Sermons were preached in behalf of Bodmin Street Chapel, on Sunday, November 4th, 1866, by Mr. *S. L. Thorne*. On the following Monday, at four, a Tea was gratuitously provided by well-wishers to our cause. In the evening a public meeting was held at seven o'clock; Mr. R. Nichols presided, and gave us an excellent speech. Messrs. R. Penhale, J. O. Keen, S. L. Thorne, and myself then addressed the meeting, which was closed, under a delightful influence, with singing and prayer. The financial result of the anniversary was £13 13s. Brother Thorne did us good service.

T. Andrews.

Bethesda Chapel, New Brompton.—On Sunday, February 10th, anniversary sermons were preached by the writer. The congregations were (as of late they have been) very good; and the influence all that we might expect in the midst of revival meetings. On the following day 130 persons sat down to the well furnished tables, and enjoyed themselves to their hearts' content. At seven o'clock a religious service was held in the chapel, when addresses were delivered by the circuit ministers, and Mr. Smith (United Methodist). God's presence was again blessedly felt among us. Money £1 10s. in advance of last year's, which is very good, as £3 have been raised by private subscriptions towards a new furnace for tea meetings, and additional gas burners and fittings in the chapel. Many of our friends have given practical expression to their love for God's house, not only by their regular attendance but by their liberal contributions. May God increase the lovers of Zion, is the earnest prayer of

D. Sturgess.

Maclaren Flat, Australia.—On Sunday, December 23rd, 1866, the new Bible Christian chapel was opened; three sermons were preached; those in the morning and evening, by Mr. J. Way; and that in the afternoon by Mr. Burgess, (Wesleyan), of Willunga. The congregations were very good at all the services; the chapel, which is twice as large as the old one, being crowded, and many unable to obtain seats. On Tuesday, Christmas-day, a tea meeting was held in the old chapel, and was well attended, to partake of the good things provided so liberally by the ladies. A public meeting was held after the tea, in the new chapel, which was crowded. Mr. T. Hillman was voted to the chair, and opened the proceedings with a suitable address. Messrs. J. Way and T. Best then followed with excellent speeches, urging the members and friends to wipe off the debt as soon as they could. The financial statement,

read by Mr. Gooding, the secretary, was of a very gratifying and encouraging character. The entire cost of the building was £321; cash, promises, and labour, with the proceeds of the tea and collections at the opening services, £207 16s. 10d; leaving a debt on the chapel of £113 3. 2. The chapel is a very neat building, comfortably fitted up internally. Great credit is due to the contractors for the manner in which the work has been carried out.—*South Australian Register.*

ST. AUSTELL CIRCUIT.

DEAR MR. EDITOR,—I know you will be delighted to hear of the prosperity with which God has been pleased to favour us in this circuit.

I question if, in any part of Cornwall, the depression in mining has been more severely felt than in this neighbourhood. Through it, all the branches of Methodism have greatly suffered; and no one, I think, more than our own.

At Tywardreath, it has almost crushed us; and when we shall recover our strength (if ever we do) I know not.

From Highway society, many have left; some, for other parts of the United Kingdom; and some, for foreign lands. From Ebenezer, Bethel, and Zion (St. Austell) societies, we have sustained a great loss; but not so great, as from the above places.

We trust our friends are gone out, as God-sent missionaries; and that they will glorify Him by doing good to their fellow-creatures; but, bless God, while friends have not ceased to leave the circuit, things are looking better with us than they were.

It was resolved, at our last Quarterly Meeting, to spend a little extra labour, in some of our principal places, for the purpose, if possible, of getting a revival; we have done so, and in every instance of special labour, good has been done. To God be all the praise!

At Providence, through the inclemency of the weather during our special services, but little visible good was done; nevertheless, through our labours there, and through some of that neighbourhood visiting other places and getting converted, a few souls have been added to the society. May God keep them faithful. At Tywardreath, during our special services, many sinners felt deeply, and wept much; but we were favoured with but one conversion. Bless God, for that one. Since then two or three others have been hopefully converted. At Highway, about eight or nine. In town, about twenty. At Ebenezer, about thirty-five have been brought to God. Of those at Ebenezer, many are the members of the adult classes of the Sabbath school. At Bethesda, the work has been more extensive; although a small place, from sixty to seventy have been converted there. A new chapel is greatly needed at Bethesda, and must shortly be had. O may God open our way. But our greatest work has been at Bethel. How many have been converted there, we know not, for many of the converts are gone elsewhere, some through distance, and some through being in the habit of attending other places. About a hundred have cast in their lot with us; so that we hope to admit on trial this quarter at least two hundred persons. May God help them to prove faithful.

These revivals are the fruits of faithful labours; for in every place, especially at Bethesda and Bethel, our friends have worked as well, I think, as men could work.

MISSIONARY SUCCESS.

Notwithstanding the trying circumstances of our friends generally, they have shown true sympathy for the mission cause. Of the greater number with propriety it can be said, "They have done what they could." And to them God will ultimately say, "Well done, good and faithful servants." I expect by the time the cards are called in, our receipts will be but little, if anything, behind last year's; and that, to all who are acquainted with the circumstances of the friends, is truly wonderful.

ANNIVERSARIES.

The few that have been held since Conference have been characterised by a spirit of liberality, earnestness and love. At Tywardreath we have succeeded, beyond our most sanguine expectations, in raising money for a new harmonium.

TEETOTALISM.

This circuit may be regarded as a Teetotal circuit. Our friends are deeply interested in every teetotal movement. The Band of Hope, the Permissive Bill, &c., have enlisted their practical sympathy. Like the ancient Spartans, they are sworn never to rest, as long as there remains a dram-drinker to be reclaimed, or a trap open, for the destruction of unwary ones.

DEATHS.

th has been making mighty in- among us; many of our friends, re "burning and shining lights," f late proved that "to die is gain." d be all the praise for ever and men.

THE COMING CONFERENCE.

friends of this circuit are looking out for the coming Conference with great expectation, and pleasing anticipation. The brethren who may be sent by their respective District Meetings, and the friends who may come as visitors, may depend upon the best reception that the St. Austell friends can possibly give them.

T. C. PENWARDEN.

Obituary.

LIZABETH, the wife of J. GREEN- died in the seventieth year of e, on Saturday, Septen.ber 22nd, at Chulmleigh, in the Ringsash . She was married in the year She was a great sufferer during it part of her life. It was her s desire to improve the morals of rge family of nine children, but lestitute of a knowledge of salva- rself, that was all she could hope ct. About nine years ago she ed with her family from Cheldon ulmleigh, where she became a r hearer of the gospel in the Christian chapel. In the year here was a gracious, quickening ice poured upon the congregation, ie, with others, was awakened to r dangerous condition as a sinner God. Much prayer was made he Lord in her behalf, and soon is enabled to rejoice in pardoning . She united in church fellowship 4th of March, 1862, but, under fluence of severe temptation, she e church, and was as a wandering till the following year. On the March, 1863, she again joined ople, and continued a consistent er till called to her reward. She d much from heart disease, which it on extreme weakness. For the weeks previous to her death that is confined to her room, she was by several Christian friends. s. Moxley and myself visited her rly, we had many opportunities of sing the patience and resignation hich she endured the chastening Lord. My dear wife last visited Tuesday, September 18th, when peared confident that the Lord do what was right. Her faith in aviour's merits was strong, and lieved that the Lord would bring heaven. On one of my visits ined in singing,

"There I shall bathe my weary soul," &c.

She expressed a great wish that her husband and children might be converted. The day before she died, after her daughter had read a tract entitled, "Some Doubts and Fears of a Tender Conscience Answered," she said, "Every word in that tract is to me," and requested her to read it again, and take great care of it. She then began to sing,

"O Lamb of God, I come,"

and

"I can believe that Jesus died for me."

About ten o'clock the same night she fell into a slumber, and remained so till the following morning, when about nine o'clock she passed away without uttering a word. J. MOXLEY.

2. DIED, Feb. 6th, 1867, at Sutcombe, in the Shebbear circuit, MARTHA, daughter of JOHN and ALICE ALLIN, aged twenty-one years.

When Martha was about ten years of age, she was made acquainted with her state as a sinner. She felt the need of a clean heart; this she sought after with penitential tears of sorrow, and found, through faith, to her joy and delight. She then joined the society, and met in her uncle's class, at Sutcombe. From the time of her conversion to her death, she gave evidence of piety and devotedness to God. She felt a great interest in the Missionary Society. The missionary meeting was held only a short time before her death, and it was her heart's desire to go. She said to her parents, "Do let me go to one missionary meeting more, that I may once more contribute to the spread of the gospel, for this is the last missionary meeting I shall live to see." But she was too weak to go. The nearer she came to death the more desirous was she for the salvation of souls; she wished to preach Jesus with her last breath—

"Preach him to all and cry in death,
Behold! behold the Lamb!"

"Kneel down," said she to one of her cousins, "let me pray for you once more before I die. Will you not meet me in heaven? Seek pardon, Christ is willing to save you, praise his name!" Her mother requested her, as she was crossing the river, if it were all right, to wave her hand in token of victory, which she did and passed up—

"Where brothers and sisters rapidly gather,
Filling the seats prepared for them long."

The writer improved her death to a large congregation in Sutcombe chapel, from a text selected by the deceased. "Remember now thy Creator in the days of thy youth." Eccles. xii. 1.

J. WOOLCOCK.

3. DIED, at Callington, April 17th, 1867, MARTHA, daughter of Mr. R. WESLINGTON, Bible Christian Minister. Her health had been failing for some time, but her death was at last very sudden. She seemed quite cheerful the evening before she died. In the morning, about two o'clock, her father heard a noise as though she awoke up a little alarmed; he was instantly at her side, and raised her up; but she was unable to speak, and in a few seconds she expired in his arms. There is hope in her death, as she was able to believe in the all-sufficiency of Christ's atonement for sinners, and was prepared to give up all for Him.

Editorial Remarks.

CURRENT EVENTS.

REFORM.—It is now said that the Government Bill stands a fair chance of becoming law this Session; but only one important point out of many has as yet been decided in Mr. Disraeli's favour. The Liberals allowed the second reading to pass unchallenged, and the opposition that was threatened, in the shape of an instruction to the Committee, when the motion was made that the Speaker do now leave the chair, suddenly collapsed through the defection of several members of the Liberal party. The first of Mr. Gladstone's proposed amendments of the clause relating to the Borough franchise, namely, by adding the words, "Whether he in person or his landlord be rated to the relief of the poor," was rejected in a full house by over 20 votes. It will be fresh in the recollection of our readers that the Bill of the Liberal Government last year was defeated through a considerable number of their own followers going over to the enemy. And now it is to the sagacity of certain members of the Liberal party, or their honesty, or their treachery, or something else, that the Tories are indebted for their temporary success. The party is so disorganized, that it is difficult to ascertain our exact whereabouts. The "Adullamite party" last Session was composed of those who disliked all Reform and of those who thought the Government measure was too democratic. About half of that party have now returned to their allegiance, but a section of the "extreme" Liberals have taken their place. The vanity of some, of whom Mr. Roebuck may be considered a fair specimen, and the pride of a few, whom Earl Grosvenor represents, may account for their rebelling against their chief; but the virtue of others has hitherto been above suspicion. There is no disguising the fact, that the party does appear rather restive under Mr. Gladstone's leadership. Probably, he is too sincere, too conscientious, too much in earnest for the rank and file of his party. The Tories, on the other hand, are thoroughly well-disciplined and organized. Lord Cranborne has no following, and Sir W. Heathcote, Mr. Beresford Hope, and Mr. Hubbard stand alone. Taking all these circumstances into the account, Mr. Bright's prediction is likely to be fulfilled, that if they allowed the bad Bill of the Government to get into Committee Mr. Disraeli would rejoice in the Philistines being delivered into his hands. A Bill that Mr. Gladstone, Mr. Bright, and Mr. Forster agree

in condemning cannot be worthy of our acceptance. Its inequalities and anomalies are, in Mr. Disraeli's opinion, its chief recommendation, but we have yet to learn that the English people love inequalities and anomalies for their own sake. A Bill, as Mr. Bright pointed out, that in Sheffield would give the chance of getting upon the register to not less than 28,334 persons, and in Birmingham, a town considerably larger, the same chance to only 2,384 persons, while it would exclude under the Small Tenements Acts, and under various local Acts not fewer than 36,177 persons; or, as Mr. Gladstone pointed out, that would only enfranchise fourteen persons in Brighton with a population of 100,000, and while in the close parishes of Bristol, with a population of 78,000, it would enfranchise only 5,943 persons, in the open parishes of the same city, with a population of 76,000, it would qualify almost double the number, ought not to have the chance of becoming law. The necessity of passing a Bill this Session is undoubtedly important, but infinitely less so than that a good Bill should be passed either now, or two or three years hence; but the argument with many has such force that we fear it will greatly facilitate the passing of a bad Bill. And those members who are in favour of Household Suffrage pure and simple, can hardly be justified in supporting the Government measure, in the belief that all the checks and obstructions must in a year or two be swept away. Household Suffrage, however wise and just and necessary, will be much less valuable if it is secured by manœuvring and trickery, than it would be if its advocates eventually gained their object by adopting an honest and straightforward course. In conclusion, we must reprobate, in the strongest manner, the underhand negotiations in which certain Liberals took so active a part, which doubtless influenced many votes; but we shall be greatly surprised if they are not betrayed by men more crafty and unscrupulous than themselves.

THE JAMAICA PROSECUTIONS.—The South Shropshire magistrates have refused to commit Mr. Eyre to take his trial on the charge of being guilty of the murder of Mr. G. W. Gordon, and a London Grand Jury have ignored the Bills against Colonel Nelson and Lieutenant Brand for the same offence. The Jamaica Committee, in defending the cause of the innocent and in seeking to vindicate the majesty of the law, have had as much odium cast upon them as perhaps any body of men ever had. But however unsuccessful their course, they are entitled to the gratitude of every honest man for coming forward to discharge a painful duty, on public grounds alone, for it was impossible that they could have been actuated by personal and unworthy motives. Their object has been, however, in a great measure secured. The "charge" of the Lord Chief Justice is a magnificent contribution to the law and justice of the case. Concerning the statements that have been made by those high in authority, such as that "martial law is the suspension of all law," and "that there is no rule of law on which the officers executing martial law are bound to carry on their proceedings," he says, "They seem to me, I must say, as unfounded and as untenable as, in my judgment, they are mischievous,—I will almost say detestable." Again, the celebrated Petition of Right, which "solemnly asserts that an English subject is not to be subjected to martial law," is the "unquestioned and unquestionable law of the land." Further, "if the common law of this country is applicable to Jamaica—as I think it is—it therefore follows that the Petition of Right is applicable to that country also." "Under no circumstances ought men to be subject to trial for their lives where the essentials of justice are not preserved." "I cannot help thinking—and I have a strong opinion on the point—that the whole proceeding of taking Mr. Gordon from where he was, putting him on board a war steamer, and conveying him to Morant Bay, was an unjustifiable proceeding; and to Mr. Gordon it made the difference of life and death. . . . Three-fourths—nay, nine-tenths of the evidence upon which he was convicted and sentenced to death is evidence that according

to rules not only of ordinary law, but of military law, according to no rules of right and justice could have been admitted, would never have been admitted, if a competent judge had presided, and if there had been a man of military experience of courts-martial, and who knew what rules ought to govern and regulate the reception of evidence. I should add that, not only that upon looking upon this evidence I come to this conclusion, but that no jury, however influenced by prejudice or passion, if guided by a competent, honest judge, could, upon evidence so morally and intrinsically worthless, and upon evidence so utterly inconclusive, have condemned that man upon the charge of murder." "If this tribunal was to be constituted according to military law, it was a bad tribunal, and had no jurisdiction." And though there is a great deal more to the same effect, the Grand Jury could not see its way to send the case for trial.

We understand further proceedings are to be taken, and the propriety of that course will hardly be disputed by any of our readers.

RITUALISM.—Every movement that promises to effectually check the Romanising party in the Church of England seems destined to fail through the differences, supineness, or treachery of those who ought to be its chief promoters. Perhaps the Bishops' celebrated Convocation Resolution ought not to be anything else but a dead letter. And Lord Shaftesbury's Bill, "which proposes to give to the 58th Canon of the Church of England all the force of a Rubric, thus settling once for all, the disputed question of vestments to be worn by officiating clergymen in the performance of Divine service," is certain of being rejected after the Easter recess. A Royal Commission is to be substituted for the promised Bishops' bill, a decorous method of shelving the question; for it is not information so much as decisive action that is required. If the Bishops were sincerely desirous of putting down Ritualism, they already possess, to a great extent, the power of doing so. There must, at least, be thousands of curates, and some of them in the front ranks of the party who threaten to overwhelm us with their mediæval follies and superstitions, and they, if the Bishops so willed it, could be silenced at once. One of the greatest of the numerous evils of Ritualism is, that if evangelical clergymen should be appointed to those churches, as they become vacant, where all the essential doctrines of Rome are taught, and all her forms and ceremonies practised, there is but little doubt but that the bulk of the worshippers would be fully prepared, and almost necessitated, to join the Romish Church. We shall watch, with great interest, the result of the St. Alban's suit; but every day deepens the conviction that the only true solution of all these irritating ecclesiastical questions is to be found in the separation of the Church from the State.

DEPARTURE OF A MISSIONARY.

Brother WILLIAM ALFRED left Plymouth for Melbourne, on Friday, April 5th, in the *Sussex*. A most interesting valedictory service was held at Stonehouse chapel, on Monday, March 25th, presided over by Mr. W. Hicks. Mr. James Thorne, Mr. Kinsman, Mr. Yeo, and others took part in the meeting. Br. Alfred's statement was clear and satisfactory.

BIBLE CHRISTIAN

MAGAZINE.

THE CHRISTIAN SCHEME.

No VI. Repentance and Faith.

By James Thorne.

"Repent ye, and believe the gospel." Mark i. 15.

According to the Evangelist Mark, repentance and faith was the text of our Redeemer's first public discourse. After the attestation of his Messiahship by the Divine manifestations at his baptism, he was led into the wilderness forty days, where he foiled the arch-enemy in his manifold temptations. After John had been cast into prison, Christ came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, the kingdom of God is at hand; repent ye, and believe the gospel."

Daniel had predicted that before the Roman Empire should pass away, "the God of heaven" would "set up a kingdom"—a kingdom which an inspired apostle declares to be "righteousness, peace, and joy in the Holy Ghost." The prediction refers to the Christian dispensation, and all who embrace Christianity become the subjects of Him who is emphatically styled, "the Prince of Peace." Christ's discourse was a proclamation to the Jews that the time to which Daniel pointed was now fully come, and that two things were required of all who would become the subjects of "the kingdom of God;" namely, to "repent and believe the gospel."

I. Repentance implies, 1. A conviction of having done wrong; 2. Sorrow for wrong-doing; 3. Confession of our faults; and 4. Abandonment of sinful courses, and an attempt to rectify what has been done amiss.

1. A conviction of having done wrong. A solemn, honest, searching, and prayerful review of our past lives, will be sure to produce conviction for sin, provided we take the teachings of Holy Writ as the touchstone by which to test the moral character of our

proceedings. In the discharge of this important duty of self-examination, we should carefully consider the whole of our past lives, from our earliest recollections; surveying our conduct towards parents, teachers, companions, equals, superiors, inferiors, and all with whom we have had intercourse; taking cognizance of our thoughts, words, and actions. The law contained in the ten commandments, and all the Divine precepts both in the Old and New Testaments, must be the standard to which we bring the whole as the only true test. We must not only think of what we have done that has been contrary to the Divine commands; but likewise what we have neglected to do, which God has enjoined. And whilst attempting to ascertain our real state, we should earnestly pray for the Holy Spirit to enlighten our minds, that we may have a clear conception of the meaning of the Holy Scriptures, be assisted to remember our manifold transgressions, and be ready to admit our guilt in every instance.

We must conscientiously guard against referring to any other standard with which to compare our actions, than the word of God. We must not forget the Scriptural declaration, that "the heart is deceitful above all things, and desperately wicked;" otherwise we may be imposed on by the thought, "I have not done worse than others; nay, not so bad as many! If no one did worse than I have done, the world would not be so bad," and similar deceptive reasonings. The point to be investigated is not how I stand with regard to sin as compared to others; but how I stand in the sight of the Great Lawgiver, who in the last great day will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Our motives, prompting us to action, should also be fully investigated; because the character of many actions must be determined by the motives prompting their performance. Our Lord severely condemned the Pharisees of old for their prayers, fastings, and almsgiving; not because the things themselves were wrong; but because they did them "to be seen of men." Right views of the spirituality of the Divine precepts, and rigid scrutiny of our thoughts will often bring our sins to remembrance. The apostle said, "I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet." It is quite possible that we may be honest and truthful, and yet be guilty of covetousness. A Romish dignitary stated that he had received numerous confessions of most kinds of sin, from all classes of persons, from crowned heads to peasants; but in all his experience he had never found one who confessed having been guilty of covetousness! We must be all the more searching in our examination of ourselves *on this head,* seeing how possible it is to be verily guilty of covetousness, and yet remain unconscious of our guilt.

After having tried ourselves by particular Divine precepts, we may profitably pursue the same course with regard to certain very comprehensive ones;—the two great commandments, on which, our Lord assures us, "hang all the law and the prophets:"—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." The inquiry should be, Have I always loved God according to this command? Have my affections always been placed on Him as my supreme good? Have all the powers of my soul been drawn out after Him, as my Creator, Preserver, and Saviour? Have I so employed all my mental faculties to the utmost of their capacity in considering his infinite perfections, and his wondrous works in creation, providence, and redemption, as to draw forth my most devout adoration, and my supreme affections? And have I never thought, said, or done, any thing contrary to loving my neighbour as myself?

Take another comprehensive precept, "All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." Has there been no instance in which I have acted towards others differently to what I should expect them to do to me, were they placed in my circumstances and I in theirs?

It is not too much to assert that there is no man, woman, or child in existence, while carefully testing their conduct by the Divine requirements, but will discover that in innumerable instances they have sinned against God, both by leaving undone what they are commanded to do, and by doing what they have been prohibited from doing. "For by the law is the knowledge of sin;" and unless we are convinced of our sinful state, we can never truly repent of our transgressions.

2. Sorrow for wrong-doing. A proper view of our past sinful life cannot fail to produce deep sorrow. The more we examine the character of the Divine precepts, the greater will be our grief for having disobeyed them. By the whole compass of the law of God we are commanded to do nothing but what is for our good, nor are we prohibited from doing any thing that would be for our benefit; and all must see that, were the great principles of love to God, and love to man, always acted upon, much of the sorrow, misery, and suffering that now prevails would be prevented. So true is the declaration that "the law is holy, and the commandment is holy, and just, and good." The conviction that all his wickedness proceeds from a depraved, sinful heart, greatly increases the distress felt when the *sins of a protracted* life are brought to remembrance by

the Holy Spirit. The discovery that all this evil has been done in the sight of that God who has been showering down innumerable blessings on the rebellious sinner, while he has in return lifted the heel of rebellion against Him, often makes the anguish more poignant than any words can express. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"

The feeling of sorrow is often intensified while recalling aggravating circumstances under which sin has been committed; such as the being favoured with religious instruction—the Sunday School Teacher, the faithful Preacher, or the religious acquaintance or friend, faithfully warning the transgressor to "flee from the wrath to come," pointing out the danger of continuing in sin, and the great peril of living destitute of salvation. This sometimes is so fully brought to remembrance by the Holy Spirit, as to present the glaring sins of a whole life before the mind at the same time, and completely to overwhelm the penitent with a sense of his guilt and danger, causing him to tremble lest God should suddenly cut him off in his just displeasure, and send him quickly to hell! Hezekiah declares how great was his distress, and how terrible were his apprehensions; "He will cut me off with pining sickness: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed, undertake for me. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back." The Psalmist says; "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer. I acknowledged my sins unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD, and thou forgavest the iniquity of my sin." And when the Apostle Paul was convinced of his sinful condition, we are informed that he was "three days without sight, and neither did eat nor drink;" so inexpressibly heavy was his load of guilt!

The degree of sorrow for sin felt by true penitents varies greatly. Some have a gradual discovery of their sinful state for weeks or months, and consequently the sense of it, though distressing, is not so overwhelming. Others are suddenly convicted of their lost and undone state, while reading some alarming appeal to the conscience, or listening to a heart-piercing sermon, or by some remarkable providential occurrence; when their sins appear to be brought before their minds in a remarkable manner. Like the woman at Jacob's well, who when the Saviour revealed to her one aspect of *her sinful* life, ran into the city and exclaimed, "Come, see a man

that told me all things that ever I did: is not this the Christ?" The Saviour had not literally spoken of all her sins; but he had pointedly, though in a most delicate manner, referred to one class of her transgressions—probably that to which she was most addicted—and that Holy Ghost whose province it is to "convince of sin," threw such a flood of light upon the whole of her sinful life as brought her sins to her remembrance.

Genuine sorrow for sin, arises not so much from a dread of the punishment it deserves, as from a discovery of the baseness, ingratitude, and wickedness, its commission reveals: making the penitent to lament over his past transgressions, as being "exceeding sinful." When the conscience is thus thoroughly awakened, every good book read, every faithful sermon listened to, every pious conversation heard, brings back the remembrance of sins against God or man—time worse than wasted; Sabbaths profaned; idle, profane, or licentious words uttered; impure, malevolent, or covetous thoughts indulged; envious, malicious, or revengeful passions holding sway; pride, high-mindedness, or self-conceit, marking his sinful career; until like the Psalmist he may say, "My sin is ever before me."

3. Deep contrition for sin in every true penitent leads to ingenuous confession. He no longer attempts to conceal nor to palliate his guilt. He cannot be satisfied with a formal confession; but out of the abundance of his sorrow he seeks to unburden himself by confessing his sins to God. He remembers that the all-seeing eye of God has beheld his numerous transgressions, and that He has been justly angry with Him; and he confesses that that anger was just, and that he has merited endless banishment from Him into the lake that burneth with fire unquenchable. A mere general acknowledgment, that he hath erred and strayed from the laws of God; that he hath left undone what he ought to have done, and hath done what he ought not to have done, does not satisfy him. No; fully as he is convinced of the applicability of such language as truly descriptive of his past life, he feels impelled to descend to particulars. He endeavours to recall the remembrance of his numerous transgressions, and makes special mention of them in his confession to his heart-searching God. He recalls, and acknowledges the aggravating circumstances under which his sins were committed—that they were committed with a full knowledge that he was doing wrong—contrary to the counsels and warnings of God's servants, the advice and counsel of friends, the teachings of the Holy Scriptures and the Holy Spirit—contrary to the monitions of conscience; and some of them possibly contrary to his own solemn vows and promises. His enlightened and awakened conscience now stands forth to approve

of the laws he has broken—looks at their reasonableness, equity, and purity; and honestly confesses, that he can find no fault with a single precept, either in the Old Testament or the New, and fully admits his inexcusable guilt in transgressing them: thus siding, so to speak, with the Great Lawgiver, that his commands and prohibitions are all perfectly right, and taking the whole blame of his sinful conduct upon himself. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Certain Divines recommend confession of sins to a priest, that he may absolve the penitent from his sins; and as warrant for so doing quote the apostolic exhortation, James v. 16, "Confess your faults one to another, and pray one for another, that ye may be healed." But these words are evidently not relevant; for there is no mention of a priest in the whole passage, nor the slightest allusion to any. Nor can the most strenuous advocates of confession to a priest, and of priestly absolution, produce a portion of Holy Scripture where confession to a priest is either enjoined, or practised, with a view to obtaining forgiveness. As regards the idea of a priest forgiving sins, it assumes that he is possessed of a Divine prerogative, which looks very like blasphemy in one who needs forgiveness himself. A portion of the Litany should now be emphasized by every true Protestant,—"From all false doctrine, heresy, and schism, Good Lord deliver us."

In cases where the penitent may have injured the character, the person, the religious views, or the property, of any of his fellow creatures, it is unquestionably his duty to make confession, and reparation so far as it lies in his power. Where a penitent has been guilty of framing a false report, or even unwittingly assisting its circulation, not knowing at the time that it was false; or wherein he has injured another's person; or in an instance wherein he may have contributed to making him sceptical, or urged him to act contrary to the Divine commands, or by his example may have led him into sin; or wherein he may have become unlawfully possessed of his neighbour's property; he is unquestionably laid under necessity to confess his faults, and so far as may be practicable to repair injuries which he has inflicted. It can easily be seen how the words above quoted, "Confess your faults one to another," apply in such cases. "And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house."

The writer knew a case in which a man while unconverted—in

fact a drunkard—availed himself of an opportunity of picking up a sum of money unnoticed, and kept it for his own use, although he knew the owner. Years subsequently he was converted, and emigrated to a distant land; but the matter lay so heavily upon his conscience that he found means of remitting a sum to the family whom he had formerly injured in this way. "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitute of thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgression; and my sin is ever before me."

4. Abandonment of sin. Every true penitent becomes so fully convinced of the heinousness of his sin that he loathes it, and is fully resolved to forsake it altogether. He cannot be satisfied with merely giving up the more flagrant of his sins; but, in humble dependance on divine assistance, determines to forsake all sin. A partial reformation will by no means now satisfy him. Much less will the retaining those sins which may bring in some present temporal gain, or save him from reproach among his former companions, satisfy the claims of his awakened conscience. Nothing will satisfy him but an entire abandonment of all kinds of sin. He sees, he feels his own weakness; how utterly incapable he is of his own might to forsake sin, and therefore while making honest confession, he earnestly prays for grace to enable him henceforth entirely to abandon sin of every kind, both in thought, word, and deed. It is quite possible for a person to entertain a general conviction that as all are sinners, I am a sinner; and with this general view of man's sinfulness, make a formal confession of sin, and feel a measure of sorrow on that account, while there may be no intention entertained of altering his course. The kind of repentance of which some speak, who say they commit sin in the week, and on the Sabbath repair to God's House, and there make open confession and repent of it, but the next week proceed in their former sinful ways, is a repentance "that needs to be repented of." Such a course may deceive the person, inducing the persuasion that this is repentance; but such is not the repentance that the text inculcates. The Divine teaching is, "Let the wicked FORSAKE his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." "He that covereth his sins shall not prosper: but whoso confesseth and FORSAKETH them shall find mercy." True repentance necessarily includes a complete forsaking of all sin; and we are assured that Christ is exalted at the right hand of God "to be a Prince and a Saviour, for to give repentance to Israel, and for-

giveness of sins." And therefore all who seriously desire to repent, if they call upon him in earnest prayer, will receive all the assistance necessary to enable them so to repent as to forsake all their sins. "If I harbour iniquity in my heart God will not hear my prayer."

II. BELIEVE THE GOSPEL. These words bring faith and its objects under consideration. The objects of faith are the Divine Being, and all the unseen realities made known to us by Divine revelation. By the gospel, is meant the glad tidings of the salvation of mankind through the merits and mediation of the Lord Jesus Christ, and this includes,—

1. The forgiveness or the remission of sins; "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which they could not be justified by the law of Moses." Acts xiii. 38. No tidings can be more acceptable to the true penitent, than those which declare he may be fully and freely forgiven. He feels the truth of the declaration, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." He knows that God is justly angry with him on account of his sins, and he desires nothing so much as that he may obtain forgiveness. While like the publican he smites his breast, crying, "God be merciful to me a sinner," the tidings that, "To Him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," are the most joyful to which it is possible for him to listen. While reviewing his past sinful life, and while Satan suggests that it is presumption in one who has offended God as he has done, to expect forgiveness, the knowledge that God has declared the possibility of mercy saves him from utter despair, even before he can believe with the heart "unto righteousness."

2. The renewal of the heart unto righteousness, and the purification of the soul from all sin. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." That the Saviour came into the world that we might obtain purity of heart, is manifest from his prayer to the Father, John xvii. 17, 19: "Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth." In harmony with these petitions is the prayer of the apostle for the Thessalonians; "And the very God of peace sanctify you wholly; and I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Purity of heart is necessary to meeten the soul for those spiritual enjoyments which

the blessed shall experience in heaven; "Follow peace with all men, and holiness, without which no man shall see the Lord." To the soul panting for inward holiness, the tidings, "This is the will of God, even your sanctification," occasion great gladness.

3. The necessary supplies of grace to enable us to resist the Devil, overcome the world, and serve our generation according to the will of God. "Who are kept by the power of God through faith unto salvation." "Work out your salvation with fear and trembling. For it is God which worketh in you both to will and do of his good pleasure." "My God shall supply all your need according to his riches in glory by Christ Jesus." Those therefore who wait upon the Lord in his ordinances and the means of grace, "find grace to help in time of need"—are "ready to every good work"—can "do all things through Christ" strengthening them; and are filled with "joy in the Holy Ghost."

4. Immortality and everlasting life. Jesus said unto Martha, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed—so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory—thanks be to God, which giveth us the victory through our Lord Jesus Christ." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." In the Revelations, vii. 9—17, John says, "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

This is a very brief epitome of the blessings promised in the

gospel, and all are procured for us by the Lord Jesus. It is through his all-sufficient atonement and his all-prevailing intercession alone that these blessings are offered for our acceptance; and while we are assured that He is able to "save to the uttermost," we are most distinctly informed that there is no "salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." These glad tidings may well be termed "the gospel."

Secondly. These blessings are secured by Faith. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Faith," we are also informed, "is the substance of things hoped for, the evidence of things not seen." Heb. xi. 6. Faith may be said to be crediting the existence of God and unseen things, as fully as though they were seen with mortal eye. We give credit to the fact that there are such places as Jerusalem and Rome, though we may never have seen them, from the diversified testimonies of numerous reliable witnesses; and have no more doubt of their existence than we should had we seen them with our bodily eyes. So we have faith in the existence of God, by the evidences with which his word and works furnish us, notwithstanding that we never saw him; and that he is possessed of attributes which from their infinitude are to us incomprehensible. We no more doubt his existence than we doubt whether the sun shines. We have no doubt that He is "from everlasting to everlasting;" that he always was, now is, and ever will be a self-existent Being, while any attempt to form a correct conception of infinite duration is impracticable. The truths of the everlasting gospel are things beyond the power of any or all our senses to grasp. The Incarnation of the Second Person in the ever-blessed Trinity involves a mystery, the depths of which we cannot fathom; but seeing that God has clearly revealed it in the Bible, which we believe was written by "Inspiration of God," we as firmly believe, or credit it, as though it were a thing that could be made apparent to our senses. The birth, life, teaching, miracles, works, suffering, death, resurrection, ascension, and intercession of the Lord Jesus Christ, are things we never saw; but the irrefragable evidences, which are continually augmenting, of the inspiration of the Holy Scriptures, enable us to credit all these things, because they are written therein, as though we had been present at the birth, and had been eye and ear witnesses of all the rest of the facts recorded in the gospel narratives. Thus faith is "the evidence of things unseen."

2. But it is possible to credit all these things, and to believe the whole system of human redemption as revealed in the Holy Scripture, and yet remain destitute of the blessings offered to us in the gospel. There are strong grounds to fear that thousands who regularly hear

the gospel preached, are living in the neglect of salvation, and consequently belong to the class who "hold the truth in unrighteousness." It is a cause for deep lamentation that persons who are so far enlightened as to believe the doctrine that "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," should yet remain, month after month, and year after year, destitute of the experimental knowledge thereof. The Jews are justly blamed for not believing on the Lord Jesus as the true Messiah; but how much more blameable are those who living in the blaze of gospel light nevertheless "neglect so great salvation?" Such persons are aware that they are unprepared for heaven—that if they die without forgiveness they will be cast into hell—that if they do not experience the new birth unto righteousness they can never enter heaven—that death may come upon them unawares, at any moment; and yet, oh terrible infatuation! though they cannot but see that they may be on the brink of the "bottomless pit," they too often remain unmoved. May "He who hath the key of David; he that openeth, and no man shutteth;" speedily arouse them to feel their perilous position before it is for ever too late! Amen.

3. Saving faith includes personal reliance upon gospel truth, as well as fully crediting it as truth. It not only accepts the "faithful saying," that "Christ Jesus came into the world to save sinners;" but relies upon him for salvation. It not only credits the declarations, that "He died for us; the Just for the unjust"—that "the Lord laid upon Him the iniquities of us all"—and that He "tasted death for every man;" but laying hold of these glorious truths as applicable to his own case, the true penitent believes God will forgive him, until at length he believes God has forgiven him; and "being justified by faith, he has peace with God through our Lord Jesus Christ." It often is a painful, and sometimes a protracted struggle before he can fully rely on the promises; but, like the Patriarch of old, he "believes in hope against hope," and prays for the assistance of the Holy Spirit—for that "faith which is of the operation of God:" and receives the grace which enables him to "believe with the heart unto righteousness."

4. Faith is the same, although the object is different, when the soul ardently desiring to be "sanctified wholly," rests upon such promises as the following; "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my

statutes, and ye shall keep my judgments and do them." "For this is the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." When seeking forgiveness of sin, the penitent relied on God's promises to pardon, being encouraged to do so from the numerous declarations contained in the Holy Scriptures of Jehovah's readiness to pardon all who confess and forsake sins; but when seeking purity of heart, the reliance is on the promises and declaration on that subject. The apostle Paul declares, Gal. ii. 20, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." It is by the continual exercise of the faith that Christ loved *me*, and gave himself for *me*, that the true believer experiences a constant supply of that spiritual power that enables him to glorify God, serve his generation according to his will, and persevere to the end of his life in the narrow way of holiness. Living by faith, and walking by faith, he attains unto "a perfect man, unto the measure of the stature of the fulness of Christ."

5. Mention is made in the Holy Scriptures both of "weak faith," and "strong faith," which shews that there are different degrees of faith. A measure of faith must be possessed before an individual will be prevailed on to set about the great work of repentance; he must believe in God, and in the truth of Divine Revelation, before he will attempt to serve God according to the teachings of the Sacred Oracles. Weak faith is partly the result of imperfect views of the Divine perfections and defective knowledge of the Holy Scriptures, and partly the consequence of indolence in the use of the means of grace, the lack of earnestness in devotion, and unwatchfulness. Strong faith is experienced by those who diligently search the Scriptures with much prayer for light to understand them; earnestly press forward in the use of the appointed means of grace to attain to all the fulness of the blessing of the gospel of peace, and conscientiously discharge all relative duties as would become a perfect man in Christ Jesus.

The reader is reminded of the great importance of attending to the duties enjoined in the text. God hath commanded "all men every where to repent;" and the Saviour has declared, "Except ye repent, ye shall all likewise perish." Luke xii. 3. And the woes pronounced on the inhabitants of those cities where most of the Redeemer's works were wrought, was because they "repented not." It is manifest therefore that no man can escape the damnation of hell unless he repents.

When the Lord Jesus commissioned his disciples to "preach the

gospel to every creature," he declared that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16. These are words of weighty import. Heaven or Hell awaits the reader in the future state, according as he attends to the duties the text enjoins, or lives and dies in the neglect of them.

May the writer and all his readers be found at the last day among those who having repented and believed the gospel here below, shall join in singing, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Amen.

MEMOIR OF MISS C. E. CHAPPLE.

By Mrs. Kinsman.

"Though lost to sight, to memory dear."

Caroline Elizabeth Chapple was the daughter of Mr. John Chapple, Bible Christian minister, Charlotte Town, Prince Edward Island. She was deprived of her mother by death, when her father was stationed in London in the year 1848, being then only in her fifth year. On Mr. Chapple's removal to Mevagissey the following Conference, he left his little daughter for a short time with a friend in London, where Mr. Kinsman and I became acquainted with her. In the course of the following year, arrangements were made with her father to take the child under our own care, and from that time she contined with us until the close of her life. This idea was first suggested by my husband, as he was so much away from home, that I might have company in his absence. There was another circumstance, also, which had some influence on our decision, namely, the death of our own child, who, had he been spared to us, would have been about her age.

From a child the dear departed was distinguished by her affectionate disposition, benevolent feelings, and penetration of mind; and to perform any little act of kindness to the poor and aged would always afford her satisfaction and delight. She was of a weakly constitution, and her health, frequently delicate, required great care and attention; her physical development however was rapid, and early in her teens she arrived at the full stature of womanhood. At a suitable period of life her education was attended to as far as health and other circumstances would permit, while household work, and domestic managment, were not overlooked. Being always treated as though she had been our own daughter, opened the way to the society of a somewhat large circle of aquaintances, both among our own relations, and various families connected with our church in the circuits in which we were stationed. Thus situated, she was frequently in the company of our friends among whom, we have been assured, she was much respected and esteemed. For the last six or seven years of her life, she was allowed to proceed pretty much in her own way, and it was our happiness to know that she duly appreciated the kindness she received, and so conducted herself as to give us no uneasiness or undue

anxiety on her account, whether at home, or reciprocating the visits of such as had favoured us with their company.

From early life she had the fear of God, and in the days of her childhood, when exposed to danger or brought into difficulty, prayer, according to her childish notions thereof, was her strong-hold. When stating some difficulties she met with, I have said to her, "What did you do then?" "Oh! I said my prayers as fast as I could!" As she grew up, although her general conduct was discreet, her attendance on the means of grace regular, and her attachment to her own preachers, and her own people, (as she expressed herself) commended itself to the judgment of those who knew her best, yet she did not shew that earnest concern for the salvation of her soul that we could have desired. In the winter of 1861, however, during the time that special services were being held at East Street chapel, Stonehouse, she began to feel deeply concerned about her religious state, and from night to night she was found among the worshippers, and often wondered how it was that she did not get more fully into the enjoyment of religion. One morning, after attending a meeting the previous evening, she said to me, "How did you feel when you were converted? I made up my mind last night that I would not go to bed until I knew that the Lord had pardoned all my sins. I continued praying till after midnight; I then felt comfortable, and I feel comfortable now, but I am not so happy as I have heard some say they are." She made two attempts to join the church by going to class meeting; but some untoward circumstances came into contact with her very sensitive mind and delicate feelings, which gained the mastery over her moral courage. In this she acknowledged she had erred, and felt deep sorrow that she had not looked to Christ alone, and persevered in her Christian course. But religious convictions and good feelings never left her; she wept and prayed much, but still was not brought into the full enjoyment of the love of God.

Having brought up this dear and amiable girl from childhood, she had become much beloved by us, and though of a weakly constitution, no danger was apprehended, and the hope was cherished that after she had stopped growing her health would become established, and that she would be as strong and vigorous as other young persons were; but in this we have been disappointed. In the summer of 1865 she caught a cold, from which she never fully recovered. Change of air, medical treatment, and the most suitable diet that could be devised, all proved unavailing. Consumptive symptoms began to make their appearance, though in a very insidious form, and indeed the cold taken the preceding summer is now considered to have been only an incident in the history of the complaint which then began to develop itself. But before she was aware that her sickness would in all probability, sooner or later, end in death, she had fully made up her mind to be the Lord's, whether health or sickness should be her lot. The fact that she had thus decided for Christ, before her case became hopeless, gave her much satisfaction. She used to remark, "I always disliked leaving religion to get, as the last expedient to get to heaven." Through divine grace, she continued from day to day seeking the Lord, but had not obtained a clear evidence of her acceptance through *Christ.* While hearing Mr. Bourne preach one Sunday morning from,

"One thing thou lackest," her mind was impressed with the idea, "Am I so near being saved, and yet lack something that would keep me out of heaven?" Thus she continued in earnest striving for a clear sense of God's pardoning love. One morning while in bed we heard her crying aloud, and hastening to her room to ascertain the cause, she looked distressed, and said, "I wish I had been converted before now; I don't feel that my sins are pardoned; I have been praying and crying, but I don't feel that I am right." Mr. Kinsman read and prayed with her, and pointed out the way of faith in the atonement, and the nature and importance of a reliance on CHRIST for personal salvation. She seemed to see the way more clearly than before; and told me a few hours afterwards that she had taken hold of Christ and felt peace; that the fear of death was all gone, that her mind was easy, and that she was willing to live or die; but would rather die if it were the will of the Lord. The same evening she inquired for the book called, "The Blood of Jesus," making special mention of some of the poetry contained therein. The following is the first verse of the hymn she wanted,—

"Christ alone is our salvation—
Christ the rock on which we stand;
Other than this sure foundation
Will be found as sinking sand.
Christ, his cross and resurrection,
Is alone the sinner's plea;
At the throne of God's perfection,
Nothing else can set me free."

Early the next morning I found her reading the above named book with considerable interest, and she gave me to understand that she was trusting in that blood for present and eternal salvation. From that time she was perfectly resigned to the will of the Lord, and was content to bear her affliction with the greatest fortitude and patience; and has often said, "From a child I was taught to believe that what the Lord did was always right, and I believe it now. There is but one thing that I should like to live for, and that is to take care of both of you in your old age, who have taken so much care of me, and yet I could not bear the thought of your dying, and leaving me behind; depend on it the Lord is ordering it all right." She was very thankful for the blessings with which she was surrounded and has often said, "Mine has been a life of mercies! O, that I could be more thankful!" I found the following lines copied among her papers, which seem to express her feelings in reference to her life of mercies.

"MERCIES AND CROSSES."

"The Lord might have given me twenty years of sickness, and but two years of health, but he hath done the contrary. I will rather therefore admire the mercy of God in giving me so long a time of health, than repine and murmur at him for giving me so short a time of sickness, and thus must all of us consider that we have had more mercies in our life to cheer us, than we have had crosses to discomfort us."

As week after week passed on, her delight in reading the Scriptures, or having them read, increased, especially the life and sayings of the Saviour. Much as she had previously interested herself in reading a variety of

works, she said, "Now I want nothing but the Bible." She would often say, while hearing St. John's gospel read, "That's beautiful!" She loved the company of God's people, and was always pleased when a friend would talk, sing, and pray with her. She asked two of her esteemed friends one evening to sing Montgomery's beautiful hymn:

"For ever with the Lord!
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality!"

And the chorus usually sung with it—

"Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

She had by this time given up all expectation of ever being well again, but thought she might continue longer, as a sufferer, than she had reason now to expect from the manner in which the doctor expressed himself. She said to him, "I shall not be alarmed, sir, at what you may say about my state of health, I am not afraid to die." He said, "I suppose you are looking forward to a better world." "Yes, sir," was her reply. Her weakness and sufferings continued daily to increase, but all her doubts and fears had been removed. She more than once said, "I am kept in peace, and I scarcely know what a temptation is: when I took hold of Christ, I took a fast hold, and now the devil cannot make me doubt." But she often regretted that she felt so little joy, and would say, "Oh! how I want to be able to rejoice and feel more happy." I endeavoured to encourage her to wait, and expect, and that joy would certainly come, which she soon after happily realized. On Saturday, September 8th, Mr. Brewster, Wesleyan Minister, (a friend of ours) called to see us, and soon entered into conversation with the dear afflicted one, to whom she freely spoke of her feelings, and her want of joy; he read and talked with her, and then engaged in prayer. While praying he entered fully into her state, seemed to lay hold of all he asked for, while she wept, and silently rejoiced in the Lord. As soon as he had left the house she gave vent to her feelings, and began to praise the Lord aloud, saying, "I can rejoice now, praise the Lord! praise the Lord!" Some friends called on her the same evening, to whom she freely spoke of the great blessing she had received, how happy she felt, adding, "I have long desired to rejoice, and now I can rejoice."

The following is an extract from Miss Chapple's last letter to her father:

"I can put my trust in Christ. I do not feel so much joy as some people, but I feel calm and peaceful. I should like to be always praising the Lord. I am perfectly convinced that Christ knows what is best for me, and I am resigned to his will to live or die; I can give up all. The friends are very kind in visiting and praying with me, I have much to be thankful for—such kind, loving friends—every thing I wish for I have. I cannot be sufficiently thankful for my mercies, and the comforts that surround me."

The following is an extract from the last letter she ever wrote. It was addressed to her brother, Mr. W. R. Chapple, residing in Canada.

"3, *Hobart Place, Stonehouse, Plymouth, October 2nd*, 1866.

"My Dear Brother,—

"I fear you have thought me excessively unkind in not answering your letter *before now*. You will, I know, forgive me, when I inform you that sickness has

been the cause of delay. I think I mentioned on my last of being weak and unwell. I have been under the Doctor's care nearly four months, the disease is Consumption. The Doctor now gives no hope of my recovery—no hope at all; but says the complaint will be fluctuating, now better, and then worse. My weakness is excessive, some days I can scarcely sit up at all, but I always get up and come down stairs some time during the day, sometimes earlier, sometimes later. *I can but just put one foot before the other*—my nights are very poor generally—constantly waking.

"The kindness I have shewn me by friends is very great, all sorts of presents pour in upon me—grapes, flowers, game, cream, dinners, &c. I can never be sufficiently thankful for such kindness shewn me. But best of all the Lord has pardoned all my sins, and I believe that when he sees fit to take me I shall go to dwell with him for ever. I have dear friends there, and I look forward to a happy meeting. I think they will be waiting for me, to welcome me home. Dear Mary Thorne said it would not be many years we should be separated. Many months ago I went into my bed-room, and sat on the floor to look at the moon. (I was very fond on a beautiful clear moonlight evening of getting away by myself and gazing on the sky). All at once I fancied I saw the faces of Miss Thorne and Miss Rattenbury looking down upon me, and oh! they were so lovely. Something gauzy seemed to veil their faces—they were almost too beautiful to look upon—they seemed to beckon me, I often think of it now. Our mother too is there, and a sister, and a brother; and now, my darling brother, will you not be one of the little group? Directly I found peace I thought of you; don't do as I have done, leave it till sickness comes, although at the time I was converted I had no idea that my sickness was so likely to end in death. I have no desire to live if the Lord sees fit to take me. If prayers and mourning over my sins would have saved me, I should have been saved years ago, but I wanted to *feel* before I could believe. How I regret those wasted years! You will give yourself entirely to the Lord, will you not, Willie? I do so often pray for you. What should I do now without Jesus to comfort me? I am of such a restless, active turn, and now I am obliged to sit or lie nearly motionless, sometimes only to move my foot will bring on pain. I can take no exercise, but, thank the Lord, he enables me to bear it pretty patiently; even my usual resource of reading is cut off, I can only read for a little while at a time. I am perfectly useless, almost require as much attendance as a baby. Before I found peace I was so restless, and weary, though then I was not quite so bad as I am now. Promise, oh promise me, William, that you will decide to be the Lord's, it will make me so happy, you will, will you not? It is most painful for me to write, but I could leave it no longer. Write directly you receive this. I must say how kind my dear Mr. and Mrs. Kinsman are to me. Were they my parents, ten, aye, twenty times over I could not have been treated more like their own child. (Goodness and mercy have indeed followed me all my days. Oh! that I could love my heavenly Father more for all his goodness to me.) Their love and attention are very great. Poor mamma almost broke her heart at first, it will be lonely for her, I fear she made me too much of an idol. The Doctor says the disease has been in my system for years, which accounts for my having been so weak. I have been going weaker for years, the last three especially. I always had a notion I should die young, and die of consumption, and now I recollect all the doctors have cautioned me against this, and that, as likely to throw me into a decline, of which I took no notice at the time. I have greatly exerted myself to write this letter, but it may be the *last*, or I may write several more to you. I must now close. Heaven bless you! *my only brother*, and that you may prosper, both temporally and spiritually, is the earnest prayer of your affectionate sister Carrie."

She felt a deep interest about her brother, and a short time before she died, while apparently lost to all around her, she was heard to say, "Oh! Willie, dear boy, I wish he was converted; dear Willie, I should like to see him respectable, but I would rather see him a real Christian; dear boy, I should like to know what effect my last letter had upon him." Her brother's answer to the above letter, which she had been anticipating, arrived while she lay a corpse in the house; and would, had she lived to receive it, have given her, it is believed, great satisfaction.

We knew nothing of the contents of her letter until by our request it was sent from America.

After experiencing such a blessed change, she said, "I could go to class meeting now, and speak of the goodness of the Lord, and should I get better I will at once join the church." But as she could not get out, Mr. Yeo, one of the leaders, asked her to give in her name for membership, which she was ready to do, and received her ticket. When Mr. Brown called on her; she told him she had joined the Society, and if he was agreeable she should like to receive the Sacrament of the Lord's Supper, which was administered to her by Mr. Brown, a short time afterwards. Though naturally of a retiring disposition, all fear and shame seemed removed, and she was enabled boldly to speak for God, both to the Lord's people, and also to the unconverted. On one occasion a gentleman and his wife, the heads of a large family, not belonging to our Denomination, with whom she had been acquainted and who cherished for her feelings of respect, called to see her. The gentleman in his familiar way, knowing her active domestic habits, said, "What, not about your work?" To which she in a very solemn way replied, "I used Mr.——, to delight in household work, and to see things nice in my home; but I am going to a better home than this; God hath pardoned all my sins, and I have a good hope of heaven. Will you try, Sir, to give your heart to God, and meet me there?" The manner in which it was spoken, was so telling, that it could hardly fall to the ground without making an impression.

She often admired the goodness of the Lord in sending her all that she could desire. "If I express a wish it is at once complied with, I have nothing to complain of." One morning she had been thinking, how much she should like some flowers in her room; not long after a friend brought her a beautiful nosegay, and she exclaimed, when she saw it, "There, the Lord sends me all I wish for, even some flowers." The same friend said, "You are much altered since I last saw you." In reply she said, "Though the outward man perish, the inward man is renewed day by day." And to another friend, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." One Sunday evening, when she and I were left alone in the house, she said, "I am glad we are alone, I think we shall have a comfortable time. Read to me from St. John's gospel, I like to hear about the Saviour." After reading, she said, "Now you must pray, I want a fresh blessing." While engaged in prayer, her whole soul seemed to pant after God, and very soon she shouted aloud, "Bless the Lord! Bless the Lord! he hath given me the victory, praise His name!" One morning, not many days before her death, Mr. Brewster called to inquire for her. "Let him come up," she said. She gave him a satisfactory account of her state of mind, told him she had felt comfort from what she had read in the Pilgrim's Progress, where Hopeful said to Christian, "Be of good cheer, my brother, I feel the bottom and it is good!"

Perfect peace within, produced perfect calmness without, as she dictated with unruffled, and even cheerful composure, various little arrangements

that she wished to have attended to after her decease, such as the giving some little things to different friends whom she named. But there was one whose acquaintance had been formed in childhood, and which ripened into strong and enduring friendship as they grew up; and though this young person had become married, and resided at a distance, their correspondence and friendship seemed to suffer no abatement. The day before she died, she requested to have her writing desk laid before her, as she lay in bed, and with her poor trembling hand wrote on the fly leaf of a book, "To darling Annie, with dying Carrie's love." Her strength failed, and she said, "I can do no more." It was scarcely possible for those around her to feel agitated in her presence. Different persons have marked how calmly, and even cheerfully, she would talk about dying, as though it was one of the most pleasant subjects she could dwell on. I have often wondered how I could be so calm as I have sometimes felt, while watching the sufferings, and gradual decay of one so dearly beloved.

Monday, October 29th, was a day of severe suffering and prostration of strength; the precious dear had often to pray for patience, and at times, while enduring most fearful paroxysms of pain, would cry, "Ease or patience, Lord! Ease or patience, Lord! I fear I murmured when I was in such agony of pain, I ought not to complain. Oh! my blessed Jesus, what thou didst suffer for me! and shall I complain?" But with those sorrows and sufferings, there was much heavenly consolation, and blessed peace of mind. Toward evening her face brightened with apparent delight, and unspeakable happiness; with closed eyes she said, "Beautiful! beautiful! delightful! Mary and Polly waiting for me." (Miss Thorne and Miss Rattenbury, two of her attached friends, who had died in the Lord, were here referred to.) Not long after, she said, "Beautiful rivers, how they sparkle!" and then laughed for joy. In her sickness she was very fond of the 23rd chapter of the Revelation, where it is said, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." In a few minutes she said, "Oh! dear, I am afraid I am coming back again, I thought I was just home." Mr. Kinsman and myself were sitting by her, she said, "Three persons here, and the Saviour, how nice!"

The day that she died in the night, her pain at times was very great, and her accustomed prayer frequently offered up, "Ease or patience, Lord!" She was much afraid of murmuring, or complaining, and would say, "I fear I was impatient. Come, Lord Jesus, and come quickly, and take me home." And again, "I thought I was in heaven, and now I am come back again; Mary, Polly, you have waited a long time for me; poor Carrie is coming; oh! my heavenly Father, thou canst help me to come." To Mrs. Yeo she said, "It's as clear as the sun at noon-day."

About the middle of the day we had to pass through a deeply affecting scene. She thought she was dying, and wished to take her last farewell of us: she lifted up her almost fleshless arms and hands, and, taking Mr. Kinsman about the neck, kissed him and said, "Good-bye, good-bye, thank you, thank you, my darling Papa, you have been so kind to me, God bless

you, good-bye." Then I was called and spoken to in a similar way, but with such a look of tender sympathy and compassion as will never be forgotten; and then, "Good-bye, Mrs. Yeo, I love you all dearly, but I love my Heavenly Father better." Then, after a little repose, she rallied again, and sung the two following verses:

"Come, sing to me of heaven,
When I'm about to die;
Sing songs of holy ecstacy,
To waft my soul on high.

CHORUS:—

"There'll be no more sorrow there,
There'll be no more sorrow there:
In heaven above, where all is love,
There'll be no more sorrow there.

"When cold and sluggish drops
Roll off my marble brow,
Break forth in songs of joyfulness,
Let heaven begin below."

Looking at us, she said, "Why don't you all sing?" But our harps were hung on the willows, and though in her joy, we rejoiced, yet the note of parting was too deep to permit us to join with her in singing. "Mrs. Yeo, I want you to sing,—

'Jesus, the name high over all,'" &c.

She struck the note of the tune she wished to have sung, and was much delighted while it was being sung to her. She lay quiet for awhile, at times smiling, either seeing what was, or holding converse with those who were, to us invisible. She was heard to say, "I think it's my turn now." It appeared to us as if she saw others passing into heaven, and she was watching for her opportunity to enter also. As the day advanced her desire to depart and to be with Christ, which is far better, continued to increase, and her returning back, as she termed it, appeared to be a disappointment. One time she said, "What am I come back again for?" She paused, and then said, "Is there any one that I have not spoken to? Oh, I intended to have spoken to Mr.———; send for him, tell him I wish to see him." The person thus sent for came at once, and she delivered to him her dying message. She told him how happy she felt in the prospect of death; and then urged him to give his heart to God, saying, "Religion will be such a support to you, Mr.———passing through life. Promise me that you will give your heart to God." He replied, "I hope I shall." "Hope so is not enough, promise me that you will; I can't talk any longer, good-bye." To a kind friend she said, "You will start afresh for heaven, and go to class-meeting, won't you?" Having had the promise, she was satisfied. She said but little after this, but when the cold perspiration, (or death's cold sweats, to use her words) stood thick on her face, Mrs. Yeo again referred to the sentiment in the following words,

"And say when the death dew is cold on my brow;"

she replied with considerable feeling;—

"If ever I loved thee, my Jesus, 'tis now."

Many more precious words fell from her lips, but what has been written will suffice to show the fulness of her joy, and what an abundant entrance was ministered unto her into the everlasting kingdom of our Lord and Saviour Jesus Christ. The last few weeks, especially, she realized great comfort and support. Her faith in Christ, and in his great atoning sacrifice, enabled her to endure, as seeing him who is invisible, and in the midst of extreme sufferings, to acquiesce in the will of the Lord.

About half-past eight o'clock, while Mr. Kinsman and myself, with our kind friends, Mrs. Rapsey, Mrs. Yeo, and Miss Gerry, who had been unremitting in their attention *night* and *day* during the last fortnight of her affliction, stood around her bed, the last convulsive struggles commenced, and about half-past nine, she drew her last breath, and, as we have every reason to believe, joined the heavenly choristers, in singing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever."

Thus died the dear and amiable C. E. Chapple, October 30th, 1866, in the 23rd year of her age.

"Oh may I triumph so,
When all my warfare's past,
And, dying, find my latest foe,
Under my feet at last."

MEMOIR OF MR. HENRY HEAL NEWCOMBE.

It is a matter for deep regret that so large a number of our members whose lives have been useful—whose characters have been amiable, and patterns for emulation—connected also with revivals of religion, and the spiritual and temporal discipline of the denomination, should pass away from this to the eternal world, and to God, without having some incidents of their pilgrimage recorded. An attempt is here made to preserve the memory of a sincere and earnest Christian from oblivion.

Mr. H. H. Newcombe was born at Hankford, in the parish of Bulkworthy, Devon, in the month of February, 1793. His father was a farmer, of good moral character, and a churchman. His mother was an amiable woman, but as she died when the subject of this memoir was only seven years old, his training devolved chiefly on his father, who carefully attended thereto. The education he received prepared him in after life for the transaction of business; and fitted him to occupy a respectable and useful position in society. During his youth he was full of life and sprightliness, but not addicted to vicious and immoral practices. He lived at home until he was about twenty-three; his father then took a farm for him at Bulkworthy Town. Twelve months after he married Miss Mary Moor, of Sutton farm, in the parish of Newton St. Petrock, Devon, with whom he lived in great comfort to the end of his days. She still lives to mourn her loss, but possesses a hope of overtaking him on the celestial plain. Up to the time of his marriage, and for many years after, he regularly worshipped in the Established Church, but did not realize the enjoyment of religion. When about forty-two years old he had inflammation of the lungs, and during

his affliction he was led by the Spirit of God to true repentance, and sought, by faith in Jesus Christ, the pardon of his sins. Soon after the restoration of his health he joined the Bible Christian Society at Haytown, as his two sisters, Mrs. Moase, and Mrs. Bear, and his younger brother, William, had previously done. He continued a consistent and useful member until death removed him to the church triumphant.

To the cause of God he became ardently attached, and earnestly strove to promote its interest. This attachment did not abate, but strengthened with his age. All men are not always steady in their attachment to God's cause, but allow worldly influences to draw them away from their Christian duties and glorious privileges; but his adherence was firm to the end. Soon after his conversion he became a teacher in the Sunday School at Haytown, and in that capacity was rendered very useful; and after awhile he was chosen the Superintendent of the School, which office he filled with credit and usefulness for many years. He became so efficient in Sabbath-school training that he was requested to visit the various schools in the Shebbear Circuit, to advise with the teachers, and address the children; and doubtless some of those whom he addressed will be the crown of his rejoicing in heaven.

His religious character and qualifications pointing him out as a suitable person, he was earnestly requested to take charge of a class; and after due consideration he felt it to be his duty to comply. His instructions as a leader were peculiarly appropriate, and his kindness, affection, and earnest prayers, will not soon be forgotten by the members. He not only led them by precept, but also by example. His influence told on them, both religiously and temporally. To those who were in good circumstances, he would remark, We can afford to give more for our tickets than the poor members can, and would regularly put down, as his subscription, two shillings and six-pence per quarter, and request those who were able to follow his example. He filled again and again the various offices which are sustained by laymen in the denomination. In cases of difficulty his piety and prudence often pointed him out to his brethren as one suitable to give advice and instruction. His influence and judgment were respected in the Elders' and Quarterly meetings, in the Connexional committees, and in the Annual Conference. He greatly desired the prosperity of the Connexion, and liberally supported its various institutions. If the income at any time was less than the expenditure, he always manifested a willingness to join others in making extra efforts. And he did it with such cordiality as made it evident that his heart was in the work. If at any time there was a deficiency at the Quarter Board in his own Circuit, he was one of the first to devise and adopt means to meet it. He used to say, unless the preachers are comfortable in their circumstances they cannot properly enter into and discharge their spiritual duties. He did not like for the preachers to have their minds unnecessarily exercised about pecuniary matters. He used, cheerfully and willingly, to take in his turn the preachers' and quarterly meetings, and would remark, "If it be an honour, let all share it; and if it be a burden, let all bear it." He took special interest in the prosperity of missions, and often strove to induce his neighbours and friends to afford them liberal support. He usually occupied the

chair at the public meeting at Haytown, and invariably put a piece of gold on the plate when the collection was made. Were all professors thus deeply interested in the spread of the gospel, the Redeemer's name would be more generally known in the earth.*

He loved the ministers of Christ for their works' sake. He cordially and heartily welcomed both Itinerant and local preachers to his house; and did all he could to make them comfortable. He was delighted to be favoured with their company, conversation, and prayers. Many of the preachers, who have been entertained at his house, will remember with pleasure his urbanity, attention, and pleasant conversation. It may be safely said, that he took a deep interest in everything required of one professing godliness. He read and prayed in his family, three times a-day, unless the preachers or other praying people were visiting at his house; then he would request them to lead the family devotions. And although for years his business was large he seldom failed to attend the means of grace. He attended the preaching, prayer, and class meetings, with the same regularity; finding them all needful to promote his spiritual strength. He greatly rejoiced when the members honoured their profession by holy living and zeal for God's cause; but he rejoiced most when revival influences were realized and sinners were returning to God, and exhorted the converts to keep close to the great Shepherd and Guide of their souls.

As a husband, he was kind, and affectionate, attentive and tender, consoling in the time of affliction, encouraging in trials, helping in difficulties, attentive; a religious adviser, who studied to make his partner comfortable. As a father, he desired the spiritual welfare of his children, and rejoiced to see them walking in the fear of the Lord. He exhorted those who knew the Lord, to be faithful unto death; and besought the rest to give their hearts to God without delay, assuring them that health was the time to serve the Lord. He desired them all to meet him in heaven.

In his business transactions, he was necessarily constrained to mix with various, and, at times, with disagreeable persons; but his plan was to let it be known that he did business on Christian principles; and he invariably followed that line of conduct which his profession and the Bible rendered obligatory. Being well versed in business matters, his neighbours frequently sought his advice in the settlement of their worldly affairs. In all such cases, the rule of equity was his guide; consequently he was valued and esteemed by his neighbours and acquaintances. He abstained from the use of intoxicating drinks for many years, that he might thereby rescue some from drunkenness, and prevent others from falling into that fearful and degrading snare.

* When the Bible Christian School was about to be established, he cheerfully came forward as one of the earliest shareholders. He generally attended the meetings of the Committee, and, in connection with his brother William and other leading friends, was ever ready with his valuable counsel and help. In the Sunday School Conferences, and the Circuit Quarterly Meetings, he rendered very valuable assistance. From the soundness of his views, expressed in appropriate language, and a genial, kind, and catholic spirit, he often succeeded in promoting unanimity, and kind and brotherly feeling. The Circuit has sustained a loss in the deaths of the two brothers; but He who has removed them can raise up others to fill their places.—EDITOR.

For about thirty years he shone as a light in the world, and though he was not without failings and shortcomings, in the eyes of God and man, he did to a considerable extent reflect the moral image of his Maker. The following extracts from his letters will prove how highly he valued religion.

To his daughter Mary, he wrote, January 2nd, 1849; "My dear child, we are again entered on a new era of time, the commencement of a new year. How many have been called out of time in the past, and doubtless many will go the way of all flesh in the present year. These considerations should cause us to see and feel the obligations we are under to be always ready.

"February 14th, 1849. I hope, my dear child, that you have made, and will continue to make it your prayer to your heavenly Father, to guide you by his unerring counsel in all your proceedings, both in temporal and spiritual matters. It is well to be found in the order of Providence, and to be where God would have us be. Commit the keeping of your soul to the faithful Creator, and live and act every moment under his direction, so shall it be well with you in time and in eternity.

"October 26th, 1864. In reference to the one thing needful, I do feel happy in the Saviour's love, and it is the one great desire of my soul, to serve my Maker faithfully while I remain in this tabernacle. I am hopeful that my wife has made some progress of late in heavenly and divine things. Our time in this life must be comparatively short. Things have been rather gloomy in this circuit, but I hear that a good work is begun at Blacktorrington. Twenty souls have been recently converted there. I hope that the revival will go through the entire circuit, the Connexion, and the world."

January 11th, 1865, he wrote, while under affliction: "I feel at times very anxious to recover, at other times quite resigned to the will of God. I have often bright prospects of futurity. I am become an old man, with increasing infirmities; and can scarcely look forward to a day, or an hour, in reference to earthly things; but, thanks be to God, I have a good hope, through Christ, of one day seeing the King in his beauty. I often think of the happy day when all

'—— The ship's company [shall] meet,
Who sailed with their Saviour beneath.'"

February 9th, 1865, he wrote: "I feel that I am under additional obligations to my Maker for all his mercies towards me. I trust and believe I have learned some additional lessons in the school of Christ, while confined in bed. I have had some blessed seasons to my soul, by waiting on the Lord. I hope my affliction is for God's glory, and my soul's benefit. What a blessed thing it is to be always ready!"

His affliction was disease of the heart; occasioning, at times, excruciating pain, and almost continual restlessness. He could not lie in the same position but a few minutes together. It was distressing to the family to behold him suffering such agony and pain. But who can endure pain without being troubled? Who can recline on its couch without being distressed? How quickly it makes the spirit desire to quit the afflicted flesh and on angels' wings fly home to rest.

"There pain and sickness never come,
There grief no more complains;
Health triumphs in immortal bloom,
And purest pleasure reigns."

It was relieving to hear him praising the Lord for what he had done and was doing for his soul.

A few days before he died, he said to his daughter Mary, that he felt a desire to depart, that he had no fear of death, and that in his worst seasons, the Lord had not left him without hope. He requested her to pray with him; and while she was offering prayer in his behalf he was very happy, and exclaimed, "Praise the Lord! praise the Lord!" At another time he said, "Going to chapel is not enough; a form of religion will not do; it must be felt in the heart."

His daughter Mary remarked to her husband, "My dear father's sufferings were so great that no tongue can describe what he endured. His mind sometimes wandered a little from the severity of the disease and want of rest, but when conscious again he would say, 'I am afraid that I have murmured against God, and spoken unkindly to you;' but he was assured that he had not done so. I have been surprised to see how patiently he bore his pain. Little did I think, when I parted with you at Portland, that I should have to send you such sad news so soon. My dear, dear father breathed his last this morning, May 18th, 1865, about half-past nine o'clock; but our great consolation is, that he is gone to a better world. Pray, pray for us; we are greatly distressed; but it is delightful to think how he praised the Lord."

His religion made him patient in the furnace of affliction, and enabled him to buckle on the armour for the conflict with the last enemy, and to realize the meaning of that blessed saying, "Death is swallowed up in victory."

On the following Tuesday his remains were interred, near his only brother's, in Bulkworthy church-yard, in the presence of his children, neighbours, and friends, in hope of a resurrection to eternal life.

His daughter Grace observes;—"I believe my dear father was a true Christian. When able, he would constantly read and pray twice or thrice a day, and would say, 'We cannot pray too much.

"Be it ever so simple,
There's nothing like prayer."'

During his illness he was patient and grateful. When in great pain, and his heart frequently fluttering and beating so as to render him almost breathless, after recovering a little he has remarked, 'My sufferings are not half as much as I deserve. I am a sinner saved by grace. It is the Lord, let Him do what seemeth Him good. And when my flesh and my heart faileth, the Lord is the strength of my heart and my portion for ever.' When somewhat downcast and attacked by the enemy of souls, he has observed, 'Sorrow may endure for a night; but joy cometh in the morning. My complaint is of that kind that I cannot depend upon an hour, but I feel quite resigned. I can leave all, wife, children, houses or lands, for Christ. I only want to think and talk of Christ, and of that rest in

heaven!' At one time, when much exhausted and debilitated, I asked what he would have to eat, the answer was,

'"None but Christ to me be given,
None but Christ in earth or heaven."'

At another time, when he was cold and almost lifeless, the nurse gave him a touch to arouse him a little. He said, 'Why did you not let me go? you know I must die, and I should have been much better off.' His happiest seasons would frequently be at night. One time in particular he said, 'I never had such a clear manifestation of God's love to my soul as now,' which enabled him to shout and praise the Lord aloud. One night he said to mother, 'If you were to die, do you think you should go to heaven?' She said, 'Yes, I hope.' He rejoined, 'I am sure I shall.' Not long after this he awoke from sleep with a smile and said, 'I dreamt that I saw something on the dressing-table shining so beautifully, and it was as clear as crystal.' From that time his mind seemed to be fixed and centred on Christ, often trying to impress upon our minds the necessity of giving him up, saying, 'Your loss will be my eternal gain.' When seeing any of us troubled, he would say, 'How can you wish a poor suffering, dying father to live long; you see the trouble I give you. Put your trust in the Lord. Try to meet me in heaven. The things of earth give us but little comfort. We shall all soon be in eternity.' Ever shall I remember the counsel of a most affectionate parent, who I trust is now mingling with the blood-washed in glory."

His son Henry remarks—"One of my earliest recollections of my father is, that he was a rigid churchman, and strictly enjoined it upon all his family to attend the church, and the church only. On one occasion I was taken to the Bible Christian chapel by one of the servants, for which both I and the servant received from him a severe reprimand. Although his only brother (the late Mr. W. Newcombe, of Hankford, whose Memoir, written by the late Mr. William Reed, appeared in the 'Bible Christian Magazine' in 1858) and his two only sisters were Dissenters,—'Bible Christians.' I believe at this period of his life he considered Dissent a nuisance, scarcely fit to be tolerated. He was, however, the means of starting a Sunday school in connection with the parish church at Bulkworthy some forty years ago—a very rare thing in the Establishment at that period—which I perfectly remember was well attended and continued prosperous for several years under his fostering care and diligent attention, aided as he was by the clergymen who then officiated at the church. This clergyman, I firmly believe, was a pious, good man, and I have never forgotten the deep regret my father manifested when he was removed to take charge of some parish in Cornwall. He paid a visit to my father's house before leaving, gave each member of the family a New Testament with the church service, a religious tract, and some good, practical, religious advice. He was after this severely persecuted by the notoriously intolerant Bishop of Exeter for the evangelical doctrines which he held and publicly taught, in consequence of which he emigrated to North America that he might teach and preach 'sound doctrine' with more liberty of conscience.

"I have often thought, and still think, that it was under the ministrations of this clergyman that my dear father first obtained enlightened views of the gospel way of salvation, which more fully prepared him at a later period for the reception of clearer light and brighter manifestations of the grace of God, which resulted in his conversion under the ministry of the 'Bible Christians.'

"The immediate cause of his leaving 'the church' was the appointment of another clergyman—not like-minded with the former—whose conduct shocked the moral sensibilities of my father, as well as those of many others. The Sunday school in which he had taken such deep interest was given up, and the church nearly deserted, as it is even to this day. He immediately began to attend the Bible Christian chapel at Haytown, very shortly after he became a true penitent, then a true believer, and joined the Society with a glad and cheerful heart.

"As he had done before at church, he now attached himself to the Sunday school at chapel. I think I shall be borne out, by the many references to him in the Bible Christian periodicals, and by the testimony of those who knew him best, in saying,—that his love for Sunday schools amounted almost to enthusiasm.

"Having left my parental roof some twenty-four years, and having had but few opportunities of seeing him during that period, I must leave it to other members of my family to supply minuter details of his every day Christian life.

"I cannot, however, refrain from naming one prominent feature of his character—that of 'brotherly kindness.'

"I believe that in the majority of cases of difficulty and danger transpiring among the circle of his acquaintances—though never *obtrusive* in giving it—his advice and counsel were sought for, and seldom if ever refused. Not infrequently he has rendered such aid as has resulted in his own personal loss. One striking case I well remember; but as some of the parties to whom it relates may be still alive I withhold it. I have several letters of dear father's in my possession, portions of which breathe the truest Christian sentiments, and express the most earnest desires to meet at last his children and his children's children in a brighter world beyond; but fearing I shall take up too much space I forbear to make extracts from them.

"I conclude this short sketch by stating that I was apprised of his being somewhat dangerously ill a few months previous to his death. I then paid him my last visit. He intimated to me that he never expected to see me again this side of the grave; but expressed himself in unmistakable language that he felt quite ready and prepared for his final exit whenever the Great Jehovah should see fit to issue the summons.

"His 'joy in believing' did not amount to ecstacy, but still he was joyful. His mind appeared to be as placid and tranquil as the setting sun on a calm summer's evening. I have not the shadow of a doubt but that he has gone to the rest which remaineth for the people of God."

Mr. T. Wooldridge has communicated the following:—Mr. Newcombe's character and Christian experience were to me, and to all others who were in

circumstances to judge, very satisfactory and genuine. His judgment of men and things was matured beyond that of most men's; this he would hold in suspense in great matters until a suitable time, or until his opinion was called for; and when given, few were the instances in which a change was required. In his decisions he invariably had an eye to God, who wonderfully aided him with the wisdom which is good to direct. His nugget of gold was so beaten and elaborated that its spreading surface covered too much ground for some to fold back into a solid square; as needful to make it portable, to carry away for practical and daily use. For the ministers of Christ he had great respect; although surrounded by many who, suspecting their motives, having themselves distinct interests and not regarding the general good of all societies, strove to tarnish the lustre of the ministers, who could not accede to their wishes and adopt their plans. I always found him free from the evil eye of suspicion in these matters. He always found the true connecting link to bind all in family compact who serve the Lord Jesus in sincerity and truth.

"For the working out of our polity, he was a true man, even as was David, a man after God's own heart. God's old political kingdom he had studied, and well understood our constitution, far beyond many: and therefore laboured, when others strove to demolish, to build and keep the paths open, to see how it was worked, in its opposite walls, so that from bottom to top, it should be carried up in the unity of the spirit. All hail to his blessed memory! He was an impartial and every day friend, and consistent in Christian conduct."

Mr. W. Welsford writes:—"From the time I have known Mr. H. H. Newcombe he expressed a deep concern for the salvation of sinners by attention to the public and private means of grace, and liberally aiding to promote the work of God. He had found, as he frequently expressed, that godliness was profitable for all things, having promise of the life that now is and of that which is to come. For many years I was a member of his class; he had a warm and affectionate heart, and was a lover of all good men. He was ever ready to strengthen the weak hands, and confirm the feeble knees. Previous to his removal his piety had been evidently deepening, and the Lord whom he loved was preparing him for the church above. For many weeks before his removal he was confined to his room. The want of his presence and labours among us seemed a heavy loss. During his last sickness I visited him frequently. He had hard battles with the enemy, but his soul was preserved in peace, and waited patiently for the end. Whilst engaged in prayer and Christian conversation—

> 'The opening heavens around us shone
> With beams of sacred bliss,
> And Jesus shewed His mercy ours,
> And whispered we were his.'

His death was improved by Mr. T. Wooldridge, from the 1st of Thess. iv. 13, 14. 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.'"

FLATTERERS AND CENSORS.

To write what we feel in relation to these two characters requires more descriptive power than we possess, and the knife of a skilled anatomist to lay open the spring of human conduct. They are both great pests to the honest and generous part of the community, and have lured to ruin or goaded to madness many trusting, sensitive souls. We can scarcely decide which of the two we detest the most. They are different to extremes, but the extremes have met. As they appear to us now they look like twin sisters.

Flattery has a smile for everybody—a sickly, unloving smile, that ripples over the face and leaves it the same impersonation of selfishness it was before. Her eyes have a fascination in them that attracts like the snake's, and her penetration worms your secret out of you that she may divulge it to your foe. When you need to be quickened to a sense of your weaknesses, she declares you are strong, and draws comparisons between you and others favourable to your vanity. When you are most painfully distant from the ideal of your life or profession, she assures you that a few more strides will carry you to the summit. Under pretence of sympathizing and giving you advice she confesses you, and by holding your secrets makes you her slave. Like another Jael she lulls your suspicions asleep, and then pierces your temple with a nail. She is delighted with your company to tea, and when your back is turned she votes you a bore. She tells you your poetry is scarcely second to Cowper's, and tells your neighbour it is execrable doggrel without rhyme or reason. When you are within earshot she calls your preaching seraphic, but quietly wonders between herself and somebody else, that the church is not emptied by such a ministry. She loves you at first sight, and should you continue popular and prosperous her friendship may abide with you, unless indeed you get a peep behind her mask, and even then, she makes good *her* retreat by declaring *your* visor has fallen off, and she has seen through you at last. She has a covert method of making her flattery the most galling censure. Her tongue is a two-edged sword. A bird of this plumage we once met with. When we were present in a company she graced she would be always enumerating the excellences of our predecessor. In a tone half eulogistic, half regretful, she would talk of his pulpit abilities, and pastoral care, and faithfulness, as if such virtues were rarely found, and certainly did not come with us. At times we felt almost ready to apologize for our existence, or at least for our position in relation to that select band. We were as ready as any to appreciate that good brother's excellences, but the way they were obtruded upon us made us silent, and our silence by that hollow creature and her ignorant clique was interpreted as jealousy. This trait, flattering one in order the more effectually to traduce another, is one of the family likenesses to her croaking sister, Censure.

Flattery will strive to fan any spark of insubordination into a flame, and fostering a feeling too common in younger breasts that they need no advice from older heads, the counsel of seniors is disregarded, and many an impetuous nature is lured to a Rehoboam's doom. Some men have so much ballast that vanity is a sin by which they are not easily beset, and

the flatterer's time is pretty much lost with them. Others have fixed their standard so high, that no amount of flummery can make them feel but that they are painfully remote from it. These men measure themselves by their superiors and not by their inferiors. Alas! with all it is not so. The flatterer comes to many, and finds something in them, and many of the full-blown puppies you meet, and who sometimes you so strongly desire to puncture, and always pity, received their first unhealthy inflation from the lungs of this dame. We speak harshly because she has practised her mesmerism on us, and the spell was broken more rudely than was pleasant, and we found that during the time spent in her society we had lost energy and suffered our work to fall into arrears. We know her now, and judge her laudations sinister, and conclude she is either angling for a compliment, or has a blunted axe in her frail that she wants us to grind.

The other lady, a few limnings of whom we would like to present to you, is Censure—unfriendly Censure. Her mother's name is Envy, and her father's, Misanthropy. We have a horrid recollection of her mother's portrait that we found in Ovid's Metamorphoses. It may be pronounced extravagant, but if Envy be so hateful to the mind of a heathen, how shall it be regarded by a believer in that religion which teaches us to esteem others better than ourselves, and represents Envy as little short of a demoniacal possession that most certainly excludes us from the kingdom of heaven. Ovid says of Envy that,—

> "She never smiles but when the wretched weep,
> Nor lulls her malice with a moment's sleep;
> Restless in spite, while watchful to destroy,
> She pines and sickens at another's joy;
> Foe to herself, distressing and distressed,
> She bears her own tormentor in her breast."

Censure is often insincere as her sister Flattery. She condemns every aspirant as "an upstart," and professes to seek his benefit by administering her checks, while the truth is she is gratifying her own malignant soul. With the scowl of a Judas she sanctimoniously pronounces every sacrifice of love, "a waste." A youth may be as pure in heart and as holy in purpose as David, and as eager as he to engage some Goliath who is defiantly challenging the hosts of the living God, and trampling beneath his giant tread the rights and liberties of his fellows, but Censure will hinder him if she can, by publishing to camp and king the pride and naughtiness of his heart. She delights too in hurling her missiles at high game. The higher the pedestal her victim has reached, the greater her pleasure at bringing him down. Real genius and worth she has least pity for. Her satirical howl is loudest when a noble heart is stabbed. The better a book the more fiercely it is denounced. Freshness is heterodoxy—profundity is mistiness—faithfulness is scurrility—sentiment is trash. We have heard her call good sermons "a learnt affair," or "borrowed plumes;" a conscientious Christian, "a mincing Pharisee;" one faithful to his connexion, "a narrow sectary;" a man of cosmopolitan sympathies, "a latitudinarian." Her brutal club has beaten down many a rising purpose of goodness, and lodged a barbed and poisoned arrow in the breast of many a Henry Kirke White. She is impatient of childhood, and disgusted with age. She is

always learning, but never coming to the knowledge of the truth. She is always reforming, but never establishing a Reformation. Feeling her special mission is to find fault she moves about boasting in the name of "Iconoclast," often quenching the little light we hold, turning us aside from useful purposes, and trampling our dearest heart-treasures in the mire of the street. There is a carrion brood that should have no lodgement in our breasts, and fiercest and foulest are Envy, Unfriendly Censure, Flattery, and Backbiting. These have separated friends, divided families, scattered churches, deluged nations with blood, and caused the eternal undoing of many souls. If they have polluted our bosoms at all let them be driven away at once and for ever, and instead of their discordant croaking let us be soothed and cheered by the sweet notes of the dove of peace.

Of course our readers understand that no remark here is aimed at those who speak words of encouragement to us, or words of kindly reproof. These are among our best friends. A word of encouragement has often sent new life through our failing energies, and changed the destiny of a soul. They pointed to better things, and, judging us capable of reaching them, we commenced to climb. We have heard them, and their echoes linger in the chambers of our memory now. "Try again" has been our saviour more than once. We have had our critics, and feel now to need them more than ever, and verily for our good they have chastised us. Words of reproof we want, and they who bear them are to us what Nathan was to David, messengers of mercy. Confronted with severity in our career of wrong-doing, we are turned from "blood-guiltiness" to the joys of God's salvation, and though the voice was stern that sounded the alarm, we felt ever after that the truth was spoken in love. Too much paring we don't believe in, but some pruning and direction is necessary to symmetrical growth.

A few years ago we started on our career as a probationer in the Bible Christian itinerant ministry. Our elbows had never touched a College wall, and, through disadvantages of situation, we had exercised our gift but little in the local ministry. There were provincialisms in our speech, and much that was awkward in our bearing, and uncouth in our address. These things were more palpable to others than ourself, and provoked more than once, we doubt not, the sneer of cynicism, and the flash of wit. Our Pastor's wife was a member of a congregation to which we frequently ministered. She praised what was good in us, and corrected most faithfully what was wrong and defective. Her culture, unbounded kindness, and deep and beautiful piety gained our esteem and confidence, and she never, we think, despaired of her pupil. Our progress has been lamentably slow-paced, but we have made some progress, and we received more help from that lady than from any human source since we were put into this ministry. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

THE VALUE OF APOSTOLIC SUCCESSION.

But what if the claim of the Bishop of Oxford were true? What if every clergyman in England, from the Archbishop of Canterbury down to the last ordained deacon, could show the chain of succession without flaw? What if the mystic grace flowing from apostolic hands was so persistent and indefeasible that it would run clear and untainted through simony, drunkenness, murder, and every other sin in those through whose hands it has demonstrably descended, if it have descended at all—what, I say, in that case is it worth? Grant the fact, what is its value?

There comes one on whose head the hands of the Bishop of Oxford have just rested, cementing as they rested there the conversion of the neophyte with the wondrous chain. Let us venture to question the young man, who not unnaturally thrills with the excitement of his new orders.

"You have just been ordained to-day?"

"I have."

"You have by your ordination been constituted a successor of the apostles?"

"I have."

"Can you speak with tongues which you have never learned?"

"I cannot."

"The apostles wrought miracles — can you imitate them in this respect?"

"I cannot."

"When the hands of the bishop were laid on your head, were you conscious of any special illumination."

"None."

"Your passions, have they been subdued by the act?"

"I fear not."

"You are not sensible of any increase of holiness?"

"I am not."

"In fact, so far as the testimony of your consciousness goes, you cannot depose to any intellectual or moral bestowment which the bishop's hands have left upon you as a sign and proof of apostolical succession?"

"I am not aware that I can."

"Did you ever hear of any who had received as valid an ordination as you have, and yet who erred fatally from the truth?

"I have."

"In your own church Samuel Clarke was an Arian?"

"He was."

"And Dr. Whitby also?"

"He was."

"And many others?"

"Yes."

"And, in recent days, Bishop Colenso is as true a successor of the apostles as the Bishop of Oxford?"

"I am afraid I must grant it."

"And he can ordain in Natal others like-minded with himself?"

"So it appears."

"Then this gift you receive by episcopal ordination does not preserve from heresy."

"I fear not."

"Have you ever known drunken priests in your church?"

"A few."

"Once I believe there were not a few?"

"So I have read."

"And these all were in the line of succession?"

"They were."

"So that it would seem that your ordination secures neither orthodoxy nor morality?"

"Neither."

"And yet you regard your ordination in the apostolic line as a blessing unspeakable?"

"I do."

"Well, I must thank you for your candour, and agree with you that the blessing is not only *unspeakable*, but *inconceivable*."—*Enoch Mellor.*

LESSONS FROM THE MAY MEETINGS.

We are obliged to throw aside a rather lengthy paper with this heading, and content ourselves with this brief notice. It is with some degree of reluctance that we forego the inviting task of attempting a familiar sketch of the principal speakers at a few of the anniversaries of the great Religious Societies, lately held in London. But it is not to the men, however able and eloquent, that we must pay our homage first of all, but to the cause they have espoused, and the principles they advocate. The kingdom of truth, and love, and righteousness, was precious and honourable to multitudes ages before these men were born, and will not be less precious and honourable to still greater multitudes long after they are gathered unto their fathers. But it is consolatory to know that that kingdom is ever pressing some of the noblest minds into its service, who by arguments new and old, and by eloquence brilliant and powerful, and by appeals solemn and irresistible, are making known more fully its true character, its solemn grandeur, its supreme claims, and its mighty successes. But we are half forgetting the exigencies of space.

We have been deeply impressed with the fact, that several Societies have failed to receive adequate support. For example, the expenditure of the London Missionary Society last year exceeded its regular income by no less than £400 per week. Again, while the population of London is increasing at the rate of 1,000 per week, the Committee of the London City Mission have been obliged to reduce their staff by twenty during the year. Many promising fields of labour are wholly neglected, and many others are inefficiently worked, because in this day of abounding wealth, the Christians of England love their own ease and comfort more than they love the souls of their fellow-men, or the Saviour that died to redeem them. We have yet to learn that Christ is worthy to receive *riches*, as well as honour, and power, and glory. Most persons think a great deal more is given than there is, till they investigate the matter. "Many people think," Mr. Arthur said at the Methodist Missionary meeting, "that our Methodist folks, as a branch society, really do so much for the various Missions, that they have scarcely any strength left for anything else. Well, what are they doing? I think the returns of the annual contributions of Methodists in England, amounts to one penny a week, and the fourth part of one penny, and a little bit of a fraction which I shall not attempt

to ascertain." It is a magnificent rate of contribution certainly for the conversion of the world! Mr. Garrett said at the same meeting, "We talk of what we have done in England during the last year for Christian Missions; but what have the working men of Manchester done in another direction. One of the principal officials in Manchester lately made this statement as to the doings of the working men there, and I hope that every body here will understand it: one of the highest public officers in Manchester made this statement the other day, that the working men of Manchester and Salford alone spent £250,000 every year of their lives on Saturdays and Sundays alone in strong drink! Here then we have three times as much money spent as the whole Methodist body are spending in the effort to convert the world. Done enough! What, when we give 88 millions to Bacchus! Done enough! When, instead of 5s. per head as to the Missionary cause, the average expended in strong drink by man, woman, and child, Christian and teetotaler, altogether amounts to £3 a head!" There must be more self-denial and self-sacrifice—that is the first lesson, so easy to understand, so difficult to practise—or the world will never be converted to Christ.

Every year also deepens our conviction as to the greatness, the gigantic character of the work that we propose to accomplish. We have scarcely done more than lay the foundation of the glorious temple that our hands are to raise—just gone over the wilderness whose wastes we are to cultivate—hardly finished numbering the people whose souls we are to save. The chairman at the meeting of the London City Mission said: "Great as the efforts are, the destitution of London is still much greater than I dare say any of you believe. Is it credible to you that at this moment there is a street in the Commercial Road where there are 200 families, none of whom are in the habit of attending a place of worship? There is also a street in Blackfriars where there are 250 families, five only of whom are in the habit of attending public worship. In Limehouse there is a street with 300 families, in which there are but ten found to attend public worship, and this after between thirty and forty years of the labours of this and kindred societies. Surely there is work for us to do. May we all take it to heart! may we all determine, God helping us, to do what we can to overtake this immense amount of spiritual destitution which still exists!" Look at China! "Every third man who at the present moment breathes upon this earth is either a subject of the Emperor of China or a rebel against his authority." Only just over one hundred messengers of the churches are engaged in the great work of Chinese evangelization, among a people from ten to twenty times as numerous as the population of Great Britain and Ireland! The continent of Europe, Africa, with its 100 millions of people, India, with its still greater population, we can only name, and isles of the sea almost innumerable must be passed over altogether! The harvest truly is great; the labourers are few! Shall every tribe hear the joyful sound of redeeming mercy? Yes! yes! for the mouth of the Lord hath spoken it. Lord! increase our faith! Lord! increase our faith!

But let us not forget the great and glorious successes that have been already realized. "Two thousand Chinese have been converted to Christianity within the last ten years." "In the last five years," said Mr. Hardy, at the Methodist Missionary Meeting, "it is my impression at least, more souls have been converted in Ceylon than in all the other years of the fifty during which we have been labouring in that island." That glorious revival in South Africa scarcely a year ago none of us surely will be able ever to forget. The trophies of the cross can be numbered in Madagascar by thousands; and in Jamaica and other West India Islands by tens of thousands! What a wonderful work has been wrought in Fiji since 1835! Mr. Calvert says, "There are now 40,000 children regularly instructed in the Methodist schools, 17,000 church members, and 5,000 on trial. There are 1,500 class leaders, 1,200 school teachers, 1,000 native catechists and

local preachers, and 38 native missionaries, men who are right hearty and thoroughly in earnest in preaching the Gospel with the Holy Ghost sent down from heaven." Some districts of British India are rich in promise, and instinct with life. And these are only the first ripe fruits of the glorious harvest of the world. A beautiful illustration that was used by Mr. Hardy concerning Ceylon we may quote, and give it a wider application. "The island of Ceylon is justly celebrated for the cultivation of coffee, and the mode in which the hills, on the slopes of which the coffee is grown, are cleared and cultivated, is this. They take the axe in their hand. The mighty trees are before them entangled in brushwood and creepers. They cut nearly, not quite, through the tree which is at the bottom of the slope. It does not fall. They then proceed to the next tree in the ascent, clear away the creepers and brushwood around it, and cut that nearly through also; but it does not fall. And so they go on in a straight line until they reach the summit of the slope. Here they cut down the highest tree they can find, and the consequence of the fall of that tree is that it brings down the next below it, and the next, and the next; and with one great continuous crash the whole of the trees in that jungle have fallen. Now that is just the position of the people of Ceylon at this moment. We have gone out with the axe of prayer. We have seen some trees fall. Nay, we have seen many fall. But there are others that are nearly cut through, and we are mounting up the hills and hope soon to attain the height of the slope. Soon the last stroke of the axe will fall. Soon the topmost tree will fall down also. Then that will bring down another support, and another support, and another support, rending it away from the power of heathenism; and if only we will carry into effect what is recommended in this Resolution, that there be more prayer, more effort, and more contributions for the Society's support, then there shall be a mighty crash, heathenism shall fall, and the island of Ceylon will be filled with the glory of God."

We can have no doubt of the final triumph of Christ's gospel. Shame on those Christian men who plead guilty "to a sort of half-confessed scepticism and suspicion" with regard to the missionary enterprise. Mr. Dale, at the London Missionary Society meeting, very powerfully said, "It is manifested here and there by men whose Christian lives and character one cannot but confide in. But, my dear brethren, if the Gospel is not a Gospel for the people of China, of India, and of Africa, it is no Gospel for you. It is just as true or just as false with regard to every inhabitant of Canton and Pekin as it is with regard to every inhabitant of Birmingham, Manchester, Liverpool, and London that 'God so loved the world that he gave his only begotten Son that whosoever believeth in him should have everlasting life.' If you have any doubt as to whether it is an obligation to send this Gospel to the heathen, you ought to doubt whether it is your duty to preach it to the people of your own country, and you ought to leave your pulpits until that question is settled. I am sure of this, that it is impossible to believe in the Gospel for yourselves with a whole heart without preaching it to the whole of the human race. The same act of faith, implicated necessarily in that with which I repose in Christ as my Saviour, includes the recognition of Him as the Saviour of mankind the wide world over. There is a great deal of criticism about the result of our work, and we have stories from wandering gentlemen who have been seeking their pleasure in the South Seas and in certain parts of Africa, about the imperfections of our converts. No doubt they can find imperfections in them. Suppose some Pharisee had happened to wander down Corinth a few years after the Corinthian church had been established, what a story he would have come and told in Jerusalem about the people that belonged to the Christian churches that this apostate Paul was founding in different parts of the world! Can you show us any thing worse than the Corinthian church could show, in any part of the mission-

field that we are occupying? Yet we know that in that Corinthian church, spite of all its imperfections, there were working those great and mighty forces which regenerated the dying empire, which have built up the civilization of modern Europe, which have created our literature, our laws, our social life, which gave existence to our majestic cathedrals, inspired our noblest artists and poets, and have brought peace and purity into ten thousand homes in this country—the same forces which are working now in India, in China, and wherever our Gospel is preached. And, whatever imperfections there may be in the character and actions of our people as yet, they are in God's hands—every Christian is His workmanship, and He will shape them all in his good time into forms of majestic strength and transcendent beauty."

IS THE TIME COME FOR US TO HAVE A MISSION TO THE HEATHEN?

In asking this question, it is necessary that I should disclaim any intention of forestalling or even anticipating connexional action; believing as I do that the Executive ought to take the initiative in all such matters, unfettered by any premature expression of opinion, especially as to time and manner, from any person whatsoever. I shall not therefore attempt to answer definitely my own question, or ask any one else to do so. But no harm can arise, so far as I can see, in making known the thoughts that are moving in some minds, and what may be, as some believe, the workings of Divine Providence. That God, by his Providence, has hitherto directed our course, none acquainted with our Missionary operations would venture to dispute. The importance of the fields to which our evangelistic labours have been confined cannot be overestimated. It has been said that we ought to seek to convert those to whom we have easiest access, those whom we are most likely to influence, and those who when converted will prove to be our most effective auxiliaries. If these principles are correct, and I believe they are, our duty is plain. Not only had our Home population, and our countrymen in the Colonies, the first claim upon us, but our energies must be principally concentrated on them for a long time to come. The conversion of England and America seems to be *the* condition of the conversion of the world. It is no longer a reproach, but a mark of distinction, to have taken a small part in the evangelization of our own country. But while the spiritual wants and woes of the people of England and the Colonies appeal most powerfully to our sympathies and compassion, we must not close our ears and hearts to those cries that come to us from afar. Has Africa, with all her wrongs and deep degradation, no claim upon us? Has India, which is under the rule of our own sovereign, whose perishing multitudes are our own fellow-subjects, and whose best minds are all astir with excitement, no claims upon us? Has China, with its hundreds of millions, no claims upon us? Great as is the responsibility of the churches to the masses of our own countrymen who are still living "without God, and without hope in the world," there is a still greater and more awful responsibility resting upon them in this day of gospel light and privileges. They might hear the gospel; they might be saved. The gospel is brought to their very doors. Every town, and almost every village, has its house of prayer, and its witnesses for Christ. But so far as the heathen are concerned, the responsibility is all our own. The command of Christ is binding on us. His gospel is to be preached to every creature. Every nation under heaven is to hear the glad sound. And every body of Christians, with its distinct organization, must take its share in this work. Is the time come for the Bible Christians to have a part in it? Their small numbers, their limited resources, have hitherto been insuperable obstacles—are they to be always, or much longer? This question must soon receive earnest consideration at our hands, whatever

the decision may be. Is God, by the events of His Providence, pointing out our course? Let all our friends, after due attention to the following facts, supplied by the Brethren, Balkwill and Braund, return, in the fear of God, an answer.

A little more than two years ago, a Government employe', of Irish descent, but a native of Ceylon, came to England, hoping that his health, which was very delicate, might thereby be restored. Advised to go into the West of Cornwall, he settled in the neighbourhood of Penryn. He had never seen an English Bible, and regarded all Protestants as heretics. He went to lodge with one of our friends. Class and Prayer meetings were held in the house every week, and after a time he was induced to attend them. He soon got convinced that the persons attending these meetings were right, and that he was wrong. He next went to the Chapel. During the revival that was realized something more than twelve months ago, his distress greatly increased. At length he was made very happy. After his conversion his conduct was very consistent, and he earnestly and humbly sought holiness of heart. He became also very anxious about the conversion of his friends and neighbours living in heathen darkness. When his health was sufficiently restored, he was desirous of returning to Ceylon. He left England a little before Christmas last. Since his return he has written two letters urging that a Missionary be sent. He has also forwarded £22 towards the expenses, and proposes to lay by a sum *monthly* towards the object. The only question is, *What is the will of God and our duty in this matter?* Let this be first answered, and if the decision be that it is the will of God and our duty to send a Missionary to Ceylon, that other important question, "*Whom shall we send?*" will soon be decided. He may be already designated by God for the work.

"We thank Thee, Lord, when Thou dost need,
The man aye ripens for the deed."

Perhaps we cannot do better than conclude this hastily-written paper with an extract from one of Mr. Cummins's letters, the gentleman referred to.

Galle, March 11th, 1867.

"MY DEAR BROTHER IN JESUS,—The language of my heart runs,

'When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.'

"Not one thing hath failed of all the good things which the Lord our God spake concerning me. His angel went before me, and here I am in Ceylon, a living monument of His tender care. He has saved my life from destruction, and crowneth me with loving-kindness. On my arrival in Ceylon, I had to follow a new calling. I am employed under the Government as surveying and tracing officer in the department of Civil Engineers. As such, of course, I have no settled habitation; but must move from place to place wherever my services are required. For the last two months I have been encamped in the jungles with the villagers, tracing a road to a new coffee district. The jungle was pretty full of elephants before I got there. I came across their tracks, but I am thankful to say they never made their appearance all the time I remained. In my work, I have to employ the natives to assist me, and I lodge in their houses whenever my work is sufficiently near; so you see that if I had the choice, I could not have selected a more favourable calling than that in which I am now placed—I mean for the object I have most in my heart, the preaching of our Master's blessed Gospel. I have opportunities of letting my light shine, (Praise the Lord!) but with the villagers, not being able to speak their language fluently, I can do nothing. I understand it sufficiently for worldly purposes, and I am now learning to read it. I hope soon by the help of the Lord to be able to read the Bible. One of my men said to me, 'White men have no God.' You cannot fully enter into my feelings when I found I could not explain to him what a blessed God is ours. Oh, that my head

were waters, and my eyes a fountain of tears, that I might weary the Lord of the harvest to send forth labourers to the harvest. The religion held by the nation is Buddhism, but the common people are devil-worshippers; they sacrifice to him, and offer their prayers to conciliate him. If a man is attacked by fever, or any misfortune befalls him, he sends for the devil-dancers to perform ceremonies to conciliate the rage of the arch-enemy of mankind. Oh, they are held under the chain of the enemy!

"I do feel that the Lord has saved me for his name's sake, that he might make his mighty power to be known. He chooses the weak things of this world to confound the wise. O may I prove a true soldier, may I do valiantly through his blessed name. The Lord will help me.

"Oh that the people in England did but know how highly favoured a land they dwell in. Where much is given, much is required. They have, as it were, Christ pushed on them, whilst millions of poor souls in this part of the world are starving for want of that Bread of Life, which the English trample under their feet. What a holy people they ought to be! so abundantly blessed as they are. The Lord has said, 'Freely ye have received, freely give.' Give your prayers, your tears, increasingly. You can give nothing better. Impress this, my brother, on the members. Other societies are rich in this world's goods. let us be rich in prayers. Oh! that the people would plead the promise in the all-availing name of Jesus. Is not the Lord faithful who has promised, and is he not able to do it? Prayer is our best weapon, and the only effectual one. May the Lord make us a praying people, and then success must attend every effort put forth in his cause. Through God we shall do valiantly, for he it is that shall tread down our enemies. Oh may the Lord give us every grace we stand in need of, and keep us faithful unto death, that we may have right to the tree of Life. If not on earth, we may in heaven all meet again." F. W. B.

Correspondence.

MINISTERS AND TEETOTALISM.

DEAR MR. EDITOR.—Since a correspondent in your May number has thought it prudent to strip me for the purpose of giving me the rod, I think it only just to allow me to say a word or two in vindication of my character and conduct. According to his statement I am unfit to be a member of Society, leaving the ministry out of the question. He has accused me of "uncharitable and unprofitable conversation—talebearing—whispering—backbiting—slandering—and evil speaking." And more than this, he has accused me of falsehood, as may be seen from the following sentence: "I do not make the above statements, as certain of your correspondents make theirs, destitute of proof." If your correspondent means me, I can assure him that I have some regard for truth, and any statements which I may have made, I am quite prepared to prove, perhaps even to his satisfaction. If *any*body or *no*body is meant it shows that even the *most judicious* make wild "statements," destitute of proof."

Your correspondent's advice for reproving a brother of his defects is, to bring him before the "Annual District Meeting." rather than publish them "in three quarters of the globe." I should have given Br. Kenner credit for being a judicious man, if he had only acted up to his own advice. One cannot wonder that a young man, placed in the society of "persons foolish enough or wicked enough to fan the principle of vanity" in his "breast," and who is impressed "with the thought that he is a paragon of genius, consistency, and devotedness," should be guilty of precipitancy when the ministerial sage of "thirteen years" is guilty of the same thing. But, Sir, I find by a reference to the "Minutes of Conference" that your correspondent was "taken out" in 1856, which, by some mode of reckoning

for which he must have a patent, he makes to be "thirteen years."*

I should like to ask Br. Kenner one question. If I did a very wrong thing before March, 1865, why did he keep his paternal advice tied in a napkin for more than two years without giving "A Probationer" the benefit of it?

Let me assure Br. Kenner that I do not move among the friends for the purpose of talking over "the defects" of my "elder brethren." The statements made in the March No., 1865, are truthful. I did not ask for them, and was only painfully surprised when I heard them. I did not "rush into print" before becoming "certified" that my fears were "well-founded."

Hoping that in future, when Br. Kenner writes out prescriptions for others, he will not forget the old injunction, "Physician, heal thyself," I still remain, yours truly,

A PROBATIONER.

THE MAGAZINE, MINISTERS, AND TEETOTALISM.

MR. EDITOR,—While the object aimed at by Mr. Kenner is, in some respects, commendable, the language he uses, I think very objectionable, and there certainly is in the spirit of his letter a manifest inconsistency with his object.

Take, for instance, the second paragraph,—"I do not make the above statements, as certain of your correspondents make theirs, *destitute of proof*." Now, to me, Sir, this is, I was going to say, a respectable, at all events, an emphatic way, of telling the public that "certain of your correspondents" are not only capable of, but really *do* "make statements" for which they can give no "proof," that is, say things that are actually untrue, or, in plain words, lies. To be at all consistent, Mr. Kenner *must* be prepared to prove that the "statements" made, and of which he complains, are altogether void of "proof," or else, to use his own words, "I can but regard it as a libel on the ministerial character, as a gross, unfounded, and iniquitous calumny." Perhaps he is prepared to do this, if so, then let "certain of your correspondents" writhe under the piercings of his rather severely used steel, and as a result will learn, I hope, in future, to tell the truth: but until this is done, the palpable inconsistency, viz., of his having "blackened the characters" of "certain of your correspondents," and that too in a letter condemnatory of what he believes to be the like vicious principle in others, will, and must remain. I am, yours respectfully,

J. JOHNS.

* We believe Br. Kenner was employed in the ministry some considerable time before his name appeared on the Minutes.—ED.

Brief Notices of Books.

A SELECTION OF REVIVAL AND OTHER HYMNS. By R. P. TABB. *A New Edition.*

This Collection of favourite Hymns has already had, we believe, a large circulation, and many of our friends are well acquainted with its merits. This New Edition is enriched by a considerable number of fresh Hymns, and is got up in a very neat and attractive style. Orders are supplied through the Book-Room.

THE OBSERVER (Published under the direction of the [Canadian] Bible Christian Conference).

We have read several numbers of this paper with great satisfaction. It is, we suppose, now fairly started, and with all our hearts we wish it long life and great usefulness. No better proof could we desire of the progress of the Bible Christian cause across the Atlantic than the publication of such a paper as this, and no better proof of wisdom can

our friends and members there give than by using every effort to increase its circulation. Br. Barker spares no pains to provide every week a great variety of things both new and old to inform the understanding and improve the heart.

Religious Intelligence.

CHAPELS.

WATERLOO ROAD, LONDON.—On Sunday, April 14th, 1867, a sermon on behalf of the Trust Fund was delivered by Mr. Taylor, late of California, through whose preaching many souls have been converted in London during the last few months, and whose labours have been crowned with great success in every quarter of the globe, especially in South Africa. His discourse was a clear and vigorous exposition of Acts i. 8, enforced with much impressiveness and power.

On Easter Sunday, April 21st, Mr. W. E. Moyses preached in the morning from Mark xiv. 3—9, and in the evening from 1 Timothy ii. 5; and Mr. J. Mc Kenny, (Wesleyan) in the afternoon, from Galatians iv. 18. Mr. Mc Kenny's sermon on "ZEAL" was earnest and practical, calculated to stir and strengthen the heart for the service of God.

On Monday, the 22nd, the annual meeting was held, preceded by a public tea, which was superintended by Mrs. Adams, and shared in by about 100 persons. In the absence of W. J. Haynes, Esq., who was announced to preside, but prevented through severe domestic affliction, the chair was well occupied by the efficient Treasurer, Mr. C. Hobbs. A report of the state of the society was read by Mr. Moyses, from which it appeared that the general depression of trade had considerably affected the interests of the church, occasioning the removal of several members, and contracting the influence of many others. And as the society is principally composed of working people, the pressure has been greater in proportion than that which has rested on those churches which are less dependent upon the support of working men. The removals from various causes during the past year have been as many as those of the two preceding years; still it was gratifying to know that the funds of the society had been well sustained; the amount contributed being in advance of any previous year. The Treasurer's report shewed that the receipts of the chapel for the year had been £94 12s. 2d., and the disbursements £77 12s. 11½d., shewing a surplus of £16 19s. 2½d. The present debt is £518 7s. 4d., of which sum £370 has been borrowed at 5 per cent., £100 has been obtained from the Chapel Loan under the new regulations, and the remainder is loaned free of Interest.

The meeting was addressed by Messrs. E. Price, on "The Relation of the Sabbath School to the Church," T. W. Garland, on "The claims of the Gospel," W. Rowe, on "The Power of a Working Church." J. C. Honey, on "How to win the masses to Christ," J. Gammon, on "The Higher Christian Life," and W. B. Lark. Each speech bore the impress of its author, and related more or less to its subject. Principles were elucidated, duties enforced, motives defined, privileges unfolded, and assurances of ultimate success presented on the authority of God's word. The meeting was well attended, and the interest of the service sustained to its close. The proceeds of the anniversary amounted to nearly £19. W. E. M.

HUMMACOTT. — Doubtless you and your readers will be pleased to learn that the friends at Hummacott, in the Bideford Circuit, have succeeded in placing their Chapel in a condition, so as to afford comfort to the minds of the Trustees, and also give some help for the support of the Ministry and the cause of God in the Circuit. At the last Anniversary, held soon after I arrived in the Circuit, I found, on looking over the accounts of the Chapel, that—although the debt had never exceeded £72 since the opening, and although the Chapel had been opened twenty-three years—there was an existing debt of £62. During these twenty-three years there had been paid as *interest*, a sum more than equal to the highest amount ever due on the Chapel. I called the attention of the Trustees and friends to the fact, and urged the necessity of making an effort so as to remove the debt as quickly as possible. Our friend, Mr. Bryant, who happened to be the Chairman at the Public Meeting, asked me "if I thought the friends would engage to pay the entire debt if

he gave £20 towards it." I replied that I was afraid they would scarcely be equal to such an effort. "Well, then," said our friend, "suppose I say £30!" To this generous offer, I could but say that I thought the friends might be able to raise the remainder (£32), and advised him to give the Trustees and congregation a challenge. He did so. The company warmly cheered Mr. Bryant for his liberal proposal, and at once pledged themselves to do their part, provided Mr. Bryant would allow them until Christmas to make the effort. To this Mr. B. readily consented. Mr. Bellew and the friends at Hummacott have exerted themselves well. The Quarterly meeting became responsible for a certain amount, on condition that the receipts of the Chapel from year to year, after meeting expenses, be paid to the Quarter Board of the Circuit. I am thankful to be able to say that the effort has been successful—the debt is now discharged, the Chapel is in a good state of repair, and the Trustees and Society will have the pleasure of giving yearly some aid to the support of their Ministers. Let the Trustees and friends of other chapels be encouraged by this example, to "Go, and do likewise."

W. GILBERT.

DARTMOUTH.—Three years since we had no cause in this ancient borough, but a few attached friends, who dearly loved the Bible Christians because of the spiritual good they had received from their ministrations elsewhere, and who were desirous that a place should be opened in connection with our society, and promised that they would afford all the assistance in their power, which promise they have faithfully fulfilled. A room was taken (the best that could be obtained) in a very thickly populated part of the town; but withal obscure, and in many respects uninviting; under it is a stable; a family lives above it; it is very low, and all the light we get is from one side of the room from whence also we procure our ventilation, which indeed is very bad, for those who sit by the windows are exposed to a fearful draught, and when these are closed, in the summer with a full congregation it is almost suffocating. This room, which was taken for three years, was fitted up at a cost of about £18, and will comfortably seat 80 persons. The term expires next Michælmas. Our friends have long been looking out for another place. £150 were offered for a small site on which to build a new chapel near where we now are, but which fetched a higher price. We now thought it was high time to bestir ourselves, as our term is nearly expired, and we have gone just as far as we can go where we are; so we decided (after finding that we could not obtain a freehold site), having obtained the sanction of the Chapel Committee, on purchasing a piece of leasehold property, which was offered for £10, with £2 per annum high rent, 75 years' lease, and situated in the best and only growing part of the town. Plans and specifications were speedily drawn, tenders issued, and the work let to the lowest contractor for the sum of £509 11s. 11½d. This is exclusive of concrete foundation and gas fittings.

The following account of the services in connection with laying the Foundation Stone is taken from the "*Western Times*:"—

"On Easter Monday the foundation stone of a new Bible Christian Chapel was laid, in the New-road, Dartmouth, under very auspicious circumstances, by A. B. Harris, Esq., an old and highly esteemed townsman. The state of the weather deterred many from being present. However, a very large assemblage was on the ground, and, prior to the stone being dropped from the triangle, a hymn was sung, and Mr. Hinks (of Bristol) followed with suitable prayer.

"A. B. Harris, Esq., then proceeded to lay the stone, with the words, 'I lay this stone in the name of the Father, and of the Son, and of the Holy Ghost.' He appeared to be much affected, and his voice was so low that but a very few could hear him. He was very happy, he said, to see so many persons present. The work was commenced, and the stone was laid, all under very auspicious circumstances, and he hoped, by the help of the Almighty, the undertaking might prove a success to its promoters.

It was intended, after the ceremony was gone through, for Mr. Bourne (of Plymouth) to deliver a sermon on the ground; but, owing to the inclemency of the weather, the spectators adjourned to the Independent Chapel, which was kindly lent for the occasion, where Mr. Bourne preached a beautiful sermon, after which a collection was made.

"After the sermon a public tea was provided, at the Subscription Rooms, to which 200 persons sat down, all of whom appeared to enjoy themselves. The tea over, the platform was arranged, and occupied by a number of gentlemen from the surrounding districts, amongst whom were :—Mr. Hinks (chairman), Mr. Dymond. Mr. Bonham (Independent), Mr. Clarke, Mr. Jory, Mr. Bourne,

Mr. Rennard (Methodist), Mr. Werren, and Mr. Slater (Primitive Methodist).

"Mr. Hinks having consented to take the chair, after a few preliminary observations on the subject of the day, said that the time of their Jubilee had just passed away, their sect (the Bible Christians) having been established 51 years, and they had up to the present time 756 chapels. During the last ten years they had built 29 chapels per year, all much larger than those built in former years, and larger chapels had taken the place of smaller ones, thus showing the favourable manner in which they were progressing. They were now spending between £10,000 and £12,000 a year on building purposes. Mr. Hinks wound up his address in a very elaborate manner, and was enthusiastically cheered at the end.

"Several other gentlemen on the platform addressed the audience in very eloquent terms, and the proceedings of the day terminated most satisfactorily to all concerned, between £14 and £15 realized.

"The architect is Mr. J. F. Roberts (of Dartmouth), and we should judge from that gentleman's plans that the building will be about the handsomest of its kind in the town, as there will be galleries, vestry, and, in fact, everything complete."

We hope and pray that the Divine Presence will attend the latter house as it has the former, and much more abundantly. Many have experienced a saving change in the room, and most of the services held there have been very delightful. R. ORCHARD.

BIRD'S ISLE.—We are pleased in being able to report the successful result of the chapel anniversary this year. On Good Friday, April 19th, being a fine day and a holiday, a large number of the friends from all parts of the circuit assembled in the chapel at two o'clock, when Mr. Rummery, of Appledore, preached a very able, interesting, and appropriate sermon from Gal. vi. 14, which was listened to very attentively by a crowded congregation, and no doubt good impressions were made on the minds of the hearers.

Tea was provided in the chapel at five o'clock, of which about 220 or 230 partook.

In the evening a public meeting was held, when an opportunity to speak their experience was given to all who felt impressed to do so. A good influence pervaded the meeting, and we trust all went away profited.

On Easter Sunday three services were held in the chapel. The morning service was conducted by Mr. Fuller. In the afternoon the chapel was crowded to excess, when Mrs. Fuller preached a very earnest and heart-searching sermon from, "Behold the Lamb of God," which was listened to with unusual attention. Tears were seen frequently during the sermon to be flowing, and deep convictions were made on the hearts of many. After the sermon was over, a prayer-meeting was held, when it appeared as if the glory of the Lord was indeed seen and felt in the chapel. Many came to the penitents' pew deeply sorrowing, and seven or eight professed to find peace. It was a glorious meeting, resembling a little heaven below. In the evening a sermon was preached by Mr. Carter, of Halden, from Rom. v. 1—5, which gave great satisfaction. One or two again professed to find peace in Christ. The proceeds amounted to £6 12s. 4½d. The trustees tender their thanks to all the friends; the arrangements and results reflect great credit on all parties. To God be all the praise.

It is very gratifying to the friends, and will be doubtless to those who in former years laboured in the circuit, that of late, even in this dark part, the Lord has, in answer to covenant prayer, poured out his Spirit. Many have been added to the society, who we trust will be useful. Some of the roughest characters have been brought from darkness to light, and our hope is that the work may proceed and spread very rapidly. A FRIEND.

Tenterden, May 1867.

GLADSTONE STREET, BRISTOL.—In the account of the re-opening services, which appeared in the Magazine for April, a hope was expressed that by a bazaar to be held in May a sum sufficient would be obtained, added to what had been previously raised, to meet the whole cost of the end gallery recently erected. The first day of the bazaar, Monday, May 13th, was wet, Tuesday was cold, and as there were some goods left, the sale was continued on Wednesday evening. The receipts were £50, and the expenses a little over £3, so that after paying for the gallery, there are a few pounds in hand. For this success, so much greater than our most sanguine expectations, we are very thankful to the Giver of all good. T. P.

MISSIONARY MEETINGS.

HOLSWORTHY.—On Sunday, April 28th, three eloquent sermons were preached in Bodmin street chapel; in

the morning and evening by Mr. W. Gilbert, from Bideford, and in the afternoon by Mr. S. Jory, of Newton Abbot. The congregations were large. On Monday afternoon Mr. Jory delivered a very interesting discourse, which was followed by a public tea. At seven o'clock the public meeting commenced. In the absence of Mr. R. Penhale, the writer was called to the chair. The claims of the society were ably advocated by Messrs. Keen, Jory, and Gilbert, and nobly responded to by the people. Collections nearly £30. On Tuesday evening Mr. Gilbert delivered a lecture in the Market Hall. Subject:—Some Aspects of the present Times, and their Lessons. The Hall was well filled, and the lecturer showed himself master of his subject. Several persons have expressed a wish that the lecture should be published. T. ANDREWS.

LONDON DISTRICT.—It is certainly our duty constantly to remember all that is pleasant and agreeable in life, and it is, perhaps, sometimes profitable to record our impressions thereof. All that is painful and disappointing we cannot easily forget, do what we will, so that we are really in danger, unless we exercise some good degree of care, of coming to the conclusion, than which nothing could be more false, that there is scarcely anything else in life. There are, thank God! many bright days in our history, many sweet and blessed seasons in our experience, and much that is hopeful and inspiriting in life.

I believe I shall ever retain a grateful recollection of the spirit and influence and associations of the meetings it has been my privilege lately to attend in the London District. The task is somewhat difficult, and therefore I shall not attempt any minute description of them. Our capacity for enjoyment does not depend on our descriptive or analytic powers. Many of us would be greatly puzzled if we were asked to recount the charms of every face that has attracted us; or to transfer to canvas the minute glories of every landscape that has pleased us; or to specify the distinctive excellences of every sermon or speech that has profited us. There is something in the sweetest flowers, in the most beautiful characters, and in the best meetings, that defies analysis. The success and comfort of our recent gatherings certainly did not depend to any appreciable extent on the largeness of the congregations, on the eloquence of the speakers, or on any other of the thousand things usually considered essential that might be named. The friends manifested a deep interest in the cause, and the Lord mercifully favoured us with his presence. Every earnest appeal seemed to awaken a hearty response, and every point and argument of importance secured earnest attention. There must have been a strong disposition to be pleased and profited, so that the work of the speakers was comparatively easy. The collections were, without exception, as far as I could judge, consistently liberal, and they all indicated progress. The tea meeting in each place was well attended, and the example might be profitably followed in many places.

Sunday, April 28th, I preached both morning and evening in our small and inconvenient chapel in Buttesland St.; Br. Price at Garner chapel, Clapham; and Br. Honey at Forest Hill.

At the meeting at Ebenezer, on the Monday evening, there was quite an imposing array of speakers. The Superintendent of the District was there, with all his superior officers (two only excepted) and in good heart too, prepared to do successful battle for the right, if vigour, and earnestness, and determination are destined to win the day. Volunteers were there also, eager for the conflict. I confess to downright love and admiration for men willing to rush into any open door, who can do spiritual work—preach, or speak, or pray—as naturally, and with as little ceremony, as the birds sing, or the trees bud and blossom, or the stars sparkle and shine. I wish to speak thankfully and respectfully of Br. Lark's contribution to the good cause at Ebenezer and Clapham, of Br. Nott's at Clapham, and of Br. Luke's at Forest Hill. I had almost forgotten to say (oh! ungrateful heart of mine) that Mr. Heywood was our Chairman at Ebenezer, as he was also at Forest Hill.

I preached to a few friends at Clapham on the Tuesday afternoon, and could not help congratulating them in the evening on the evident progress that had been made since my visit three years ago. Mr. S. Wright was in the chair, and his services, cheerfully rendered, are always efficient.

Dr. Cooke's (Methodist New Connexion) admirable speech is the only feature of the Forest Hill meeting, held on Wednesday evening, that calls for special notice. The arrangement, the matter, and the delivery were all that could be desired. And it was in no feeble, hesitating tones that our honoured friend gave utterance to his fervent wishes that our Denomination and his

own might become ONE, as we are already *one* in spirit.

Sunday, May 5th, I preached in our chapel at Woolwich, morning and evening, and in Rectory-place Congregational chapel, for the Young Men's Christian Association, in the afternoon. I do not think the influence was quite so good as on the previous Sunday, but it *was* "good to be there."

Monday, I went to Knockholt, near Sevenoaks. Preached in the afternoon in a small chapel, but it was, what larger places, and for that matter, smaller ones too, are not always, filled with attentive hearers. The evening meeting was presided over by Mr. Staples, who has been a member of the Wesleyan Methodist Society fifty-seven years. The meeting mainly devolved on Br. Honey and myself, but, given auditories equally attentive, and influences as rich and blessed, and we ought to be drummed out of the army if we are not always ready to do our best.

The meeting at Woolwich, on Tuesday, brought the series to a close. And I here gladly record my testimony that nowhere in my tour was the improvement in the attendance so manifest as at Woolwich; and under such circumstances it was scarcely possible for the meeting to wholly fail in vigour and efficiency. We had Mr. Blake, (Methodist) a true friend, in the chair, and Mr. Rogers, Methodist Free Church minister, on the platform.

To my brethren, and the friends generally, I beg to return my sincere thanks for their uniform kindness. The conviction is forced upon me, that the erection of suitable chapels in several of the places is a prime necessity, could scarcely fail of success, and therefore our friends in the London District, in the peculiar and exceptional circumstances in which they are placed, ought to receive the support of every lover of the Connexion in a well-considered scheme to enlarge their borders. F. W. BOURNE.

Obituary.

1. DIED, March 16th, 1867, at Selsey, in the Chichester Mission, GEORGE WOODLAND, aged fifty-eight years.

Br. Woodland was a member of Society more than thirty years, and very nearly this time a local preacher. He suffered much for several months before he died, but bore all with Christian contentment; often saying,—"My sufferings are great, but I would rather be here than I would be the richest man in the world—I am in FATHER'S hands—I cannot pray for life or death—HIS will be done." To his wife he affectionately said, "You and I shall soon have to give each other up—I can give you up into the hands of the Lord—it will not be long—we shall soon meet again." A heavenly smile played on his countenance, and so he calmly died. J. MARTIN.

2. DIED, in perfect peace, on Wednesday evening, May 1st, 1867, Mrs. GEORGE BATT.

[Br. Batt wishes us to express his sincere gratitude to brethren in the ministry, and others, for kind letters of sympathy and condolence with him and his family in their deep affliction, as they have been far too numerous to be separately acknowledged.]

3. DIED, of consumption, in great peace, May 16th, 1867, at Lady Lake's Grove, Mile End, London, in the *twenty-second* year of her age, ANNIE, the beloved wife of Mr. HERBERT COUMBE, and daughter of Mr. JAMES HORSWELL. It may not be out of place to state that Mrs. Coumbe was the very dear friend referred to in Miss Chapple's Memoir,* for whom she exerted herself on the day before she died to write on the fly leaf of a book, "To darling Annie, with dying Carrie's love." We may apply the language of Scripture to them, "They were lovely and pleasant in their lives, and in their death they were not [long] divided." Greatly beloved as was Mrs. Coumbe by her friends for her sweet and amiable disposition, they can almost cheerfully submit to God's will in her early removal, believing that He has ordered all, not only in infinite wisdom, but in tenderest love. She was buried in Abney Park Cemetery, on Wednesday, May 22nd, in certain hope of a joyful resurrection to eternal life. May her sorrowing husband experience much heavenly comfort, may her motherless infant be ever in God's special protection and keeping, and may all her friends have grace to meet her in heaven. How dear is heaven becoming to all of us! It is getting more attractive and home-like every day.

F. W. B.

* See page 263.

Poetry.

A PARISH CLERK'S LAMENT.

By Ebenezer Higgins, Parish Clerk of St. Vitus.

Our Passun's took up wi' they Ritchilist views,
And 'er's ull overcharged from his 'at to his shoes;
His coat is so long, and his face 's so grave,
And 'er calls his good crab stick his pastoral stave;
And his voice has got hollow an' sad like an' mild,
And 'er thinks 'er was yieldin' to sin if 'er smiled;
'Er may say what 'er likes, but whatever 'er says,
I don't like the look of they Ritchilist ways.

Our Passun 'er once was so hearty and stout,
'Er know'd what the varmers and volk were about;
'Er 'ud talk wi' the men as they walked in the field,
'Er know'd every acre and what it 'ud yield.
'Er'd a famous loud voice, and a kind merry face,
Aye—tho' 'er was scoldin' a child in disgrace,
Now 'er walks thro' the lane in a kind of a maze,
And that's what has come of they Ritchilist ways.

An' the old village church 'er-ve-a-done it up new,
And there is plenty of benches, but never a pew;
And Pillards and Halters an' things queer in spellin',
And as for the vestry that's past all my tellin'.
Why! there once was two gowns as I had in my care,
A black 'un for preachin', and a white 'un for prayer;
But now there are twenty wi' gold all a blaze,
And that's the expence o' they Ritchilist ways.

Then there 's tippits and stole as is allus in wear,
And capes as is put on for litany prayer,
Some green wi' white edging for churchin', an' listen!
'Er puts on a purple and white gown to christen.
Then there's things that hang loose, and things that fit tight,
And 'er is mighty put out if I don't bring 'em right;
Oh! it's almost enough a poor body to craze,
The ins and the outs of they Ritchilist ways.

Then there's bowin's and scrapin's and turnin's and flexin's,
Wi' such hard work to mind all the proper directions;
'Er 'ull first chant a sentence, then turn round 'er stole,
Then 'er ull wheel to the east, wi' a kind of a roll.
Now 'er speaks low, now loud, then 'er jabbers so fast
As if it was summit 'er wished to git past;
At the end of the church pipple can't hear a phrase,
For they don't speak distinct in they Ritchilist ways.

Then the music it's changed, but can't tell you how,
But the old Psalms of David a'nt never sung now;
They 've-a-git some new hymns wi' such very queer words,
And they twitter and pipe like a passul of birds.
They tell me 'tis grand—an' I shouldn't complain,
But I long for the old Psalms of David again;
Or else for our simple old Protestant lays,
Not the gallopin' tunes of they Ritchilist ways.

I've been parish clerk for near on thirty year',
But the Passun and Warden are getting so queer,
And the work of the office is gettin' so great,
What wi' brushin' the vestments an' cleanin' the plate,

That I'd most a' determined to give up and go,
But my friends they say don't, and my wife she says No;
So I bides in my place, but each Sunday I prays
There may soon be an end of they Ritchilist ways.

Missionary Chronicle.

JUNE, 1867.

FROM THE FOREIGN SECRETARY'S PORTFOLIO.

ADELAIDE DISTRICT.

It will be truly gratifying to our friends to learn that the late District Meeting, held at Kooringa the first week in March, has been of a highly encouraging and refreshing character (Br. Ashton says, "perhaps the best we have ever had"); that an increase of upwards of 100 members is reported for the District; one young man has been cordially recommended by the Quarterly Meeting of the Adelaide Circuit as a candidate for the Itinerancy, and heartily received by the District Meeting; the various Societies are living in peace; the Sabbath Schools present a favourable aspect; two of the Circuits have been divided; and two new Stations have been opened during the year. The Missionary Receipts are said to be a little behind those of last year; but otherwise, the District presents a healthy state in finances—Quarter Board Receipts being £300, and Chapel Receipts, £1,100 more than last year. Ten new chapels have been erected during the year in the District, at a cost of nearly £4,500. Nearly £1000 of the chapel debts have been paid off during the past year.

MELBOURNE DISTRICT.

The returns from the District Meeting have not as yet come to hand, but Br. R. Warren, under date Feb. 22nd, says:—

"Our District Meeting will commence next Friday, March 1st; we hope to have a good one. I do not anticipate many removals. Our deficiency, I fear, will be £500, if not more. Money raised for Quarter Board and for Missionary Fund will be considerably in advance of any preceding year; but our Disbursements will be in advance also. Sandhurst and Camperdown I hear will clear their way; Melbourne and Geelong, it is hoped, will not draw heavily from the Society; but the other Stations will be behind. Maldon chapel has been enlarged, and re-opened. I was in Ballaarat about a month ago, at the opening of Humphrey Street chapel. It is a neat and substantial edifice. It cost about £550, and will seat 200 persons. The chapel was crowded at *each service.* Realized by the services about £50. This building is in a good position, and likely to be well attended. Twelve months had passed since I had been to Ballaarat, and during that time our friends had opened *five chapels in the circuit!* Humphrey Street chapel making the sixth—four in the Township of Ballaarat, and two in the country. These chapels have cost about £3,000, and above £1,000 have been raised towards said chapels. Daylesford, in a mining point of view, is looking brighter and better. The escort took to Castlemaine from here on Monday week last about £4,000 worth of gold—a fortnight's produce. Our chapel is still well attended, but we want more Divine power. This week a gentleman called to see me from Deep Creek, about six miles herefrom, to invite me to preach there Sunday afternoons. They have

built a nice little chapel, and have a flourishing school of upwards of 70 children. No religious service in the place. I expect to commence preaching there after the District Meeting. It will be a rough ride over the ranges, but I hope (D.V.) to give them the gospel which is the power of God unto salvation. My sight, I am sorry to say, is not so good as when I came to this colony. Have had to turn to wearing eye-preservers and spectacles. At Christmas I consulted a celebrated "Oculist" in Melbourne; he told me that the optic nerve had been over-worked; that I must give it rest, and bathe it with cold water. He said it was a hopeful case. Br. Blamey is at Geelong as Missionary Deputation, and is suffering fearfully from "Sandy-blight" in his eyes. Mr. Orchard's eldest child has died almost suddenly. Mr. Rowe has a child four or five years old very ill. We have had some hot days this summer. We have had a good harvest, for which we are thankful to the 'Giver of every good and perfect gift.'"

W. GILBERT.

PRINCE EDWARD ISLAND.

Charlotte Town, April 3rd, 1867.

DEAR BROTHER,—Two years will soon have passed since I came to this Island. I might have written about the death of dear Br. Short, who died a few days after I came here, but I knew but little of him; or of a valuable member, an old lady, by the name of Widgery, the fruit of Br. Barker's labours, who once lived in the North of Devon: she died a very triumphant death; or since that, of an old veteran in Christ's cause, by the name of Clarke, who was eight-five years of age when he died, in blooming hope of heaven. He long lived to preach by good living as well as talking. I knew but little of any of them, yet all who knew them here, believe they are gone to glory. I might, too, have communicated a little about the anniversary of our Charlotte Town Sabbath School, which was pretty successful; and about the tea meeting the friends got up to welcome me when I came, and of other tea meetings, the proceeds of which were needed to pay off little debts; and again of that great "Central Circuit tea meeting," we held last summer, to pay off circuit debts contracted mainly since I came; and we did it and had £15 over, for our receipts were nearly £40 currency. I might have written also about likes and dislikes: about the great and beautiful Canada I left, and the little Prince Edward Island to which I came; but I have passed along quietly, preaching seven times one week, and eight another, walking on foot often, as I did at home, and frequently wishing we could do here, as you do at home, i.e. without horses. Since Br. Newcombe came with me, it has been different; I have not laboured so hard. I do not find it very much colder here in winter than in Canada; and in summer it is cooler generally, and always at night. The past winter has not been very cold. The ground is still covered with snow, and I should be loth to part with it for awhile, if it were not needful it should melt away. Owing to the badness of the travelling I could not visit the Quarterly Meetings in February, but by the 1st of March the brethren had beautiful travelling to the District Meeting. They all appeared well, and in good spirits to work, with the exception of a young brother, by the name of Kinley. He is gone home for a year, hoping his health may recover, and if so he will enter again on a work in which he delights, and that many of our friends will be thankful to see him in. What I am to do to fill his place for a year I know not. I think there is no ground to hope for help from Canada.

The following account of our DISTRICT MEETING is from the *Patriot*, a small weekly paper published in this city.

"THIS ecclesiastical Court met in annual session, at the Bible Christian Chapel, Charlotte Town, on Friday, 1st March.

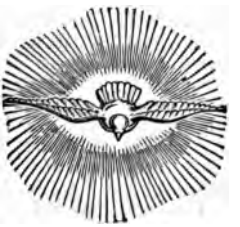
"The Ministers and representatives were all in their places. Morning and evening services were conducted during the term, as follows: Friday morning, by Mr. H. Newcombe; evening, Mr. Wm. P. Hunt; Saturday morning, by Mr. Wm. Kinley; evening, Mr. James J. Rice. On the Lord's day, 3rd March, Divine service was conducted by the Brethren I. Ashley, in the forenoon, and John W. Butcher, at half-past two p.m., and in the evening, Mr. John Chapple, Superintendent of the District, preached the Annual Sermon from 2 Cor. iv. 1, 2—an able discourse, delivered with telling effect upon the congregation assembled. A prayer-meeting, conducted by members of the District Meeting, brought to a close the

interesting proceedings of the day. The prayer-meeting, open to the public, every day, at three p.m., was well attended, and of a very interesting character. A successful Temperance Meeting was held on Monday evening; the Superintendent took the chair, and the Brethren, Newcombe, Hunt, Butcher, and Rice, with the chairman, addressed the meeting; the Choir doing very efficient service.

"On Tuesday evening, a public Tea Meeting was held in the Vestry of the Chapel. Friends of other denominations, and quite a number of country adherents, graced the occasion. The receipts amounted to over £20, an amount which would have been considerably increased, but for Quarterly Meeting services at the same time with the Wesleyan friends.

"A great deal of business was got through in the most harmonious spirit,—concord and brotherly love being conspicuous in the discussion of the several subjects demanding attention. On investigation, it was found that the finances of the District were in a healthy condition. The spiritual condition was not lightly passed over. The lack of revival influences during the year, and the consequent want of increase in the membership, called forth expressions of deep and evidently heartfelt sorrow; after which the Brethren resolved to consecrate themselves afresh to the work, in reliance upon the promises of God. The whole of the session was marked by influences such as will long be gratefully remembered; and from which the Brethren will go forth to the duties of another year, under an increase of love to God and man."

I published on the District Meeting bill that special services would be held after that meeting. For two weeks the congregations were pretty good, and a little increase realized to the Church. I do not remember when I have preached on such occasions with greater ease and freedom, but the breaking down was not great. I had an impression that Winsloe Road was nearly ripe for a revival, and advised Br. Newcombe to try. They have a pretty good staff of praying men: the effort is not in vain. As the work is going on, I will not enter into particulars. Br. N. says he has not had such a baptism for fourteen years as one night last week. What will you English people think of that, and my friends in Truro especially? A week ago last Sunday I was out of my circuit; I preached from, "Marvel not that I said unto thee, Ye must be born again." Though told it would not please many that heard it, I went to bed strongly convinced it was not in vain. Last Sabbath was a good day. At Prince Town Road, and Wheatly River I felt it good. I am hoping we are rising a little, and that we shall shake ourselves from the dust. We have many good friends on this station, both in the city and country, who are strongly attached to our Zion. At several places there are many young people who if converted would likely be a blessing. I feel at home here, though things are different from what we find them in Canada as to worldly matters. I do not mean that the people have no comforts here, for many are comfortably off; still, there is a difference, or I fancy there is; compared with Ohio to which I first went, and to Canada, from whence I came, this seems a contracted place. Facilities for travelling, &c., are different. After all, here are men, they have souls. It is their privilege to hear the gospel. Somebody must preach it, and though I am one of God's feeble instruments I am willing, if he spares me, to publish his truth, feeling confident I am not too good for the place, or the dear people in it. J. CHAPPLE.



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NO. VII. JUSTIFICATION.

By S. Pollard.

I. The Nature of Justification.

1. *There is a legal Justification.* The legal is the primary sense of the word, it being taken from courts of law. Viewed thus, it is "to clear from imputed guilt, to absolve from an accusation." It implies that some one is accused wrongfully—has guilt imputed to him on insufficient evidence, or through the influence of malice; that his case is investigated by those appointed to administer justice, evidences for and against adduced, weighed with calmness and impartiality; that his innocence becomes apparent, or his guilt is not proven; then the great thing—*declaration of innocence, public acquittal.*

The term is often used in this its primitive sense in Scripture. It is so where Christ affirms that "Wisdom is justified of her children." How many times has "Wisdom," or true religion, been accused of being an impostor, while she claims to have come from heaven! accused also of tending to fill the soul with gloom, though she promises to flood it with light and make it strong in gladness! But she is "justified" by those of "her children" who write convincing volumes in her favour; by those who through her influences live holy lives; and by those who joyfully echo, as fulfilled in their experience, the words, "Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

The Bible recognizes the possibility of an unrighteous justification—one which, if justice had sway, would have been condemnation. See Prov. xvii. 15.

While some condemnable justifications may occur through corruption, others may through ignorance, it being impossible for fallible judges to detect all cases of perjury.

How solemn the thought, that there is one Judge who can neither be bribed, nor deceived—"the Judge of all the earth," in relation to whom it is written, "Justice and judgment are the habitation of his throne!"

There is a grave charge preferred against men by no less a Personage than the infinite Ruler, who says, "I have nourished and brought up children, and they have *rebelled against me.*" "*All* have sinned, and come short of the glory of God." What can we say for ourselves? "Guilty or not guilty?" is the question for our counsellors and consciences to deal with. Alas! we are verily guilty; and denying the appalling accusation only makes it still more appalling. Being utterly unable to roll back the terrific charge, the best thing we can do is to admit its justness, then inquire, "How can man be just with God?"—"What must I do to be saved?"

2. *Evangelical Justification.* Though there is no legal justification open to us; though our case is perfectly hopeless, taking into account only what we have done, can do, or may become capable of doing, it is not so considering what another has done for us. While not on ordinary, on extraordinary principles we may obtain an honourable acquittal. "Christ died for our sins, according to the Scriptures." 1 Cor. xv. 3. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Acts xiii. 38, 39. "Being justified freely by his grace through the redemption that is in Christ Jesus," &c. Rom. iii. 24—26.

This justification, while linked with co-existent blessings, is in itself simply *pardon*, as is evident from the fact that in the above passages the terms, "forgiveness of sins," "remission of sins," "justified freely by his grace," are used *convertibly*, which would not have been done were there not *a substantial identity of meaning.*

Sometimes the Apostle wraps the great idea in other garbs. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed is the man to whom the Lord will not impute sin." Rom. iv. 5, 6, 8. Analyzing this passage we see that the great doctrine of it is *pardon;* that faith is the condition thereof; that the fruit of it is blessedness; that Paul regards David as speaking of precisely the same *thing as he speaks of,* and the phrases employed, though different in

construction, are tantamount to his own; that this gracious and blessed pardon is the non-imputation of sin, of which David speaks; that this non-imputation of sin is the imputation of righteousness without works, of which Paul speaks; and that this imputation of righteousness is that justification by faith which the great Apostle advocates and defends.

The legal position of a justified or pardoned man is the same as that of one who never needed pardon. He is treated as righteous, notwithstanding his past unrighteousness. God and angels look upon him the same as they would had he never sinned. As the standing of one who has been legally justified among men is safe and honourable, all the principles and powers of the government under which he lives combining to shield and benefit him; so the standing of one who has been evangelically justified is safe and honourable, all the principles and powers of the Divine Government combining to protect and bless him for ever.

II. THE CONCOMITANTS OF JUSTIFICATION.

1. *Adoption.* When a rebel against a terrestrial sovereign is forgiven, *special* favours are not usually conferred. It is deemed sufficient to be allowed to escape the consequences of his mis-deed, without being made a prince by adoption into the royal family. With favour infinitely transcending all that is human, Jehovah adopts all whom He pardons, makes the forgiven rebel a child, smiling on him as on a son, encompassing and gladdening him with a halo of fatherly affection.

Whenever he forgives a believing penitent, He does it according to the two-fold relationship that He sustains to him—King and Father. It is a *double forgiveness*, a regal and parental pardon. While by the regal pardon the believer stands well with the law, free from all liability to punishment; so by virtue of the parental pardon he stands well with the great family of God, having his forfeited sonship given back with all the privileges thereof, the angels, his elder brethren who never sinned, regarding him with warm, outgushing affection.

It was *by means of the Atonement* that the Divine Parent intended to bring us back from our wanderings in wretchedness, and put us again within the family enclosure, that, with the filial spirit strong within us, and the family features stamped upon us, we might walk in the light of His countenance, march on with buoyant step in a career of loftiest attainments, eternal glory the ineffable issue. For this He parted with "His only begotten Son," giving Him up to sorrows and smitings, to persecuting prejudice and murderous malice. "When the fulness of time was come, God sent forth His Son, made *of a woman*, made under the law, to redeem them

that were under the law, *that we might receive the adoption of sons.*" It was not simply that we might be adopted, but that we might "*receive* the adoption"—be *consciously*, not unconsciously adopted. The Spirit enables the penitent to believe in Jesus, thereby to become a child of God, apprises him of the fact, and originates a sense of his filial state, from which spring, as streams from a fountain, the filial feelings multitudinous in manifestations. The Divine Spirit first cries within him, "Abba, Father;" then his own spirit, hearing the voice of the great Spirit, catching His gracious testimony, *echoes* it with joyful feelings, "Abba, Father." Gal. iv. 6; Rom. xv. 6. O blessed moment when the pardoned soul first shouts forth this consciousness of its altered state; and when seraphs, listening with affectionate interest, hear the outburst of the song,—

"My God is reconciled," &c.

2. *Regeneration.*

(1.) *Its nature.* It is the impartation by the Holy Ghost of sin-vanquishing life, to one that previously was morally dead; or the inauguration of the ennobling reign of Divine grace, superseding the degrading dominion of iniquity.

The *elements* of this life—confidence, joy, hope, love, zeal for the divine honour, &c.

Symptoms of it. The principal are breathing—in prayer for needful and promised blessings; "looking—unto Jesus," into the great mirror of His Word; speaking—the praises of the Saviour, words of comfort to those who are panting for life, and of warning to those who are not; moving—in circles of private and social duties, revolving around the spirit's orb as the earth around hers; working—for the accomplishment of divine plans, and the consequent amelioration of humanity.

Characteristics of it. It is spiritual, in contradistinction from the physical and intellectual, which the sinner possesses, while as to the chief and crowning life in utter destitution; powerful, quickening the intellect, resisting temptation, serving God; and blissful, substituting for the deep misery which previously obtained unspeakable joy.

(2.) *Different representations* of it. A new creation. There are several passages which, directing the mind back to the creation of man, bespeak a similar work. See Eph. ii. 10; iv. 24; Col. iii. 10. A resurrection. See Col. ii. 12, 13; iii. 1. Spiritual resurrections were not peculiar to the Apostolic age, but examples of what should occur to the close of time, replenishing the ranks of believers, and *progressively* peopling heaven. A second birth. How pregnant

and startling the words of Jesus to Nicodemus on this subject: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John iii. 3. The first birth introduces a child to a world of *light*, with visual organs suited thereto; to a world of *air*, with breathing apparatus of marvellous construction and adaptation; to a world of *activities*, with members growing to fit him for playing his part on the great revolving platform; and to a world of *love*, at least to a little domestic world of that description, parents and friends being ready to hail and caress the feeble stranger, and he endowed with powers of loving, destined, by proper culture, to grow up to sublimity in strength and achievements. Correspondingly, the second birth introduces the subject of it to a world of *Gospel light*, with eyes of understanding enlightened; to a *spiritual atmosphere*, with lungs of prayer for breathing up to God; to a world of *holy activities*, with graces suited for patiently running the Christian race, marching up to the city of high rewards and eternal rejoicings; of *purest love*, extending from earth to the skies, comprehending the congratulations of saints, the sympathies of seraphs, and the smile of Jehovah, with the protective enfoldings of His Almighty arms.

(3.) *The Author* of it. It is a work too great to be less than divine. The honour of accomplishing it is ascribed to Him who alone is competent for it. John i. 12, 13. It is particularly ascribed to the Third Person in the Trinity. John iii. 6, 8; Titus iii. 5.

(4.) *The chief instrument employed.* While there is not a thing in Nature or Providence but what has been, or may be, turned to account by the All-wise Regenerator, the Inspired Word, "the truth as it is in Jesus," is the grand instrumentality. James i. 18; 1 Peter i. 23.

(5.) *Human concurrence indispensable.* Man when being regenerated is not passive, like a block of wood or marble under the touch of carver or sculptor, but active in the use of appointed means, obeying the truth, believing in Jesus with a penitent heart. Only "to them that believe on his name" is given the "power," right or privilege, "to become the sons of God;" and only those who have "obeyed the truth through the Spirit" have "purified their souls," "being born again." The great reason why so few are "born again" is, because so few repent of sin and "believe in the Lord Jesus Christ," thereby yielding to the influences of the Spirit, concurring in the design of His gracious operations.

(6.) *Results.* The character being revolutionized, the experience and life are revolutionized also. There are new thoughts, feelings, aims, motives, converse and pursuits. 2 Cor. v. 17.

(7.) *Necessity of it.* "Except a man be born again, he cannot see the kingdom of God"—the kingdom of grace below, of glory above. To "see" it is to have right perceptions of its nature, and delightful participations in its blessings. He who has not experienced regeneration does not, cannot, in either sense, "see the kingdom of God." Ignorance of the new birth is one of the chief causes of theological errors. Vain is the endeavour to understand aright the lofty principles and privileges of Christianity *by mere study;* no study will suffice without experience. The head may be filled with propositions, definitions, and facts, yet will the mere student's light be darkness, till by repentance and faith in Jesus there be a passing "from death unto life."

If without experiencing regeneration there can be no proper understanding of Christianity, much less can there be any participation in its holy joys and ravishing prospects.

As it is only by means of the new birth that we can be inducted into the kingdom of grace, so it is only on condition of being brought into that kingdom that we can pass ultimately to the kingdom of glory.

This condition is not arbitrary, and therefore dispensable, but is founded in the nature of things—in the nature of the soul, and that heaven which is intended to be its eternal abode. Independently of regeneration, there will be *no meetness* for those climes, whose population, pursuits and pleasures are all consummately holy.

To admit any one, irrespective of fitness, into the society above would obviously be most improper and unsafe. What would the fact of a company passing through the pearly gates in their sins say to the thoughtful? Would it not tell that sin had ceased to be sin, or that God had lost His ancient antagonism towards it—ceased to be its infinite opponent?—that it was no longer prejudicial to His moral government, or that He cared not now to maintain it for the universal good?—that all through the universe good and evil had become convertible terms?—that light and darkness, which from the earliest times had been mutually hostile, had become amicable, and could dwell together like twin sisters?—that redemption is a gigantic farce, its aim being to secure a change of state and character in sinners as indispensable to their admission into heaven, and yet that change is not indispensable? And such a fact saying all these things, would they not virtually be voices from the great King Himself, seeing that without His permission the unregenerated band could not enter the city immortal? And where would be the stability of His throne?—would it not in reality be sacrificed?—and would not all holy Intelligences around the throne feel that *the Sovereign* of spaceand eternity had licensed them to launch

forth in full rebellion? Nay, would it not substantially be a revocation of Satan's sentence of expulsion? If one rebel, with acts of rebellion unpardoned, and the spirit of it unconquered, might be "received up into glory," why not any and all? Who can soberly and firmly believe that any in an unrenewed state can enter heaven if the fact of their doing it would say so many fearfully blasphemous things? No sinner need be deceived; as well may he expect divinity itself to be revolutionized and ruined as that, without regeneration, he will ever be permitted to enter the worlds of incorruptible purity.

If by Jehovah's permission he could enter heaven in his sins, what advantages would he reap? would he reap happiness—that grand thing he has ever been in quest of? Would it make him glad to see resplendent troops of seraphs that never sinned, nor ever in any way sanctioned the sin of others? Would it thrill his soul joyfully to behold the all-powerful King whose precepts he has violated, without ever penitentially deploring it, and seeking pardon according to the evangelical method? Would it make his cup of bliss run over to find that neither saint, nor seraph, nor Sovereign had a single smile to spare for him, though lavishing them like sunbeams on the holy? Does he certainly think that he would shout for gladness on discovering that, in point of character and sympathy, there was a frightful, yawning chasm between him and the celestials? Finding himself out of harmony with all that is thought and felt, said and done there, and that consequently to him its music would be tormenting instead of ravishing, its splendour scorching instead of glorifying, how long would he choose to remain there? If, as on mentioning it his consciousness will certify to him, he has sometimes fled like one scared from the sanctuary below when there have been special influences from the temple above, feeling in every part and power of his soul that it was too holy for him, how could he endure the plenitude of divine influences, the splendour of holiness always prevalent in the eternal sanctuary? Should a decree be passed for his detention there for an indefinite period, would he not wish with all his heart for its speedy revocation? The sinner may be assured that, without regeneration, even heaven,—that everlasting centre of beauty and blessedness, would be a dreadful hell to him. All that is in his own soul, and all that is in glory, and all that is in the demon-dungeons, and all the joys and woes of all duration conspire to tell that, as regards him, the necessity of greatest magnitude and moment is this:—"*Ye must be born again.*"

(8.) *A false theory—Baptismal Regeneration.* It is contrary to the nature of things. Water is material, the soul immaterial. There must be spiritual influences to effect spiritual revolutions. Water, besides being the wrong thing in nature as a cause, however

freely applied externally, does not, cannot, reach the heart, therefore does not, cannot, quicken and purify it.

It is contrary to Scripture, which, as we have shown, represents the great change as caused by the Spirit almighty and beneficent, but for whose transforming and vitalizing influences never would another be added to the list of new-born souls. Ponder the passage following:—"The fruit of the Spirit is love, joy, peace," &c., Gal. v. 22, 23. The apostle does not say, "The fruit of *water* is love," &c. He is too good a philosopher, as well as too sound a theologian, to make so egregious a blunder. Water as a *cause* has nothing to do with the new birth; it is never represented in God's Book as any thing more than an emblem. Jehovah teaches symbolically as well as orally. Baptism by water is a teaching symbol; it teaches that as water is necessary for the purification of the body, so the Spirit's influences are necessary for the purification of the soul. It is to be feared that many who exalt the emblem to the cause, the shadow to the substance, will be found in the last day, to their eternal confusion, destitute of the great reality.

It is opposed to facts. We ourselves were baptized by a good clergyman, yet were we conscious of not being regenerated till baptized by the Holy Ghost. The great currents of our converse and ways were developments of a nature still carnal. Both inward and outward inspection told us that verily we were "dead in trespasses and sin." While in our own case we have the evidence of two-fold observation against this theory, we have the evidence of single or outward observation in multitudinous cases. As a tree is known by its fruits, so is a fountain by its streams. Suppose a case. There is an impure fountain to be ceremonially purified. Costly and pompous ceremonies are performed, and the work is said to be accomplished. If really so, it can be proved. We may not be able to go to the fountain itself, but the streams are open to inspection. If they are pure, the fountain is pure also; if, instead of rolling on in silvery beauty, singing the song of purity, they glide on turbid in character as before, we are compelled to pronounce its intended purification a costly and pompous failure. If water baptism purifies the fountain of the heart, the streams of conversation and actions must tell it; but the streams do not tell it; they are still foul; they sing not the song of purity, but of rebellion; therefore *baptismal regeneration is a costly and pompous failure.*

III. CONDITIONS OF JUSTIFICATION.

1. *Not repentance merely.* We admit and teach that this is an important doctrine of Scripture, the nature of which is concisely expressed in the lines,—

"Repentance is to hate
The sins we loved before,

And prove that we in earnest grieve
By doing so no more."

The Bible makes this imperative by its manifold utterances, of which the following are specimens:—"Repent ye." "Repent: for the kingdom of heaven is at hand." "The times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Nowhere, however, are we taught that we can be justified by repentance; verbally or impliedly, it is invariably linked with something else, and that something is the great condition of salvation.

2. *Not by works.* The theory that we are saved by what we have done, or that we may be saved by what we can do, is thoroughly false, being the offspring of ignorance, pride, or presumption, or of all three combined, and directly opposed to God's Word, which affirms most explicitly that "a man is not justified by works of the law." There is no hope at all for any one in the legal direction; for "by the works of the law shall no flesh be justified." Gal. ii. 16.

3. *Not partly by works and partly by faith.* Some very erroneously conceive of salvation mainly by works, and subordinately by faith—by works as far as works can save, which is believed to be almost as far as they require to be saved, and beyond that point by the merits of Christ. If on careful examinations and balancings they find some little deficiency, a possibility they are prepared to admit, they are willing to have out of the Messianic fund of merit just as much as will supply that little deficiency. How contrary all this to the inspired affirmation, "By grace are ye saved!" Not wholly by works, nor by them in part, are we justified, but "freely by his grace." Rom. iii. 24. Read Titus iii. 4—7.

4. *It is by faith alone.* "A man is justified by faith without the deeds of the law." Rom. iii. 28. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31. Observe,

(1.) Only a true penitent can savingly believe. In a certain sense, a man must be a believer before he can become a penitent—a believer in declarations of his sinful and ruined state. How, if sceptical concerning them, can he be brought to deplore his guilt, bemoan his condition, and manifest painful anxiety about escaping his impending doom?

(2.) After thus believing and repenting, there must be a *special act of faith* for salvation.

(3.) That special act of faith is not a *mere mental assent* to certain propositions and facts. Demons have this faith, and it is strong enough in them to make them tremble. Were we to rival, nay, excel them in this faith, it would not save us any more than it saves

them, but in spite of it we might at length become their trembling and tortured companions.

(4.) While saving faith includes the above, or is based thereon, and without it could not exist, it is specially *the faith of the heart.* See Rom. x. 8—10. It is the heart's whole trust, the spirit's entire reliance on Jesus; an act of the whole soul, casting itself into His arms, committing to Him the everlasting burden of its interests, satisfied that in virtue of His mediation its highest good will be secured, and that He is Himself that good. This faith is self-sinking and Christ-exalting. Transporting the guilty soul from the brink of perdition, where it lay steeped in pollution, writhing in agony, and ready every moment to topple over, every demon of the pit wishing and striving to make it do so, bearing it across the chasms and over the towering mountains of difficulties, and dropping it at the feet of Jesus on Calvary, it teaches it there to sing its own sweet little song,

> "Nothing in my hands I bring,
> Simply to Thy cross I cling."

IV. OBJECTIONS.

We can only notice one or two of the many objections urged against this glorious and impregnable doctrine of God's Book.

1. *The apparent discrepancy between the teachings of two apostles.* Say some, "The doctrine of justification by faith is opposed to James's doctrine of justification by works."

It is much more certain that Paul and James are *thought* to be in opposition than that they *really are so.* There is diversity of representation, but all such diversity is not opposition. Two painters, one to the east, the other to the west of a mountain, sketch it accurately. The two pictures are different, yet not discordant, seeing they were painted from two different stand-points. A geologist and a botanist visit the same mountain. One describing it geologically, and the other botanically, how different their statements! yet are they not necessarily opposed to each other. What if Paul and James occupied two different stand-points in respect of the mountain of Justification? Or what if one gives the geology, the other the botany thereof? Rocks and plants are very different things, in appearance, certainly; but take away those rocks described by the geologist, and what would become of the vegetable kingdom described by the botanist? Admit Paul's doctrine to be that we get salvation by simple faith, and James's that true faith is a work-producing faith, in opposition to a dead faith which does not save, but lets the subject thereof drift into Antinomianism; or admit that one is showing the only way in which we can be justified before God, the other the only way by which we can prove to our numerous

observers that we are really in a justified state, then where is the alleged contradiction? It flies like the night-mare, vanishes as a nocturnal vision, when one awaketh.

2. *Its imaginary tendency to evil.* Say some, "Justification by faith leads to licentiousness." This is,

(1.) Contrary to certain great principles which are brought into play—hatred to sin and love to God. No man is a true penitent who does not intensely hate sin, and regard the law of God with unqualified approval as "holy, just, and good." Faith in Jesus does not weaken, but it strengthens hatred to iniquity, and intensifies approval of the moral law. Does hatred to sin lead to or from it? Will the sin-hater seek or shun the ways thereof? Does that approval of the law which is based on clear perceptions of its excellences, and manifests itself in solemn acknowledgements of its high worth, naturally lead to shameless violations of its requirements? Are the principles indicated certainly prejudicial to sincere and diligent obedience? The abettors of a false system may reply in the affirmative, but those who are swayed by reason will feel bound to respond in the negative.

(2.) It is contrary to Scripture. "Thou shalt love the Lord thy God with all thy heart; thou shalt love thy neighbour as thyself." These are the channels in which Christian affection is appointed to flow. To love is to keep the law in its very essence. Not farther is the east from the west than is this from "licentiousness." He whose great aim is not so to keep the law does not possess Christian love, therefore not Christian faith, consequently is not "justified by faith."

True faith is represented as producing death to sin and life to righteousness. Read Paul's striking interrogatives and assertions, Rom. vi. 1, 2, 6, 7; and then say, how can he who through faith in Jesus is "freed from sin," and is "dead to sin," be the vile slave of sin?

While defending the docrine of Justification by Faith, with what care does the apostle guard it from all abuse! How like a hero does he wield the Spirit's two-edged sword, cutting right and left with marvellous vigour, having to engage the legalists and Antinomians of his times! Does he sanction the wickedness of those who profess to believe in Jesus, and yet discard the divine law? Nay, but he shows clearly that the grand reason why we are delivered from the burdens of the Levitical economy, and from the curse of the broken law, is, "that we should serve in newness of spirit, and not in the oldness of the letter;" in other words, that past disobedience is pardoned that we henceforth may obey on a new principle—that of filial affection.

Read Rom. vi. 12—14, and see how specially the inspired writer enjoins all experimental and practical holiness; nay, peruse with care the whole of the fifth and sixth chapters, and mark how he links justification with sanctification, not with "licentiousness."

(3.) It is contrary to facts. In all ages those really "justified by faith" have had the streams of their powers and passions directed down the vale of purity. Many of this class are living now, and despite all that is sometimes slanderously said to the contrary, they are the holiest people on the earth. Precisely at that time when they found pardon through faith in Christ a marked change took place in their lives, proving the reality of that inward change of which, with humility, they made a joyful profession.

Do we deny the sins of false professors? Nay; but we rest satisfied with Christianity's indignant protest against the unrighteous imputation to her of those shameless hypocrisies. As to the many failings of certain persons of undoubted sincerity, we have this to say:—Some of them are rather seekers than professors of justification by faith; others, through yielding to worldly influences, have had nearly all their religion eaten out of them; while many who, on the whole, are making some progress in piety, failing to make that degree of it which their privileges warrant, praying and reading the Bible too little, are sometimes, to their great grief and bitter self-reproachings, overcome by temptations, but in all cases contrary to the proper workings of their principles.

Having thus shown that the objection under consideration is opposed to that hatred of sin and love to God which are brought into play at the time of justification by faith, to plain Scripture teachings, and to indestructible facts, both ancient and modern, we may well dismiss it by echoing the words of Paul, "Do we make void the law through faith? God forbid: yea, WE ESTABLISH THE LAW."

VICARIOUS SACRIFICE.*

THE Atonement of Christ is a subject of profound importance in its relation to the moral government of God, and the general well-being of the race. As a subject of Divine revelation it is the common property of all. Every member of the human family is interested in it, nor has any one a stronger claim to it, or a Diviner right to investigate it than another; it is as much the property of the peasant as the king. It is the kernel of the Scriptures, the grand end of revelation, the climax of redeeming love, and the joyful consummation of the great redemptive

* The Vicarious Sacrifice grounded on Principles of Universal Obligation. By *Horace Bushnell*, D.D., London: A. Strahan & Co.

plan. It is the question of questions in its relation to God as a moral Governor, and to man as a moral agent. How natural then that we should approach it with deep solicitude, and yet pleasurable emotions, seeing it is "good news for man,"—a special blessing for a guilty race.

Nor is it a matter of surprise that any systematic elucidation of this Scripture-doctrine should be closely analyzed by thinking men: the importance of the subject in its relation to God and the universe would suggest all that. It is however worthy of note that, notwithstanding the importance of the doctrine of Atonement by Sacrifice, but little has been written on the question by the fathers of the church. The whole of our patristic literature is silent on the subject, and it is not till within a comparatively recent date that it has received any systematic, doctrinal form of development. In the perusal of their works we see it at times rising to the surface, but even *then*, its treatment was more incidental than specific. True, it lay in the back ground as a source of consolation and encouragement, giving point and force to their earnest utterances in contending for the faith, but as the central doctrine of the gospel it was not brought prominently into view, nor did it enter largely into the controversies of the earlier ages of the Christian church. As an important theory its ideas and conditions remained undeveloped by any systematic explication, until after more than a thousand years had elapsed, or, when close upon the borders of the scholastic age. Various reasons might be assigned for this seeming want of attention to the all-important doctrine of the Christian Atonement.

We cannot regard it as the result of ignorance, as the doctrine of Atonement by sacrifice was too prominently set forth by prophets and apostles to admit of this; nor can we suppose it was neglect, as a firm belief in the Atonement of Christ seems to have influenced the conduct of the early Christians, and to be beautifully interwoven with all their heroic deeds. It prepared them to unite with every healthful movement of the church, and to blend their energies with all that was grand and ennobling in the first struggles of Christianity. It seems to us that the earlier Christians in relation to the Atonement were distinguished by a living faith, a holy rest, a calm reliance, and a sweet consciousness of its existence. They realized it,—they felt it,—but they did not dogmatically expound it. The reason for this was obvious. The demand was not made. The period had not arrived when a systematic explication of the subject was necessary.

Christianity was in those times more severely attacked as a *system*, than in any of its separate dogmas; hence all that was necessary to meet their case by way of defence could be found without difficulty in those numerously scattered portions of the New Testament.

In an unscientific period of the world's history, the philosophic subtleties, and the insidious forms of error which now beset the truth, were unknown. The opposition was of a different kind. It was less refined, and partook more of the character of an infernal tyrant whose aim was to extinguish by physical force the light of life, and to crush the unfolding bud out of existence. In our times error assumes a different aspect,—it wears another garb. In its appearance it is not the huge monster

of medieval times. It has thrown aside its coarse mantle and unpolished manners. By growing older, it seems to have become more subtle,—scholarly,—refined,—intellectual, and in some instances requires a practised eye to detect it. It approaches you with a soft hand, a graceful bow, and professional sanctity. It has been to school and learned much, and among other things the art of deceiving the "very elect." It seems to have grown very devout, for it sings, and prays, and carefully studies the sacred oracles. Being well up in science, and advanced in classics, it is an agreeable companion in social circles; can read Hebrew, Greek, and Latin, and with *German is perfectly at home.*

But error is error still. Its appearance and phraseology may be altered, but in heart it is the same. "The Ethiopian cannot change his skin, nor the leopard his spots." The watch-word of salvation may be on its lips, but deceit and guile are in its heart. The fierce and malignant evils by which the truth is beset in modern times are more dangerous in their tendency than those of the earlier ages. The present age is no doubt an age of progress, and is doing its own work in its own way; but there are in it terrible and gigantic evils; and among others, one, which is unmistakably prominent, is a strong rationalizing tendency. There exists a speculative intellectual restlessness, and a prevailing tendency to depart from the old forms of thought, and the evangelical standard of Christian doctrine. The modern rationalist enters the arena of conflict, and with his classical pruning knife dissects the Tree of Life, cutting off some of its most fruitful branches, and reducing it to his own rationalistic stand-point. By the force of intelligent criticism he takes to himself the credit of making some grand discoveries in connexion with the Bible. In his estimation it is full of discrepances. What it affirms in one page, it denies in another. It is not in harmony with itself. Science is against it. It is only a partially Inspired Book, and cannot be infallible. Hence it is right to complete it by human intelligence, to rectify its mistakes, to separate the spurious from the genuine, and the human from the Divine.

But modern criticism, with a few exceptions, has not improved but rather distorted and mangled the Word of God. Its doctrines have been one after another fiercely assailed, and twisted from their original course; while its honest utterances have been stripped of their genuine simplicity, and regarded as mere human productions. It is remarkable in these enlightened times, when so many works exist on Biblical exegesis, that so much darkness should prevail in relation to evangelical doctrine. The various dogmas which have been lately propounded in relation to the Atonement have been sadly defective in point of evangelical statement.

A cursory glance at the works of M'Leod Campbell, Baldwin Brown, Candlish, Colenso, Maurice, Williams, and Bushnell would sufficiently sustain our position. It does not require a practised eye to discover in connection with the religious teaching of our day a broad layer of German mysticism. Theism, Rationalism, and Pantheism, are silently interweaving themselves with our present mode of presenting truth, and tending greatly to deprive it of that native simplicity and force which distinguished *the ministrations* of the primitive fathers.

This work of Bushnell's on Vicarious Sacrifice will, no doubt, be read with avidity, coming as it does from one who has already won for himself a distinguished reputation on both sides of the Atlantic. Thinking men will be anxious to know what a great mind has to say on the doctrine of "Vicarious Sacrifice." Judging however from his native predilections and mental peculiarities we might have known partially what to expect;—something forceful, peculiar, and heterodox. Dr. Bushnell is a man of great intellectual energy, refined taste, and ripe scholarship. He has the happy art of saying in a very agreeable way what he believes, and of making his readers understand what he says. He is never dry—never descends to common-place. In his writings we have not only *words*, but *thoughts*. In the perusal of his works we are reminded of a sensible, earnest man ever true to his convictions, who speaks because he believes, and who when he speaks generally says something that is worth listening to. We believe he could not write hastily, or superficially, not even on "Work and Play"* without dropping some wise remarks, stimulating thought, and imparting a lively interest to subjects proverbially dry. He does not invest his theme with unnecessary abstractions, or eloquent and imposing philosophical generalizations. His style is lucid, rich, and full. As we travel on we discover much that is agreeable: there are lofty peaks and wide-spread plains, sunny banks and crystal streams, fragrant flowers and verdant meads. There is a richness and diversity which give a charm to the scene. It is a land of fertility,—nowhere can we discover barrenness or vacancy. There is much in the book to edify, while the writer as an agreeable companion finds his way not only to the intellect, but to the heart. The work is neatly executed, and will amply repay perusal. The style is chaste, and the thinking vigorous; but with its doctrinal department in relation to "Vicarious Sacrifice" we are entirely at variance.

In a brief review like the present we have not space to do justice to a subject so ingeniously elaborated in a book of nearly 500 pages. We shall quote briefly from such passages as we think will fairly suggest to the reader the true character of the work.

The Author starts by saying, "That no doctrine of the atonement or reconciling work of Christ, has ever yet been developed, that can be said to have received the consent of the Christian world." Whether the present work will fill up the vacuity, and exceed all former productions, remains to be proved, but we shall be much mistaken if it does. He says, "This word *vicarious*, that has made so conspicuous a figure in the debates of theology, is no word of the Scriptures." This, however, is no objection to its use, allowing that we rightly understand its meaning, "but a special care is needed, lest we enter something into the meaning, from ourselves, which is not included in the large variety of Scripture terms the word is set to represent." That the author has carefully studied the question of "Vicarious Sacrifice," and is able properly to define his position, is evident from the following.

"The whole gospel is a texture, thus, of vicarious conceptions in which Christ is represented, in one way or another, as coming into our place, substituted in our stead, bearing our burdens, answering for us, and standing in a kind of suffering sponsorship for the race.

* *A work by the same Author, published by Strahan.*

"*Vicarious* is a word that carries always a face of substitution, indicating that one person comes in place, somehow, of another. Thus a vice-president is one who is to act in certain contingencies as and for the president; a viceroy, for the king. The ecclesiastical vicar, too, was a vicar as being sent to act for the monastic body, whose duties were laid as a charge upon him. Any person acts vicariously, in this view, just as far as he comes in place of another."

It remains to be shown whether the true conception of "Vicarious Sacrifice," as clearly defined by the author, be consistently applied to the person and work of Christ. We think not. Never did we witness such discrepancy between a true definition, and the application of the principle which that definition involves. It seems as if the whole book were written to show, that "Vicarious Sacrifice" is not as the author defines it. Hence there is an inconsistency between the book and its title, between the premises as laid down by the author, and the scheme which he elaborates. His "positive conception" of "Vicarious Sacrifice" is this: "That Christ at the expense of great suffering, and even death itself, engages to bring us out of our sins themselves and so out of their penalties; being Himself profoundly identified with us in our fallen state, and burdened in feeling with our evils." It may be that we are wrong, but we fail to discover the substitutionary element of Christ's work prominently set forth in the above expression. Christ, we believe, suffered not only on *account* of men, but *for* them. Not only "*with* them," but in their *stead*. He was "profoundly identified with us," not only as a *friend* or a *philanthropist*, but as the suffering Saviour of a guilty race. He not only sympathized "*with* us," but suffered *for* us. "He hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed." And if He failed to do this, how could He be a vicarious sacrifice for the sins of the world?

In the commencement of the work, the writer shows clearly that the sacrifice of Christ was peculiar and unique, but as he proceeds, he loses sight altogether of its distinct speciality, and we look in vain for an application of his own definition of the term vicarious, in its relation to the sacrifice of Christ.

Nowhere do we see Christ as the "vice-president acting for the president," or, as the "viceroy, for the king;" or "as an ecclesiastical vicar, as being sent to act for the monastic body." The writer is inconsistent with his own theory, and overlooks the force of the term vicarious, in its relation to Christ, as involved in his own definition. He seems to lose sight of its true meaning, and applies the term to *any* kind of sacrifice. He positively evades the application of the phrase to Christ. Christ was "not a literal substitute for sinners, or penally subject to our deserved penalties." Such a "kind of substitution would offend every strongest sentiment of our nature." His being offered in our stead, "does not mean that he came into the hell of our retributive evils under sin, and satisfied, by his own suffering, the violated justice of God; for that kind of suffering would satisfy nothing but the worst *in*justice." Then what *was* He? If He was

not our *real—literal—moral* substitute, in what light are we to understand him? He is not a type, or an idea, or an objective representation of a Divine principle. What *is* He? If he did not, "by His own sufferings, satisfy, the violated justice of God," what *did* he do? And if he was not our real substitute, how could He act vicariously for man, as a "vice-president acts for a president; or a viceroy "for a king?" We look in vain through the entire work for the solution of those questions. As we proceed we discover that the writer means by "vicarious sacrifice," nothing more, than that deep and profound sympathy which genuine love enlists in behalf of the object loved. He says, "Love is a principle, essentially vicarious in its own nature, identifying the subject with others, so as to suffer their adversities and pains, and taking on itself the burdens of their evils." But why is love "essentially vicarious?" Simply because, in the Author's view, it is the essence of sympathy, and involuntarily throws itself into the sufferings of others. This, however, is a poor and unsatisfactory answer to the question, and while it embodies a truth in relation to social life, it involves a terrible fallacy in relation to the atonement of Christ. We were not aware until now that the natural affection of the mother which develops itself in sobs and tears while sitting by her suffering child, was in the least degree meritorious in its character, nor can we see with Dr. Bushnell that close analogy between her sufferings and Christ's, though both spring from love. If the mother's sufferings were vicarious and substitutional, as those of Christ, she would suffer not only *with* the child, but in its STEAD. The sufferings of the child would be transferred to the mother, and she being its substitute would insure its immediate release. This was what Christ did in becoming a substitute for sinners. He averted the hand of death, broke the arm of the oppressor, and set the captive free.

Where, then, is the analogy? Christ suffers and saves, the mother suffers too, but the intensity of her agony does not in the least abate the sufferings of her child. If all love was essentially vicarious, as that of Christ, then would it be effectual like His in relieving the distressed. And such is the doctrine propounded by Dr. Bushnell. Hence He speaks of "all good beings in the principle of vicarious sacrifice, the eternal Father before Christ, and the Holy Spirit coming after, and the good angels, both before and after, all alike have borne the burdens, and struggled in the pains of their vicarious feeling for men."

The question is, What does our Author mean by the term *vicarious?* In his exposition and application of the principle, we conceive that by it he means *genuine love.* He looks at vicarious sacrifice in the same light as we look at benevolence. In his estimation, it is a deep and profound sympathy, which identifies itself with suffering humanity.

If this be true, then he is correct in saying "all good beings are in vicarious sacrifice," as all good beings are the subjects of genuine love, and it is the nature of genuine love, to be deeply concerned for a suffering race. But our Author should remember, that in taking this view of the subject, he deprives the sacrifice of Christ of its exceptional peculiarity. There is nothing in it more than the deep sorrows and earnest struggles

which belong to Christian love generally. The writer makes no mark of distinction between the disciple and his Lord,—both love, and both are in vicarious sacrifice. In his view there is nothing special, or wonderful in the death of Christ.

"What we call the vicarious sacrifice of Christ is nothing strange as regards the principle of it, no superlative, unexampled grace. It only does and suffers, and comes into substitution for, just what any and all love will, according to its degree. And in this view, it is not something higher in principle than our human virtue knows, and which we are never to copy or receive, but it is to be understood by what we know already."

According to this theory, there is nothing stupendous in the work of Christ. This the Author hesitates not to affirm. He says, "Nor is there anything so remote or difficult, in the vicarious relation assumed by Christ as many appear to suppose. It would rather be a wonder, if He did not assume it." In assuming our nature we see "Christ fulfilling standard obligations." He asks the question, and answers it in his own way, "Do we then assume that Christ, in His vicarious sacrifice, was under obligation to do and suffer just what He did? Exactly this." And in doing it, "He is discovered in vicarious sacrifice," in connexion with "all good beings. God in the Old Testament before Christ, the Holy Spirit in the times after Christ, and the good created minds both before and after, are and are to be, in one accord with Christ, enduring the same kind of sacrifice." But how does all this harmonize with the teachings of Scripture? They insist, that the humiliation of Christ was *voluntary*,—"He was rich, but for our sakes became poor." "He humbled Himself." He "*took* upon Him the form of a servant."

We have been accustomed to regard the voluntary act of redeeming love as one of its most attractive features. But our Author says *No*: "He was under obligation to do and suffer just what He did." The Bible, too, is very explicit in relation to the doctrine of vicarious sacrifice. "*The Lord hath laid on Him the iniquity of us all.*" "*Thou shalt make his soul an offering for sin.*" "*For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God.*" Nowhere do we read of Prophets, Apostles, or Martyrs, being "wounded for our transgressions" or "bruised for our iniquities." They suffered, it is true, but for "righteousness' sake," and such is the suffering which religious love at all times involves: but we make a wide distinction between the sufferings of God's people, and the vicarious sufferings of Christ. We are plainly taught in Scripture that the people of God can present "their bodies a living sacrifice," but nowhere do we find, that such sacrifice is vicarious in its character. When the Corinthians were desirous of being called after the name of Paul, the apostle asked, "Was Paul crucified for you? or were ye baptized in the name of Paul?" In his interrogation, he denied the existence of a vicarious element, as being associated with the sacrifices he made in behalf of those to whom he administered.

Equally defective in spiritual vision is our Author when he says, "I see no reason to judge, that Christ made a heavier sacrifice, in His three years' ministry and death, than His servant Paul did, in his long, laborious, and

imperilled, persecuted life, and martyrdom." According to this, there is nothing greater in *Christ's* life than in *Paul's* life; nothing greater in *Christ's* death than in *Paul's* death; which is a shade under Unitarianism. It is undiluted *Socinian heresy*. To speak of Christ's sacrifice and death as being no greater than Paul's, how *preposterous!* Paul lost much, but gained infinitely more. His loss was secular, but his gain was spiritual; and so little did he esteem the loss, in consideration with what he had gained, that he felt almost ashamed to mention it: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but DUNG, that I may win Christ." Christ in submitting to suffering, saved Paul; but Paul in embracing Christ, submitted to suffering, from a sense of duty and Christian love. In connexion with Paul's sufferings, there was also, the idea of his own salvation. Paul, before he was saved by Christ, was a miserable sinner; but Christ, before He stooped to save, was infinitely happy. In Paul's case there was *personal* advantage; in Christ's *none*. Where then is the analogy? All through the Book, the writer tries to blend things which essentially differ. He confounds the human with the divine, and the anxieties and sufferings of Christian love, with the vicarious sufferings of Christ. His whole system is based on a wrong conception of the essence of the Atonement.

In constructing a positive idea on the atonement of Christ, it is necessary to ask, What forms it? In what does its *essence* consist? Dr. Bushnell says *Sympathy;* but in our view it was *merit*. We cannot conceive how sympathy could make an atonement, any more than we can conceive how Gabriel could have redeemed the world. In the atonement of Christ the element of sympathy was beautifully developed, and, apart from this, the atonement could not be; but sympathy was not its cardinal virtue. That which constituted its atoning efficacy was *merit*. On this ground the work of redemption devolved alone on Christ, as no one could merit but He who was Divine. Blazing seraphs would deeply sympathize with man, and, eager for his salvation, would earnestly look into the mystery of redemption, but no real advantage could accrue to the world from the fact of their sympathy; because sympathy, apart from Divinity, lacks the redeeming property of merit. To insure salvation to a guilty race, there was necessary, not only deep feeling, but Divine ability, and in Christ only those properties were admirably blended. As man with man He could act for man, and in his place; and as God with God He could meet the infinite claims of insulted justice. There was *one* wandering planet to be restored to its proper orbit,—*one* salvation to be purchased for a guilty race,—*one* stern battle to be fought,—*one* insulted Sovereign to satisfy,—*one* atonement to be made, and in the vast and mighty empire of God but *one* Being who could make it, and He only, on the ground of His Divinity and atoning merit. We can now understand why the Author says, "All good beings are in vicarious sacrifice." If the essence of the atonement be sympathy, "all good beings" are certainly the subjects of genuine sympathy; and it being the nature of sympathy to be burdened in feeling for others, all good beings are, in that sense, in vicarious sacrifice.

But the reasoning is fallacious. In syllogistic form it would be this. The essence of the atonement is sympathy: all good beings are the subjects of genuine sympathy: hence all good beings help to make the atonement.

We are aware there is a certain kind of vicarious sacrifice or law, which runs throughout nature, on the existence of which, to a great extent, the welfare of the race depends. We are constantly suffering, in some way or other, by the force of circumstances, for others. In this way Hannibal, Galileo, Franklin, Columbus, Livingstone, and others have suffered. The patriot, the warrior, and the enterprising traveller are constantly making sacrifices for others; and in the voluntary submission of Christ to suffering we witness a most beautiful recognition of that law, but we are not on the ground of that recognition to measure His sufferings by those of the patriot or warrior. There was in His vicarious sufferings for the race a distinct speciality, an element which enters not into the sufferings of a finite being. "*He* suffered for our *sins*."

Christ was unique in His person, and unique in His work. We can all sacrifice our ease for the well-being of others. We can act on the same unselfish, honourable principle which He acted upon, but not to the same extent. We can exert ourselves in behalf of our fellow-creatures, and should not fail to do so, but to talk of being in vicarious sacrifice with Christ is the climax of human folly. No finite being, whether angel or man, could be made "sin for sinners,"—"taste death for every man,"—"be the propitiation for our sins,"—or be capable of "bearing the sin of the world." And what is more, we could not advance one step in that direction. Hence we regard Dr. Bushnell's theory as a mistake, and a delusion. It embodies too much by far of the human element, and not enough of the Divine.

In treating of the object of Christ's mission into our world, the Author does not regard His death as a subject of profound importance. In his estimation it is purely incidental. He thinks Christ would have been a sufficient Saviour without it. It came to pass, but did not enter into the Divine consideration of atonement. Justice did not demand it. "Christ is not here to die, but dies, because He is here." He submitted to death, "because He expected, that dying for His work, would give eloquence and power to His mission, just because not coming here to die, He would have it put upon Him as the cost of His fidelity. He is not here to square up the account of our sin, or to satisfy the Divine justice for us. Neither is it any principal thing that He is here to prepare a possibility of forgiveness for sin. *That* is, if *anything*, a secondary and subordinate matter."

It does not require deep penetration to see that the above doctrine completely ignores the grand object of Christ's incarnation. His death was simply that of a hero, who lays down his life, to give "eloquence and power" to his mission. It was not necessary for the forgiveness of sin, or the satisfaction of "Divine justice." It was an incident, which the world could have done without. But if this be true, what meaning are we to attach to the incarnation and death of Christ? If it be that neither the "forgiveness of sin," nor the satisfaction of Divine justice had to do with His earthly sojourn, in what light must we understand it? This question

is answered by Dr. Bushnell in a very evasive and unsatisfactory manner. He says, "The true end, or object, of the sacrifice is very simple, though presented in the new Testament, under manifold varieties of statement." He then gives as a sample of those statements, three quotations from the New Testament. But in so doing, he widely departs from the general mode of interpretation, and ingeniously wrests the Scriptures, to suit his own purpose. The passages cited are these: "The Son of man is come to seek and to save that which was lost." "To wit, that God was in Christ, reconciling the world to Himself." "To this end was I born, and for this came I into the world, that I might bear witness to the truth." In his comment on these portions, we might expect a clear and distinct statement of his particular view, in relation to the mission of Christ. But how evasive and pointless is the following definition:—"Taking hold of these, and all such varieties of Scripture, we conceive a transaction moving on character in souls; a regenerative, saving, truth-subjecting, inward change of the life." This is not what we wanted. The Author distinctly affirms, "Christ is not here to satisfy Divine justice," and we want him to tell us what the object of his mission *was*. If, as he believes, neither the idea of death, the justice of God, nor the pardon of sin, had to do with the incarnation of Christ, we want to know what *had*.

But this the Author has failed to explain, and the reader is left in doubt as to what the real object of Christ's mission was. Instead of sustaining his theory by some positive definition of the atonement, he diverges into the doctrine of "Christ's healing ministry;" and attempts to show, that the cardinal virtue of Christ's life, was his healing power. "His incarnation connects Him with the fortunes of bodies." We are told "the Son of Man came to seek and save the lost," but not the things necessary to be done, so as to accomplish that object. In our view, to secure the salvation of the lost, there were important considerations to be attended to. He must first secure the means of pardon to the guilty. This could only be done by meeting the demands of justice, and those demands, being infinite, could only be met in the person of Christ, at the expense of unparalleled suffering, sacrifice and death;—and we confess our inability to understand the atonement as a propitiation to God in any other light.

The tragic deed of Calvary was not a mere accident that the world could have done well without. It was a divine arrangement that Christ should be "wounded for our trangessions, and bruised for our iniquities." The dark scenes of the cross, with its cruelty and blood, are repugnant to every refined and sensitive nature. To gaze at the tragical conclusion of the life of one so benevolent and useful seems at first sight to shock our sense of propriety, and, sick at heart, we retreat with horror and dismay.

But repulsive though it be, there is a bright and cheering side to it. Calvary, with its dying groans,—its death struggles—its mental throes,—and dense darkness, is not *all* dark. Light gathers round the mountain-top, and fond remembrances spring up at the mention of its name. There was a deeper and profounder meaning in those terrible realities, than we might at first suppose. Looking at the demand of justice, we discover a stern necessity for the sufferings of Christ. The crucifixion was the

culminating point of His struggles with the man of sin; it was His last great contest with the powers of darkness.

That was a memorable day for the world's history, when legions of spirits, good and bad, met in hostile array, to witness the great final conflict between darkness and light, and each hoping for a victory. See! the combatants are already engaged! Mark closely how the battle goes! Intense earnestness is depicted in every look, while earth and hell combine to lavish their fury on the despised Nazarene. Life and death are positively engaged in close and terrible conflict, and in their final struggle, both fall, but, well for us, death falls under. Christ in the struggle proved Himself more than a match for his antagonist, and despite of determined opposition, He finished the work, and bravely led captivity captive. His conflict with fierce and malignant spirits was terrible, but the conquest is glorious; and hence rising from the scene of suffering, as a victor bathed in blood, He proclaims his dignity to the universe, and freely offers salvation to a polluted race, as the purchase of his sacrificial death. "The Son of man goeth as it is written." "Christ died for our sins according to the Scriptures." But all this Dr. Bushnell regards as a mere incident, for which there was no stern necessity.

The slaying of the lamb, or the blood of ancient sacrifices, in his estimation, had no reference whatever to the death of Christ; neither the lamb nor the scape-goat was typical of it. He completely ignores the typical character of the ancient sacrifices, in their relation to the death of Christ. The following is a proof. "His pains have no value as pains, or His dying as death; He does not satisfy God's justice; He is not substituted in our place. There was nothing of this nature in the sacrifices, and, when He becomes a sacrifice for sin, there should not be in His."

He holds to the theory, that Christ is not "a literal sacrifice" but "figurative." He is a "sacrifice under conditions of analogy." But how does this theory harmonize with the teaching of Scripture, which says, "Behold the Lamb of God, which taketh away the sin of the world." "Who his own self bare our sins in his own body on the tree." "How much more shall the blood of Christ, purge your conscience from dead works to serve the living God." "And, having made peace through the blood of His cross, by him to reconcile all things unto himself." "Unto him that loved us, and washed us from our sins in his own blood."*

We think, if the above passages mean anything, they clearly imply, that the death of Christ was the foundation of our life, and the only medium of the sinner's approach to God. It was an infinite consideration submitted to Divine justice in behalf of the sinner. It was a propitiation to God. There was associated with it, an atoning merit, and apart from this, it is difficult to conceive how an atonement could be effected. The theory which holds that Christ was an efficient Saviour apart from His death, is at perfect variance with the Bible. The death of Christ as set forth by ancient types and symbols, and as propounded by prophets and apostles,

* John i. 29. 1 Peter ii. 24. Hebrews ix. 14. Coll. i. 20. Rom. i. 5.

was vicarious in its character, which feature rendered it perfectly exceptional in the whole history of humanity. *His* was not the death of a martyr, a hero, a philanthropist, a prophet, or a priest, but of a divinely appointed sacrifice, which on the ground of its vicarious, or substitutional element, was to become henceforth the basis of a reconciliation between God and man.

Nor could that vicarious property of His death be transferred to another. Could the whole light of the sun be transferred to a lesser orb than itself? or the mighty ocean be circumscribed within the limits of a drop? Christ could not divest himself of Deity. In that respect, He could not be other than He was. He could love, and weep, and suffer, and as the Son of God could blend His sympathies with the race, but His redeeming properties He could not transfer.

Christ *only* could be a sacrifice for sin. It may be, that the work of the Atonement is infinitely greater than we suppose. Our limited conceptions no doubt fail to realize fully the extent of the Divine claim; but though the demand is such as to out-reach all finite grasp, yet we see in Christ ample ability to meet it, and to satisfy for ever the claims of insulted justice.

The death of Christ, on the ground of its atoning efficacy, is exalted to the highest place of importance in the New Testament. It is the grand central truth of the gospel. To deny that the blood of Christ takes away sin, in the sense of its being a propitiation for sin, a satisfaction to justice, and a ground upon which pardon can be extended to the sinner, is to deny the plainest fact of revelation. Nor can we see how a theory of the atonement which excludes the idea of satisfaction to law, and justice, can recognize the doctrine of Justification by faith.

It was evident from the nature of the fall that the salvation of the race required the intervention of some distinguished personage, who, from the dignity of his rank, was competent to magnify the Divine perfections, on the one hand, and to exhibit, to an intelligent universe, the dire malignity of moral evil on the other. For that work Christ was eminently adapted. As the God-man, He could properly represent both the Divine and human side. His death therefore, as a sacrifice for sin, is the grand Sun of the Christian system. The light which streams from the cross of Calvary, illumines the whole sphere of revelation. Take it away, and all is midnight darkness; obscure it, and the sky is overcast; deny it, as Dr. Bushnell does, and the Bible is without meaning, a jumble of contradictions.

If the death of Christ was a question of trivial importance, why did He enjoin on His disciples the necessity of its remembrance? Did He not institute His last Supper, as an ordinance which should ever commemorate His sacrificial death upon the cross? Did He not give them the cup, "saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. This do in remembrance of me?" We judge of the soundness of any system of doctrine, by the prominence which it gives to the death of Christ; while a system of theology which views the noble departure of a saint, or hero, from the arena of life's battle, as an event equivalent with Christ's, is one on which we should look with suspicion and fear.

Christ was an infinitely meritorious sacrifice, and being such, He has met infinite claims; has rendered satisfaction to God and set the sinner free. Every demand which justice made on Him as a sacrifice in man's stead, was fully and fairly met. Fully satisfied, it must now retire, and the gleaming sword which it had firmly grasped by which to determine the sinner's fate, shall be henceforth put into its scabbard. A new and living way has been provided by Christ, by which God can be just, and yet the Justifier of all them that believe. Such we regard as a proper method of treating the doctrine of vicarious sacrifice.

Being satisfied that our Author's fundamental position is radically wrong, we forbear entering largely on the other parts of the Book, which are as follows:—

1st. "Nothing superlative in Vicarious Sacrifice, or above the universal principles of right and duty." 2nd. "The life and sacrifice of Christ is what He does to become a renovating power." 3rd. "The relations of God's law and justice to His saving work in Christ." 4th. "Sacrificial symbols and their uses." These parts are subdivided into various chapters, as the elaboration of the question demands.

Before we bring this review to a close, it will be necessary to give a few brief quotations from the part which treats of "Sacrificial symbols and their uses." In this, as in other parts, we consider Dr. Bushnell has flagrantly violated the common standard of interpretation.

He tries hard to ignore the important doctrines which range under the words *Atonement*, *Propitiation*, and *Expiation*. Our Author evidently approaches the Bible with a preconceived notion as to what it contains. Instead of being taught by it, he dictates to it what to say. He has ingeniously constructed a system, into which he tries to press the Scripture representations of Christ; but in attempting which he sadly fails. He lays down a plan as to what the Bible must teach, and quotes parts of sentences to suit his system. We have not seen a system so carefully wrought out and ingeniously applied for a long time. To convince our readers that we are not too severe in our strictures on a work which aims a blow at the foundations of our faith, we select a few brief sentences from the Author on Atonement and Expiation.

"The word expiation does not once occur in the Scripture. The idea is classical, not Scriptural at all, but the word has been sliding into use by the Christian disciples, and teachers. I do not object to it, however, because of its origin, but because of its incurable falsity.

"In a sense, expiation has no character that makes it approvable by intelligence or endurable by a true sentiment of God's worth and justice. If it is a mere feeling in God which is to be placated by an expiatory sacrifice, then we have to ask, is God such a being that, having a good mortgage title to pain or suffering against an offender, He will never let go the title till He gets the pain—if not from him, then from some other? Such a conception of God is simply shocking.

"I am able, after a most thorough and complete examination of the Scriptures, to affirm with confidence, that they exhibit no trace of expiation.

"All such impressions are unhistoric and contrary to the Scripture ideas of blood; they carry, in fact, a strong scent of superstition. There is then I conclude, for that is the result to which we are brought by this very careful enquiry, no such thing as expiation in the Sacrifices of the old Testament religion.

"We are brought on thus, finally, to the conclusion, that expiation is no Christian idea, and is not contained in the Christian Scriptures."

So much for a careful study of the Bible! We presume a similar effort, and our Author would be able to dispense with it altogether. We could say to him, as Felix did to Paul, "Much learning makes thee *mad*." In the chapter which treats on expiation, the writer makes a terrible attack on Zaleucus, the king of the Locrians, because of his folly in submitting to the loss of one eye, to maintain the honour of his law, and to preserve his son from total blindness. We have always been accustomed to regard the voluntary suffering of Zaleucus as being truly honourable to his government as a king, and his character as a father. Dr. Bushnell, however, repudiates the character of the good old king, and also the weakness of those who foolishly regard it as an illustration of the atonement. He says, "This old historic myth so often celebrated as an example of rigid and impartial justice, is only an example of bad law, or of a very tenderly parental sophistry enacted for the evasion of law." He characterises the transaction, as "a sorry daring fraud practised on law." It is evident, however, that the writer is so blinded by his own system, as not to see the force of the illustration; hence he makes sport of others at the expense of his own reputation, for he advocates strongly in some places those principles which would clearly justify the conduct of the king. *We* think the illustration capable of defence, and in its relation to the substitutional sufferings of Christ, which it is employed to set forth, represents an important feature in connection with the moral government of God.

In bringing this paper to a close, we must also direct attention to the theory of transformation, as propounded by the Author. He says, "God then is propitiated by a change of relationship, that permits him to greet the souls whom Christ has reconciled. Atonement then is a change wrought in us, a change by which we are reconciled to God. Propitiation is an objective conception, by which that change, taking place in us, is spoken of as occurring representatively in God." According to this theory the atonement is in *us*—not in Christ. That moral transformation, which we regard as the *effect* of the atonement, is in our Author's view the atonement ITSELF. So far, the author is consistent with his own theory. Throughout the entire Book he affirms, "All good beings are in vicarious sacrifice," and if so, all good beings are in the atonement. By the force of his own system he is driven to this conclusion; it is the necessary logical deduction of the premises he lays down. The atonement of Christ is only an "objective conception;" or representation of certain subjective states of mind within us. Why, then, do the Scriptures represent the work of Christ historically as "a propitiation for our sins," and as "a ransom given for all?"

If the atonement of Christ be an "objective conception," may not Christ be an objective conception too? And is there more inconsistency in the one case, than in the other?

Only admit this possibility of self-deception, and the gospel loses at once its moral influence for good upon the human mind. The soul cannot be delivered from sin by mere objective conceptions, or self-created fancies, but by a real, subjective, vitalizing power. The diluted gospel which Dr.

Bushnell gives us in his book, is novel in its idea, but devoid of spiritual life; it will not give comfort to the soul in a dying hour.

We are not surprised to find our Author accounting for the existence of the devil on the same principle of objectivity as he applies to the atonement. He will scarcely allow that the devil is an objective being, but rather an objective representation of a generalized, subjective moral state. Speaking of the "diabolos of the Old and New Testament," he says, "Here we have a kind of bad god, over against the good, who leads the powers of darkness and manages the interests of evil. But there is no more reason to suppose that God has created any such being, or that any such really exists, than there is to suppose that there is a real being called the prince of this world, or another called anti-christ, or two others called Gog and Magog. The devil is that objective person, whose reality is the sum of all subjective seductions, or temptations. These bad spirits, sometimes called legion, together with our own bad thoughts, are all gathered up into a great king of art and mischief and called the devil." As we have already exceeded the limits we allowed ourselves in writing this paper, we forbear giving any comment on the above passage, but leave our intelligent readers to judge for themselves as to the character of the book and its doctrines. We have directed attention to it not because of our prejudice, but from a conviction of duty. We confess to a strong liking for the man, and have read with profit and pleasure some of his former productions. "Work and Play,"—"Christian Nurture,"—"The New Life,"—"Nature and the Supernatural"—will long find a place in our English literature. His heart is no doubt better than his head. As a writer he possesses a strong speculative cast of mind, hence there is but little respect for doctrinal definitions. There is much of the esthetical in his mental structure, hence his writings display more of the refined taste of the poet, than of the syllogistic reasoning of the logician. Doubtless he regards the recognised standards of Christian doctrine as being defective and erroneous.

In reading the present work we have been both grieved and profited. There is much in the book which is good, very good. We could select passages from it, of great force and beauty. Its most valuable portions are those which are unsystematic. When he diverges from the doctrinal department of his work, to some general question, he often rises to the sublime, and advances truth of a most powerful and suggestive character. In its perusal, we cannot fail to see a gigantic intellect struggling under immense difficulties to support a wrong theory. The system is unworthy of the intellectual energy which defends it, and we could wish for Dr. Bushnell's sake, and the world at large, that his book had never seen the light. As an exposition of the doctrine of "Vicarious Sacrifice," it is most unsatisfactory. It is full of negatives. We see better what the old is *not*, than what the new really *is*. The Author is more clever at tearing down, than building up. He tries hard to drive us from our old resting places, without leading us to new ones of equal strength and proportions. For our own part we would prefer dwelling within the massive walls, and beneath the stately roof of the old Norman structure, if safe, than in one possessing all the improvements of modern architecture, if not secure

against the bleak winds, the drenching rains, and nipping frosts. In a system of theology which professes to unfold the doctrine of "Vicarious Sacrifice," we want, not gracefulness and proportion only, but strength and durability.

The soul is too important to be trifled with. Life is a thing of elements, graduating into eternity. We are bound to the future by an indissoluble tie, hence it behoves us to look well to the Atonement of Christ, in its relation to moral agency. To enjoy perfect rest in our reliance on the work of Christ, we want something more than mere "objective conceptions;"—such food will not satisfy the craving wants of an undying spirit in its departure from a world of tears. To be at ease, we must have a gospel full of life and energy, and having for its Author a *living personal God*. If expiation be "not in the Scriptures," then, in our view, Christ is not there; "if all good beings are in vicarious sacrifice," then the Sacrifice of Christ for sin is a delusion and without meaning. Despite of all that is good in Dr. Bushnell's work, we regard its production as labour lost. As an exposition of the doctrine of "Vicarious Sacrifice," it is a gross mis-representation;—an inexcusable caricature, which thoughtful men will indignantly repu diate. In point of doctrine it is a reproduction of Maurice, and our intelligent readers will no doubt remember that the work of Maurice was an ingenious and earnest effort to deduce from the Scriptures the *Socinian* view of the Atonement. The doctrinal department of the book is a combination of heterodox opinions. There is in it, *Rationalism*, *Socinianism*, *Unitarianism*, and *Swedenborgianism*, and in some instances the Author's views are not a shade above the scepticism of Strauss and Renan. To those whose judgment is immature, the book will be likely to prove an injury, but with those who are advanced in Christian doctrine, its views will be regarded as rank heresy.

We see in this book the inevitable consequences of latitudinarianism. To adhere to any system so closely, as to cramp the energies of the mind, to prevent independent thought, and the evolution of truth, is an evil; but to depart from *all* system,—to throw aside the judgment and learning of the past,—to disrespect all standards of Christian doctrine—and to rationalize the Scriptures, is a *far greater evil*, as it tends to open the floodgates of error, and deluge the Church with scepticism. In the one case, system prevents our believing enough,—such is Roman Catholicism,—and in the other its neglect is the result of believing too *much*.

Before we let go the old, we should be certain that the new is better. We like independence of thought, and a fearless manly utterance of our belief; but disrespect for Scripture doctrine we despise. We admire the sunny slopes, the healthful hill-tops, and unvarnished statements of the grand old Christian scheme, and to defend them shall be the happy object of our life. Israel's was "a land of *hills* and *valleys*, drinking water of the rain of heaven."

ZETA.

MEMOIR OF THREE SISTERS.

THE following sketches are necessarily very imperfect. The three sisters departed this life soon after my appointment to this Circuit, so that my acquaintance with them was brief, and my knowledge of them superficial. I have sent all I could glean respecting them, but I fear it will be very unsatisfactory to those who knew them best.

LUCY NORMAN.

LUCY NORMAN was the daughter of THOMAS and — JONES, and was born in the year 1807. Early in life she was the subject of religious impressions, which appears from the following, left in her own handwriting: "I have been the subject of serious impressions from a very early age, but more particularly when I was about seven years old. Whilst reading in the Book of Revelation the account there given of the judgment day, and the fearful doom that awaited the wicked, I was led to weep much, and desired to die when young that I might escape punishment, because I thought the longer I lived the more wicked I should get. But losing the Bible from which I read these things, my father having sent it to Wales unknown to me, and being ignorant that all Bibles contained the same things, I grew careless for some time, until I was sent to Sunday school, where, through the instructions of a pious teacher, my former impressions were revived, and I saw that I stood exposed to the wrath of God. I now made resolves to serve the Lord, but, alas! being ignorant of the plan of salvation, I failed in my attempt. About this time, too, I left school, and yielding to the whisperings of the world and Satan, that I was too young to become religious, my impressions wore off. Sometime after this, however, the Bible Christians came to London; I went to hear them, but how great was my surprise when I saw Ann Cory in the pulpit, for I had not heard of the women preachers. When I saw her I could not believe it was a human being. Her text was Gal. v. 7: 'Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.' Whilst speaking of the various temptations of Satan, she said, 'I don't doubt the devil is telling some of you—this place will give way,' the room being very full. True it was, I had just looked round and thought to myself, this place certainly will break down. Her words went to my heart. I was more confirmed in my opinion that she was an angel, for she appeared to know all my thoughts and actions. The remembrance of the sermon pointed me out as the person who was mocking God. I felt I was living to the flesh, and that if I died in that state I should reap everlasting destruction. From that time I constantly attended the means of grace, and had a desire to join the people, but was prevented by my relations, who would not give their sanction. In this state of mind I went on mourning on account of my sins, and afraid to displease my friends, till the latter end of 1825. Glory to God for ever, on January 3rd, 1826, the Lord set my soul at liberty, and enabled me to testify that God, for Christ's sake, had pardoned all my sins."

The above is valuable, inasmuch as it informs us respecting her early

religious impressions, and the manner and time of her conversion: things which could not well be obtained from any other source. From the time of her conversion to the day of her death, she took a deep interest in the cause of truth and righteousness. All her energies were devoted to the glory of God. For many years she was an acceptable local preacher, and an excellent class-leader. Br. Gammon writes: "I knew the late Mrs. Norman more than twenty-five years. She was, on an occasion or two, somewhat mixed with our domestic circle. I never knew in her deportment anything unbecoming a follower of Jesus Christ. I know not which of the Christian graces shone forth with the greatest lustre in her. When her health would admit, she was active and laborious in Christian labour; when affliction and feebleness pressed her down, she was submissive and patient: thus she gave evidence through a long period of her life that her heart was united to the Lord Jesus Christ by living faith. I have seen her cheerfully wending her way to meet her class, or to preach the gospel to the people. I have frequently seen her in God's house, with her countenance irradiated with joy, or her eyes suffused with tears, while worshipping at the feet of Jesus. I have visited her in the time of affliction and trial, and found her calmly resting on the Atonement of the Son of God,—willing either to live or die. The beautiful constellation of Christian virtues seemed sweetly blended in her life, and constituted one bright luminary shining in a world of moral darkness for about forty years. I feel confident that her end was peace, and that she is now in the paradise of God."

She was for years the subject of painful affliction. Her daughter told me that she does not remember that she was ever perfectly well. For the last seven years of her earthly existence her pain and weakness were great, three years of which she was almost entirely laid aside, and continued to grow weaker and weaker until the 17th day of Nov., 1866, when she exchanged mortality for immortality, weakness for strength, and a poor, dying condition for a life perfect and eternal. Br. Proudfoot visited her on the evening before her departure, and he said: "It was a perfect treat to be with her. She praised God in a clear and joyful strain, and gloried in her precious Saviour." She was heard to pray, when in the agonies of death, "My Father, help me to bear this;" then in confidence she exclaimed, "Jesus lived and died for me." About an hour before life became extinct she said, "All is well." Being asked by her daughter, "Are you willing to go, mother?" she replied, "*Waiting, waiting.*" Her end was peace!

The life and experience of Mrs. Norman is suggestive of several thoughts: —(1.) Let parents be careful not to put the Bible beyond the reach of their children. If her father had not done so, she might have found Christ years before she did. (2.) Observe this important fact, that the Lord wrought on her mind when she was very young, showing that children may be saved. And what says Christ? "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." (3.) We have here a word of encouragement for Sabbath-school teachers to pursue with patience and diligence their work of faith and labour of love; for through the instructions of a *pious* teacher she was religiously impressed. It is a

good thing to be a Sabbath-school teacher, and the highest qualification for it is *deep piety*. (4.) It should warn relatives against preventing young people uniting with God's church. She was kept back for a time, but it made her miserable. (5.) It serves to magnify the sovereign grace of God, which overcame all obstacles in her case, as it has in thousands of others.

MARY FELLOWES.

Prior to the introduction of the gospel into London by the "Bible Christians," the mother of Mrs. Fellowes attended divine worship at the old Tabernacle, but did not there experience a change of heart. One day being informed that a female (Ann Cory) would preach, she resolved to go and hear her; and under the word delivered felt as she had never felt before. This resulted in her conversion, and she was among the first to unite with our people in London. From this time her children attended our Sabbath-school, and the regular preaching of the gospel. Mary was from a child piously inclined, and at the age of sixteen united with the church of God. The thing which troubled her much was, that she could not point to any particular time when she obtained divine forgiveness. This we believe to be a rare case, but possible; indeed, all acquainted with her had no doubt of her conversion. Her natural disposition was meek and gentle. Her devotedness to God, her deep attachment to the sanctuary, and her regular attendance to the means of grace, mark her as one whose heart the Lord had touched and changed. She had her share of trials here, which she bore with great meekness and patience. About three weeks before her death she was seized with paralysis, which rendered her almost speechless, and she was apparently unconscious of what was going on around her. In the midst of all, however, it was evident that God was with her, absorbing her mind and filling her thoughts: for every time I visited her, the few broken utterances which fell from her lips, and which could be understood, were "Praise, praise the Lord! Glory be to God for ever!" Others who visited her bear the same testimony. The landlady of the house said to me one day, "The Lord has laid his hand upon the best one in the house," no mean testimony to her piety and goodness. She departed this life the 3rd day of April, 1866, aged fifty-five years. I believe no one doubts her safe departure, and therefore her safe arrival. Her relatives have, in her death, sustained a great loss, but to her it is all clear gain.

RACHEL BARLAND.

Miss Rachel Barland, was the daughter of George and Ann Barland, and was born in London, Oct. 3rd, 1807. While quite a youth she was extremely averse to religion, and when taken by her mother to the house of God she would often wish herself anywhere but there. She received her first religious impressions at the age of fifteen, while in the "old Barn," listening to the gospel as preached by a female, and joined the Bible Christian Society in that place a few months after. For years she was powerfully tempted to call in question the Deity of Jesus Christ, which made her very wretched; at length she completely triumphed over the adversary, and said

on one occasion to her class-leader, "I am very thankful I have got over it." From that time to the day of her death she was a firm believer in the God-man, and lived in full assurance of eternal life through Jesus Christ our Lord.

The genuineness of her piety was evinced by the interest she took in the cause of God. For many years she was a Sabbath-school teacher, a collector for the various local and Connexional funds, a total abstainer from all intoxicating drink for thirty years, and was always regular and prompt in the discharge of her duties. Moreover, she was a liberal supporter of the cause of God herself—a person who knew her well informed me that "she was an unknown friend, not letting her left hand know what her right hand did." She was evidently possessed of a humble and gentle spirit, which we are informed "is in the sight of God of great price." I had the honour of meeting her in class three times, and was very pleased with her simple statements, so full of unwavering confidence in God, and a patient waiting for the coming of her Lord. Mrs. Symes, her class-leader, and Mrs. Burland, (late Mrs. Mountcastle) who was with her in her dying moments, and, in fact, all with whom I have conversed, bear unequivocal testimony to her deep piety and devotedness to God. That she loved the house of God, and the place where his honour dwelleth, cannot be doubted by those acquainted with her bodily weakness, the great distance she had to come, and the regularity with which she attended. The Sabbath previous to the Thursday on which she died she was with us paying the last tribute of respect to a departed sister, Mrs. Fellowes, and when the singers, who were singing "Vital Spark," came to the words, "O death! where is thy sting?" she said to a friend by her side, laying her hand on her breast, "Not a handful," meaning that the sting of death was extracted from her heart by the blood of Christ. For the last twelve months her health had been rapidly declining, and on the 26th day of April, 1866, she departed this life in peace. Here we are content to leave her, feeling assured that while "absent from the body," she is "present with the Lord."

The deaths of the above persons were improved by the writer from Rev. xiv. 13; 2 Tim. iv. 7, 8; and Num. xxiii. 10, to full congregations. In their departure the church has lost three substantial members, earnest workers, and sincere friends. We miss their presence, but do not envy them their supreme happiness. We do not wish them back, but we do desire to be with them to share in the glories of heaven, and to bask in those pleasures which are at God's right hand for evermore. May it be so! Amen.

W. Rowe.

MEMOIR OF SALLY SAMPSON.

By her Daughter.

Sally Sampson, whose maiden name was Tippett, was born in St. Just, August 10th, 1780. Her father was a pious character, and is supposed by his precepts and example to have exerted a salutary influence on Sally, which told favourably in after life. But of that boon (of heaven's many, one of the greatest) she was deprived in early life. Her mother lived after

the course of the world for many years, but late in life she was convinced of the folly of her ways, and sought pardon: at a great age she died in peace. Her daughter's early life has no record, and but little of it is known. In 1812 she was married to HENRY SAMPSON, by whom she had a numerous family. Though what is generally understood by the expression "strictly moral," yet she failed to voluntarily surrender body and soul a living sacrifice unto God till the year 1826, when she was forty-six years of age. From that time she was very regular in her attendance on the ordinances of the sanctuary. Prizing her quarterly ticket as a token of good standing in society, she has been heard to say she never missed taking it from her first joining society. As her husband, though making no profession of religion, reverenced the house of God, religion, and its ministers, he threw no obstacles in the path of his wife, and in unison with her feelings and desires allowed his house to be a home for the servants of God. In 1834 God saw fit to take him, and it is hoped to live with himself for ever. My mother was then left with five children to fight life's battle in dependence on that promise which assures the orphan and widow of the Father-and-Husband-hood of God. Her third daughter marrying in 1836, her husband (Mr. Pengelly), kindly built a house contiguous to his own for his mother-in-law. Soon after coming with or rather near us to live she opened her house for divine service, and here prayer and class meetings continued to be held as long as she was able to keep house. In 1861 my husband and family removed from Tregerest to Newbridge. My mother, who was now nearly blind and bending beneath the decrepitude of eighty-one years, gave up housekeeping, and came with us to live. Three months after the removal she took to her bed, and for four years was bedrid. My mother "walked with God" in her daily life and conversation. I had now ample opportunity of witnessing the existence and development of the Spirit's graces. Her resignation was full and uniform, so that while ardently longing, like Paul, for her Saviour's presence, "having a desire to depart and be with Christ which is far better," yet she was willing to wait "all the days of her appointed time," till her change came.

As both her hearing and sight failed, she was unable to converse much with strangers; but those who visited her found it a very Bethel to their souls. God often so delightfully manifested His glory, that scepticism in its presence must have paled. Her life was not an epistle, blotted and blurred in such a manner that it required a proficient in moral ethics to read it; but was or might have been read and known of all men. Her life was not a candle hid underneath a bushel, but a light radiant with the glory of her Master, as a city set upon a hill that cannot be hid. She was not a soldier, with sword in scabbard, refusing to fight, but one who having enlisted under the banner of Christ displayed a moral heroism which made her enemies quail before her. She put on the breastplate of strong, active, living faith; for a helmet a good hope through grace, lively and substantial; and she wielded with energy, promptness, and constancy, the sword of the Spirit, and thus went forth to conquest. Earthly and hellish foes receded before the banner of the cross she bore, and at length she was able to say, "I have fought a good fight, I have finished my course, I have kept the faith;

henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me." Ever interested in the prosperity of God's cause, no news was so sweet, and no sounds were so welcome, as those that bore record that revivals were breaking out and progressing, by which the prey was being taken from the adversary, and the captive from the strong. When confined at home herself, she was anxious that others should not be deprived of the means. Often she would inquire on Sunday morning, "Who is going to meeting?" Sometimes, as my health for years has been indifferent, I should be half inclined to absent myself, when she would say, "My dear child, try to go and I will pray for you. Tell my class-mates to pray for me." When I have brought home her ticket she has praised God aloud, and said, "I may be home with my heavenly Father before next quarter comes round." I often entered her room before she was aware of my presence, and she was nearly always repeating hymns or portions of Scripture. She delighted in God's law, and in his law did she meditate day and night. When at times cast down she would inquire, "My Father, how long shall I be here? but not my will, but thine be done." Christ was her All in all. She would often repeat the lines—

"How tedious and tasteless the hours
When Jesus no longer I see!
Sweet prospects, sweet birds, and sweet flowers
Have all lost their sweetness with me.
The midsummer sun shines but dim,
The fields strive in vain to look gay;
But when I am happy in him,
December's as pleasant as May.

"His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice."

If those competent to memoir writing had been favoured with the opportunity of witnessing her meek humility, fervent piety, exemplary patience, uniform resignation, ardent love, and bright hope, as I have done, I am sure much could be said by which the living might profit.

Her last affliction was short, and the enemy appeared unwilling to give over the conflict. During the last two days of her life he seemed to exert himself with the energy of despair, but as she looked to the blood she vanquished the foe, and shouted Victory. When too weak to articulate, she lifted and clasped her hands in token of triumph. Almost her last words, addressed to me, were, "Live near to Christ, my dear child." On the 6th of March, 1866, death brought to her the welcome message to quit the tenement of clay, opened the gate to everlasting life, and she was numbered with them that were, are not, and yet *are*. H. R. PENGELLY.

MEMOIR OF FRANK ASH.

FOR upwards of forty years Gunville has been highly favoured with gospel privileges. When the Bible Christian Missionaries entered this place, smuggling, Sabbath desecration, and all sorts of wickedness abounded to an alarming extent; but the preachers' coming was the dawn of a brighter

day. They have preached the word with power, and their labours have been fraught with good to multitudes. Many, the direct fruits of their toils, are gone to their eternal reward, and many still live to adorn the doctrine of God their Saviour.

FRANK, the youngest son of JOHN and ELIZABETH ASH, was born May 20th, 1842, at Gunville, in the parish of Carisbrooke, I.O.W. He was an intelligent boy. As he was trained in the Sabbath School he was doubtless the subject of divine impressions from a child up to the time that he gave his heart to God without reserve; but like the majority of those thus highly favoured, he grew up careless in reference to the all-important concerns of his immortal soul. He was apprenticed to learn the trade of a bricklayer, but as his master feared not God, he was not interested in the well-being of those placed under his charge. Frank was thus cast upon the wide ocean of life, without a pilot to guide him. He remained apparently careless about spiritual and divine things until God, in His infinite wisdom, saw fit to lay his afflicting hand upon him. In the year 1865, his health (which up to this time had been very good) began unmistakably to decline. While reflecting on his mis-spent life, he soon realized his position in the sight of a holy and just God, whose mercy and love he had despised. His pious friends, parents, brothers and sisters, offered earnest and believing prayer in his behalf; but the devil who goeth about as a roaring lion, seeking whom he may devour, for some time hindered him from entering into the glorious liberty of the children of God. He is well skilled in all the arts of temptation, having had long practice and great success in the same, especially in entrapping the heavy-laden sinner while striving to urge his way to mercy's door. This dear young man knocked more than once or twice, saying—

"May I now enter here? will he within
Open to me, though I have been
An undeserving rebel? then shall I
Not fail to sing his lasting praise on high."

Let me here give this word of advice to the hundreds and thousands of our youths who are blest with religious instructions, viz., improve the fleeting moments as they pass away.

Dear Frank's illness increased; month after month rolled on; medical aid was obtained, but—

"How unavailing is the doctor's skill,
The mother's tear, the father's heart-felt sigh;
When death has marked the object of his will,
No earthly power can say, Thou shalt not die."

How eagerly did dear Frank now seek salvation. For him the Son of God had shed his precious blood, but he had a mighty struggle with the powers of darkness. His malignant foe left no stone unturned to gain his point. Frank's strength was now rapidly failing, but the temptations of Satan were fiercer and more powerful than ever. I frequently visited him during his long and painful affliction. He had expected to die suddenly several times, as he threw up on different occasions a great quantity of blood, which left him quite prostrate. He searched "the oracles divine" *with great* eagerness, and read the lives of the pious dead with much

delight, until his hand was unable to perform its office and his strength completely failed. He was in this way prepared to receive the great blessing of salvation through our Lord Jesus Christ. About six or eight months before his death, the exact date I cannot remember, I was powerfully impressed to repair to his chamber of affliction. Without any delay, I obeyed the solemn impression: faith said, "This day is salvation come to this house," and so it proved. The time was come to set this long imprisoned spirit free. The scene was truly solemn and affecting. Here was a dear young man cut down in the bloom of youth, fully aware that his affliction would soon end in death. The anxious expression of his face made an impression never to be erased from the memory of those present. We bowed in confidence at his footstool who has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The great mountain, that had hitherto appeared insurmountable, at this moment became quite a plain. All the mist and darkness that had hung around his mind for so many months was dispersed. The glory of God filled his heart, and the hearts of all present. It was indeed a memorable season, never to be forgotten. The victory achieved over the powers of darkness through the blood of the Lamb was glorious and complete. We were all filled with joy unspeakable, and full of glory. In truth, we were all quite on the verge of heaven. No doubt but that the angelic host tuned their harps afresh as another redeemed soul was released from the thraldom of Satan, and entered into the perfect liberty of the children of God. His countenance, that had worn so anxious and troubled an expression, was now serene and peaceful, and the language of his soul was—

"Oh that I could for ever sit
With Mary at the Master's feet!
Be this my happy choice:
My only care, delight, and bliss,
My joy, my heaven on earth, be this,
To hear the Bridegroom's voice!"

His soul was full of glory which inspired his tongue to shout the praises of Jehovah in the midst of pain and sufferings. His language was,—

"None but Christ to me be given,
None but Christ in earth or heaven."

His religion had its seat in the heart, and it burst through every avenue of his soul in loud hallelujahs to God and the Lamb! From the moment he experienced a sense of God's pardoning mercy, his peace flowed as a river, and his righteousness abounded as the waves of the sea.

The Christian character was fully developed in this young disciple. Not a murmur escaped his lips during his protracted and painful affliction. He was perfectly resigned to the will of God. He often spoke of having no will of his own; he was willing either to live or die, because, living or dying, he was the Lord's. He was very thankful for the visits of Christian friends, and it was quite a privilege to visit him.

As his end drew near, his affectionate parents, with his brothers and sisters, gathered around, to whom he gave his last solemn charge. I trust his dying exhortations will never be forgotten. When some of those to whom

they were delivered, read this, they will be reminded of the solemn vows they then made to their brother to meet him in heaven. Heaven beamed in his countenance, the praises of God and the Lamb vibrated on his tongue, love and gratitude were springing up in his soul to everlasting life. Such a complete victory over sin, death, and the grave is seldom vouchsafed unto the Lord's servants. It was indeed astonishing to hear him shout when so weak, so that persons outside could hear him. His triumphant death has left impressions on the minds of many which eternity alone will unfold. While I am writing, I almost fancy I can hear him sing with brother Percival Scott, one of the class-leaders at Gunville, those beautiful lines—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide
Till the storm of life be past,
Safe into the haven guide,
O receive my soul at last!"

Their souls were knit together as were David's and Jonathan's. He hailed his footsteps with pleasure and delight. They were one soul, and I believe will never part in spirit until they meet at the marriage supper of the Lamb.

A few minutes before he breathed his last he asked his mother so to place his head, that he could look up towards heaven. In this position he left this world with prayer and praise vibrating on his tongue, on Saturday, October 5th, 1866, in the 25th year of his age. His body was interred on the following Wednesday in the cemetery at Carisbrooke. The service was conducted by Mr. Wooldridge, Pastor of the Circuit. May the writer and reader so live, that we may die as happily as did our brother, and meet in those pure regions where the inhabitants never say they are sick.

"Happy soul, thy days are ended,
All thy mourning days below:
Go, by angel guards attended,
To the sight of Jesus go!"

"Waiting to receive thy spirit,
Lo! the Saviour stands above;
Shows the purchase of his merit,
Reaches out the crown of love."

MARTHA JUPE.

MEMOIR OF ANN DUKE.

ANN DUKE was born at North Petherwin, in the year 1791. There she spent the early part of her life. When eighteen years of age she went to Stratton, where she remained for several years; then she came to Ashwater and lived as a servant at the Vicarage for ten years; she was loved by the family. She was then married to Benjamin Duke, of that place. At that time she was unconverted, living without God and without hope in the world. A few years passed away, and she was visited by affliction; *during her illness* she clearly beheld her real spiritual state and condition,

and felt herself to be a poor, helpless, guilty sinner, and in danger of eternal death.' She became greatly distressed about her soul; though she had lived a very moral life, she found that morality, however strict, could not impart to her that consolation she needed in a dying hour. She sent for Mr. Gerry, a member of the Bible Christian Society. He talked to her, prayed with her, and pointed her to "the Lamb of God, which taketh away the sin of the world." Her spiritual eyes soon were opened, and she was enabled to behold wondrous things out of the law of God. Soon she obtained a sense of the pardon of her sins, by believing on the Lord Jesus Christ for salvation. After her recovery she joined the people of God at Ashwater, and from that time till her death she clung to the Bible Christian cause with a strong attachment. She has continued a steady, earnest, and faithful follower of Christ. She "was steadfast, unmoveable, always abounding in the work of the Lord." The Christian light which emanated from her was not a feverish glimmer emitting a periodical radiance, but a light calm, uniform, and steady. Her path was like the shining light, shining brighter and brighter unto the perfect day. Her conversation was as becometh the Gospel of Christ, pure, spiritual, and divine. Her heart was fixed on things above: often would she say, "My heart is fixed, fixed on God, the blessed portion of my soul; on Christ, my Saviour-Friend; on the Holy Spirit, my indwelling Guide and Comforter; on Heaven, my eternal home." Her love was intense for God's people, house, and ordinances. She often quoted the words of the Psalmist, "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth."

She was seized with the affliction which terminated in death, Nov. 10th, 1866. During the whole of her illness she was patient and resigned. Sometimes when her pain was severe she would say, "How much longer, Lord, wilt thou keep me here suffering?" Immediately she would reply, "All the days of my appointed time will I wait till my change come." Her husband asked her if the work had not been done, could she then seek salvation. She replied, "No, the pain of the body is enough for me to bear." She had no doubts or fears; she fully believed that she should arrive safe into the port of glory. To the inquiry of a pious female, "How are you?" her answer was, "Languishing after life." Shortly after, the vital spark quitted its mortal frame, borne by a convoy of angels to her Father's house on high.

There she'll spend her days in pleasure,
Free from every pain and care,
Enjoying bliss, without measure,
And in her Saviour's glory share.

JAMES CHUBB.

MEMOIR OF MRS. HANNAH WIGGINS.

BY GEORGE DUNKLEY.

MRS. HANNAH WIGGINS was born near Kingston, Canada West. Her parents were among the early settlers; they were formerly of Pennsylvania, United States, and were of Dutch descent. In her youth she was brought

to God through the labours of an eminent servant of the Lord, called Calvin Wester, a Wesleyan Methodist. About the year 1815, her parents removed to Darlington, and shortly after their arrival she became acquainted with the Bible Christian Church. She greatly profited under the ministry of the word, and the class room was a Bethel to her soul. She felt such a growing attachment to the Bible Christians that she said, "These people shall be my people, and their God my God." Our departed sister proved herself a worthy member from the day she united with us, unto the day of her death, a period of more than thirty years. About the year 1852 she married her late husband, and removed to Fenelon Falls; there she was not favoured with the means of grace, as it was then a newly-settled place. About two years after her arrival our ministers came from Mariposa and preached at Fenelon Falls the word of eternal life, which filled her heart with joy, and she promised if the Lord would send a Bible Christian Minister to reside at Fenelon Falls, she would give ten dollars the first year towards his support, which she did when Br. Hull was sent here. Our departed Br. Wiggins, the husband of our deceased sister, was a pious and devoted servant of the Lord, and sometimes led the class at Fenelon Falls, and his labours were not in vain in the Lord; he was a warm-hearted Christian. He departed this life Jan. 29th, 1859, aged seventy-two years. He died in a good old age and full of days, and it may be said of him "he being dead yet speaketh.

I became acquainted with our departed sister about sixteen months ago, shortly after my arrival on this station, and found her to be a lively, zealous, and warm-hearted Christian. She regularly attended the means of grace when her health would permit, and the word of God was precious to her soul, which was visible in her countenance. She was mighty in prayer. She felt very warmly attached to the class-meeting, where she would frequently shout aloud for joy. At home she was a consistent Christian; all who knew her had confidence in her. Even the ungodly believed her to be a true Christian and would rely on what she said. She was loving and faithful in all the relationships of life, and earnestly sought the salvation of sinners. She was very industrious, rising early every morning, even before the younger branches of the family, and laboured diligently through the day. She never went gossiping from house to house, as many do. She was frugal in her mode of living, and plain in her dress, yet very neat and clean. She liberally supported the cause of God, and was ever willing to help the poor and needy. Our departed sister had long been ripening for heaven, having a strong desire to depart to be with Christ, which is far better. Jesus was precious to her soul. In the early part of last May she was attacked with heart disease, and after suffering about nine weeks she sweetly fell asleep in Jesus, on July 26th, 1866, in the eighty-first year of her age. During her sickness she manifested much Christian patience and resignation, and although her sufferings were very great she never murmured nor repined, but meekly said, The Lord's will be done. One, a backslider, who witnessed her sufferings and patience, was thereby induced to give *herself afresh* to God. She often requested those who came to see her to *meet her in heaven*. On Sabbath, July 1st, I administered the Lord's

Supper to her, and while she partook of the emblems of the broken body and spilt blood of her Lord, she forgot her pain and shouted aloud for joy; her prospects of eternal glory seemed brighter than ever they were before. At length the long looked for time came; death found her prepared. She could triumphantly ask: "O death! where is thy sting? O grave! where is thy victory?" So easy was her exit from time into eternity, that those persons standing near her did not perceive that she was dying until death had almost finished his work. Her last words were, "My Lord, and my God." Thus died our dear Sister Wiggins, after serving the Lord more than sixty years. The battle is fought, the victory is won, the journey is ended, and she has entered into rest. "Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." May the writer and the reader meet our departed sister in heaven. Her death was improved by the writer at Fenelon Falls, to a large and attentive congregation, from 1 Thess. iv. 13, 14. We felt the presence of the Lord in our midst.—*Observer, Canada.*

TRY CHRIST.

My work, in part, lies among soldiers. Amid much that is discouraging there is always something to cheer. It is a dark sky that has not even one spot of blue. I meet now and again with a saved soul walking in the light, and heroically following the banner of the cross.

Some short time ago an officer lay sick in his quarters, scorched by a dangerous disease. His case excited much sympathy. Severe as were the sufferings of his body, those of his soul were bitterer still. Sin put its cup of wormwood to his lips, and made him drink deep. Since the world began it has proved true that "it is an evil and a bitter thing to depart from the living God."

"I have tried everything," he murmured in his agony to a friend, who bent lovingly over him; "I have tried war, and honour, and money, and vice, and I have found happiness in none of them."

"*Try Christ,*" said the visitor, in a voice tremulous with emotion; and casting a look at the cloud of horror that wandered over the face of the sufferer, he left him with God.

The *way* of Christ with a soul is a mystery of grace and love, too deep and too sacred for the penetration of man. By ways as various as the flowers of spring he brings men home to his bosom, and through the gate that is strait. Sometimes it is a beam of love that shines, and it is morning in the soul, while armies of dark thoughts and wicked desires are routed and vanquished. Sometimes, from conflict and chains, and prolonged agony, the soul is seen emerging in the strange and wondrous beauty of a life, looking to God, and like God. Sometimes the great change is wrought with a suddenness like that of a peal of thunder. Oh, the sovereignty of Divine grace; how sweet the experience of its quickening powers!

In a few weeks the sufferer rose from his bed, and was found to be

in the kingdom and in Jesus. How he wept, repented, believed, and loved, it is not necessary to describe. The Spirit breathed on him, he tried Christ, and found at last the true spring of happiness. And how copiously he drank of that flowing fountain his friends could easily see. It made him a new creature—new in his whole moral nature, new in the Master he was to serve, and in the joys on which he was to banquet. He felt that during the dark guilty past he had been a foul blot on society in the sight of God, but now, with a spiritual heroism all his own, he would endeavour to glorify Christ. "I never see a group of men together," he used to say, "without feeling an irresistible impulse to go and tell them of the love of Jesus."

Is not this the life of God in man—love from within speaking to sinners of incarnate love, and expatiating on its sufferings on the cross, or its achievements on the throne of its glory? Oh, it gives a matchless power and sweetness to speech for Christ when it comes from the heart, when it is a simple record of what is known and felt, when it wafts to souls the thrilling intelligence of a life as real as heaven, and as solid as the throne of God. When the hell of sin from which we have been delivered is seen to be deep, how stupendous in height appears the heaven to which the arms of the Saviour are raising us; and when we speak of that heaven, and of the constituent elements of its bliss, is it any wonder that our eye should kindle with holy enthusiasm and our hearts burn with sacred flame? He whose soul has been baptized into Christ in the cross and in the cloud of glory which overshadows the mercy-seat, will bear himself in the holy wars of the gospel kingdom with seraphic ardour—an ardour which knows no coldness, and which is fed by saving grace.

All who have tried Christ have found him a Saviour and a prince. God tried him when he laid on him the weight of our sin, when he summoned the sword of his justice to strike, and inflicted on him the wrath-penalty which our iniquities have merited. Satan tried him when an infant of days, when filled with holy baptismal joy, when he hung upon the cross a sacrificial substitute. And throughout his life, which, though sorrowful, was sinless, bad men tried him in every way that malice could dictate, or power inflict. In these circumstances Jesus stands forth immaculate, all-sufficient, victorious, at the head of creation, his enemies under his feet; and all good beings, reposing with delight ineffable beneath his shadow, pour out his praises in songs of adoration. Come, ye that are ready to perish, ye who have hells in your hearts and are on your way to hell, come and try Christ!

Since the world began sinners have been coming to try him. In the twilight of antediluvian times they came to him, and finding him amid the shadows of their scanty sacrificial worship, they gloried in his blood and righteousness, and praying, and walking, and preaching by his side, were gathered home to his glory. The Hebrew patriarchs sought him, and amid the idolatries and apostacies of the old world they hung upon him with a faith which, while time lasts, will excite universal admiration, because it enabled their great souls to put forth their whole strength in prayer, *self-denial*, and obedience. To the glorious company of the Prophets

Jesus was all in all. In dark days, when judgments fell in showers, when the heavens wore sackcloth and the sea mourning, these holy men came forth from trying Christ to tell to all the ages, in the rapturous grandeur of inspiration, the glories of Immanuel, to bathe psalm, and song, and prophecy, and vision, in the radiance of his person, and to pour forth their adorations to him "whose goings forth were of old from everlasting."

When the great mystery of godliness dwelt on earth, his disciples tried him—tried him as no other class of men had, or ever will have, an opportunity of doing; and in the writings which they bequeath to us, in the splendours of that wondrous moral transformation which they underwent, in the crucified life which they led to put honour upon his name, we trace the trust, the love, the adoration which they yielded to the Lamb that was slain. And over the last eighteen centuries the name of Jesus was loved by whatever was enlightened, and pure, and good upon earth. Of martyrs who burned and bled for him, of confessors, whose life-tortures were relieved by glimpses of his glory, of reformers who called nations to worship at his feet, of holy men noted for their heavenly life, their Christian usefulness, or missionary labours, we might summon an innumerable company to testify that they have tried Christ and found him a prince and a Saviour. This verdict of the good upon earth, which all the ransomed in heaven re-echoes—oh, that we could tell it to every man, and make the human breast thrill with its truth.

Ever variety of sinner has tried Christ. I have seen the inebriate coming to him; and by a word the drunken demon was out, and the slave set free. From the brutal orgies of his idolatry, from the cruelty and vice of his daily life, the plumed savage has been brought to Jesus; and no other language than that of the Bible, when it speaks of a new creation, could describe the change that is wrought in him as he reposes on this loving bosom. In his glorious presence, when the blinded eye is first opened to see him, hard hearts melt, and bosoms made of rock or steel run soft into the mould of the gospel. Even the pride of depravity, the wickedest thing on earth, withers when his grace touches it.

In childhood souls have tried Jesus, and with loving lips hymned his praise as their gracious Saviour. Young men amid their passions, and pleasures, and dreams, have felt the irresistible attraction, and forsaking all, have followed him. And old age has come from the shadows of the tomb, and after a life of vanity and sin, to trust in Jesus. Nor have any been turned empty away. There have been backsliders, and apostates, who drew back to perdition because they have loved this present world; and because they did not continue to put their trust in Christ for pardon, for peace, for purity, for life, for heaven; and among the myriads of the lost in the prison of woe at this moment, there is not one that tried Jesus and found him wanting.

And will you, gentle reader, try Christ? You may be living for yourself. There is a load of guilt on your conscience. Your future is dark. You are not satisfied and at rest. Everything has disappointed you. Life has a far deeper meaning than you have yet spelled out. Your soul is more precious than you have yet learned. Sin is a deadlier enemy than you

suspect. You need deliverance, redemption, glory. Will you try Christ? I beseech you, by the mercies of God, to do it instantly; and then go forth in your home and among your friends to speak in love of the blood that bought you.

If we wonder sometimes that Christ is not more precious to believers, may we not find a solution of it in this, that they do not try him as they ought. We value a friend, or gold, or faith more after trial in the fire. Try Christ by prayer, by waiting on him, by following him up to the last moment of life, and by the whole weight of your soul, burdened as it is with sin and care, upon him; and thus shall his preciousness unfold itself to you till it occupies the whole field of your vision. Try the efficacy of his atoning blood for the pacification of your soul, not once, but daily through life; and the peace of God, which passeth all understanding, will keep your heart. Jesus loves to see souls trying his word, his righteousness, his grace, his redemption—himself, by a lifelong test. There will be answers to prayer, and sensible comforts, and the shining light of his face, and the gentle breathings of his Spirit, and power, and fruitfulness, and prosperity, and the serene bliss of that heaven which, comprehending within it all good in riches unsearchable, stretches away into immortal duration. Oh, that every sinner would try Christ!—*Family Treasury.*

A WORD TO ALMOST CHRISTIANS.

Now if we be *almost Christians*, let us see what it is to be almost a Christian. *Almost* a son, is a bastard; *almost* sweet, is unsavoury; *almost* hot, is lukewarm, which God spueth out of his mouth, Rev. iii. 16; so, *almost* a Christian is not a Christian, but that which God spueth out of his mouth. A Christian almost is like a woman which dieth in travail; almost she brought forth a son, but that *almost* killed the mother and the son too. Almost a Christian is like Jeroboam, which said, "It is too far to go to Jerusalem to worship," and therefore chose rather to worship calves at home. Almost a Christian is like Micah, which thought himself religious enough because he had gotten a priest into his house. Almost a Christian is like the Ephraimites, which could not pronounce Shibboleth, but Sibboleth. Almost a Christian is like Ananias, which brought a part, but left a part behind. Almost a Christian is like Eli's sons, which polled the sacrifices; like the fig-tree, which deceived Christ with leaves; like the virgins, which carried lamps without oil; like the willing and unwilling son, which said he would come and came not. What is it to be born almost? If the new man be but born almost, he is not born. What is it to be married almost unto Christ? He which is married but almost, is not married. What is to offer sacrifice almost? The sacrifice must be killed ere ever it can be sacrificed. He which gives almost, gives not, but denieth. He which believeth almost, believeth not, but doubteth. Can the door which is but almost shut keep out the thief? Can the cup which is but almost whole hold any wine? Can the ship which is but almost sound keep out the water? The soldier which doth but almost fight, is a coward. The physician which doth but almost cure, is but a slubberer. The servant which doth but almost labour, is a loiterer. I cannot tell

what to make of these defectives, nor where to place them, nor how to call them, nor unto what to liken them. They are like unto children which sit in the market place, where is mourning and piping, and they neither weep nor dance, but keep a note between them both; they weep almost, and dance almost. Believest thou almost? "Be it unto thee," saith Christ, "as thou believest." Therefore if thou believest, thou shalt be saved; if thou believest almost, thou shalt be saved almost. As when a pardon comes while the thief hangs upon the gallows, he is almost saved, but the pardon doth him no good; so he which is almost a Christian, almost zealous, almost righteous, which doth almost love, almost believe, shall be almost saved; that is, if he had been a Christian altogether, he should not be damned.—*Master Henry Smith.*

The Gleaner.

PETER CARTWRIGHT, though now in his eighty-third year, travels an extensive district, attends all his quarterly meetings, preaches with acceptability, attracts large congregations, and performs the duties of his office with far greater efficiency than many a preacher who is half a century younger. Frequently he spends the interval between his quarterly meetings in lecturing for the benefit of churches, sometimes hundreds of miles from his field of labour.—*Western Christian Advocate.*

CHURCH LIVINGS IN WANT OF PURCHASERS.—Several Church livings are offered for sale, the incumbents of which have already arrived at a good old age. Among them are the rectory of Walcot St. Saviour, in the environs of the city of Bath; it is worth £600 a year, and the present incumbent is seventy-three years of age. The rectory of Ludgershall, Wiltshire, value £427 a year, the incumbent eighty-two. The incumbency of Dengie, Essex, worth £700 a year, the incumbent eighty-two. The rectory of Doddinghurst, near Brentwood, worth £625 a year, the incumbent sixty-two. The rectory of Stevenage, Hertfordshire, worth £1,000 a year, the incumbent sixty-five. The rectory of Ingoldmells, Lincolnshire, worth £180 a year, incumbent over fifty.—*The Morning Star.*

TRAVAILING IN BIRTH FOR SOULS.—I cannot explain that figure, though I know what it means in my own heart in some feeble degree. Travailing in birth for souls is not prayer; it includes that. It is not mere anxiety; it includes that also. It is an inward labouring of the whole man about poor sinners. Just as Christ beheld the city and wept over it, and was straitened until he had wrought our redemption, so must the church behold the world and weep over it; and she must feel straitened until the world is converted to Christ...She wants to feel that she has agony, and pain, and travail, and cannot be happy unless sinners are saved. Why, sometimes when I preach in the country, and ask, "Brethren, how are you getting on here?" I am told, "Pretty well." "How much have you increased lately?" "Well, there has been no increase; but we are very comfortable." There now, "very comfortable!" Suppose there should be a house on fire, and there are firemen over there, sitting in the public-house drinking, and I say, "Well, how are you getting on with that fire? it is a dreadful affair!" "Well, we are not putting it out; but we are very comfortable!" Why, what would I not say to wake them up? What business have you to be comfortable? That is the worst part of it. The church must never

be able to say she is comfortable while there is a sinner unsaved. Our declaration must be, "I am in pain, and agony, and travail, until these men are brought to know the Lord, and are enclosed in the fold of Jesus visibly before our eyes." This is the church's duty—to travail in birth for the souls of men. She shall never see great works done until she begin thus to cry and groan for sinners.—*C. H. Spurgeon.*

AWFUL DEATH OF A MISER.—"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 10. In the year 1762, an extraordinary instance of avarice and peculation occured in France. M. Foscue, one of the farmers-general of the province of Languedoc, had amassed an immense fortune by grinding the faces of the poor, and by every means, however base and cruel, that could increase his ill-gotten store. This man was ordered by the government to advance a considerable sum of money, but excused himself from complying with the order on the plea of poverty. Fearing, however, that some of the inhabitants of the province, among whom he was very unpopular, should give information to the contrary, and his house should be searched, he determined to hide his money in a way which might elude examination. He dug in his wine-cellar a cave, large and deep, into which he descended by a ladder; at the door of which was a spring-lock, which, on shutting the door, would fasten of itself. Soon after this M. Foscue disappeared. Diligent search was made for him; the ponds were dragged; and every imaginable method taken to find him, but in vain. A few months after the house was sold; and the workmen beginning to repair it, they discovered a door in the cellar with a key in the lock. The owner ordered it to be opened, and on going down they discovered M. Foscue lying dead on the ground, with a candlestick near him; and on farther search they found the vast wealth he had amassed. It was supposed that when he went into his cave, the door, by some accident, shut after him; and thus, being out of the call of any person, he perished for want of food, and had even gnawed the flesh off both his arms for subsistence. Such was the wretched end of this oppressive miser, who died in the midst of the immense treasure he had collected, which he neither enjoyed himself, nor would bestow on others. What are the riches of the world improperly used? What is their value without the favour of God with them?—*Communicated by G. Batt.*

"BRODER, DE GRASS GROW!"—The earliest converts to Christianity in Africa, were very regular and earnest in their private devotions. They had no closets to go to, but each had their separate spot in the thicket, where they used to pour out their hearts to God. The several paths to these little Bethels became distinctly marked, and when any one of those African Christians began to decline in the ways of God, it was soon manifest to his fellows, and they would kindly remind him of his duty by saying, "*Broder, de grass grow on your path yonder.*"

If any heart cares less for the Saviour's cause than it used to do, we may be sure the grass is growing on the path to our closet.—*Christian Times.*

PRIDE.—No religious act can I do but pride is skulking at my elbow, and much affecting me both by her smiles and frowns. If I chance to pray or preach with a gale, she tickles up vanity; and when I am becalmed, she scoldeth up fretfulness. One while she whispers and tells me I am a fine fellow, and then I am cheery; by-and-by she calls me a fool, and then I am sullen. A weeping audience stirs up my pride, and so does a sleepy one. I am full as lofty when creeping ashamed from a pulpit, with head hanging down, as when I come away brisk, with a feather in my cap. Indeed, sir, this pride besiegeth my heart, besetteth all my steps, and meets me at every hedge-corner. It has more heads than the Nile, and more shapes than Proteus, and

every week I discover some new prints of its foot. Henceforth, if you ask my real name, it is Pride. And such an odd mysterious evil it is, I can even be proud of loathing my pride.—*Berridge.*

Religious Intelligence.

PORTSMOUTH CIRCUIT.

Nearly a year has passed away since I ventured to trespass in this way. I may therefore, perhaps, claim a little indulgence for the few words I wish to record. It is a matter of great interest to me to know how my brethren are progressing in their respective spheres of labour, and I ween, in this respect, there is a very general feeling of mutuality. Others have often made me glad, and now, with hearty good will, it is my wish to gladden some.

SPECIAL MEETINGS.

As usual we commenced at Grosvenor St., on Dec. 31st, with a public tea meeting and watch-night. Both were well attended, and the latter was remarkable for Divine power, which constrained the members of society present to a renewed dedication of themselves to God. Several weeks of earnest toil followed. Signs of awakening were soon witnessed, and we have reason to believe that several names have been recorded in heaven as the joyful result. Some of the conversions were of a most interesting and signal character; and the majority were from the ranks of the Sunday school. This has greatly encouraged the labourers in that department. This series of meetings was brought to a close by a tea-meeting on the 4th of March, 1867; the provisions for which were kindly given by our deeply interested friend, Mrs. Henry Ash. The proceeds were devoted to the circuit funds. A fellowship meeting followed. A goodly number bore testimony as to the personal benefit they had received, while all appeared fully to sympathize with the words of the Evangelist,—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." Only by a general consecration to the service of Christ, shall we become, as a church, that great power for good which God designs. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

CHAPELS.

In this department we are scarcely doing our share to keep pace with the rapidly increasing population. Our work has been mostly preparatory. "A great door and effectual is opened." On the 30th of April, the memorial stone of our new edifice in Albert Road, Southsea, was laid. The stone bears the following inscription:—"This memorial stone was laid by Mr. W. Good, on the 30th of April, 1867." An encouraging number assembled at 3 p.m., to witness this interesting ceremony. Our valued friend, Mr. Good, made a few appropriate remarks, followed by an impressive sermon on Luke xxiii. 33, by Mr. James Horwill, of Sandown. Tea was provided in a villa near, at half-past five, and it was not a little gratifying to see the rooms comfortably filled with guests who appeared most thoroughly to enjoy the excellent repast. A public meeting was commenced at about seven o'clock; presided over by Mr. Good, and was addressed by Messrs. C. Pye, M. Brokenshire, J. Horwill, and I. B. Vanstone. The financial results of the day amounted to nearly £10. At the close of the meeting we heard many hearty congratulations on the success of the day, and our very hopeful prospect in that rising district. The building is 30ft. square, and will be used for the two-fold purpose of chapel and Sunday school-room. A good spot of land is held in reserve for a large chapel, in the rear of which the present erection will ultimately stand. The position is very good, the holding freehold, and it is conveyed connexionally to an efficient body of trustees on the "Model Deed" principle. With careful management, and the Divine blessing, great success may be reasonably expected.

There is a pressing demand for alterations and improvements in Grosvenor St. chapel and premises, the way for which now appears clear, and to which

the trustees, without exception, are determined to give their next attention. A chapel to accommodate, at least, from 700 to 800 persons is needed for this populous neighbourhood. Stamford St. chapel also would be greatly improved by the erection of side galleries, all insuperable obstacles to which have certainly disappeared. The sooner it is attended to the better for the comfort and augmentation of the congregation. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

SUNDAY SCHOOLS.

In this great work we have much reason to thank God and take courage. The crowded state of the school rooms, the increasingly interested and efficient staff of officers and teachers, the general oneness and harmony prevailing, and the visible good accomplished, cannot fail to awaken gratitude in even the dullest heart. It may be that labour and anxiety are the necessary accompaniments of sowing; still the joy of gathering sheaves sweetens the arduous duty, and converts it into a real privilege. Almost any number of children might be collected in this dense population, had we only room to receive them. With our present limited accommodation, the number can scarcely be augmented. Could this institution in a general way only be made what it ought to be, what mighty accessions should we see to the church of God. There ought certainly to be increasing solicitude upon this point. A Band of Hope has been established in connection with each of our schools, with encouraging success. We most earnestly long and pray for the time when all connected with the Sunday school institution shall heartily embrace the conditions of Christian discipleship. Luke ix. 23. "God bless our Sunday schools."

FUNDS.

It is not a little gratifying to our friends that, notwithstanding the monetary depression which has prevailed, and the severity of the past winter, we have not only been able to hold our standing, but have made a little progress both in our circuit and connexional Funds. The amount raised at the annual missionary meeting at the time of last Conference has not only been a subject of general conversation, but has been an object of emulation by other Denominations. Besides our yearly meeting at Grosvenor St., (for which see the Magazine for May, page 236) a juvenile missionary meeting has been held in connection with each Sunday school. These were seasons of no ordinary delight to the children; the interest manifested by the teachers and officers was most praiseworthy; and the financial results were very pleasing. Doubtless, larger sums may be obtained in this way next year. Leaving the effort at the Conference out of the calculation, we hope our missionary receipts will be nearly equal to last year's. It may not be out of place to state that the promised subscriptions to the Jubilee Fund are being duly paid, and ere the full time expires, the total will doubtless reach the amount reported in the "Jubilee Reporter" for Nov. 1865. How very desirable it is that on every station, a fair share of attention should be given by our leading friends to each department of the work of God among us. How much can be done by combination, how little is done by isolation. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high-priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts." Our great need, as a church, is more Divine power to be able to prevail with God and men. Our congregations need it; the world needs it.

I. B. V.

HATHERLEIGH CIRCUIT.

THE third chapel audit meeting for this circuit, and the third Sunday School Teachers' conference, were held at Langham Cross chapel, on Monday, April 29th, 1867. The accounts of each Chapel Steward were pronounced to be correct. The returns showed that increased attention to seat-rents, anniversaries, and the state of the chapels had been given during the year. A resolution approving of the object of the meeting was passed.

The Conference was presided over by Mr. F. Martin, from Southmolton, who by his business ability and amiable spirit rendered us good service. The returns showed an increase in nearly every particular, and a large increase in the number of Band of Hope Meetings held, and of teetotal teachers and children. The children converted during the year were a few less than in the preceding one. Several important resolutions were passed, after discussion.

One fact excited much warmth of feeling, and some indignation, namely, that no less than fourteen children of one school had been compelled to attend church on Suudays; or their parents had to pay a penny and two-pence per week more at the National School for their week-day tuition. Is this lawful and right? We suffer in the same way, though not to the extent, in other parishes.

The arrangements for the tea were carried out with great economy, by several ladies who take a deep interest in the cause, to whom great praise is due.

The meeting in the evening was presided over by our dear and long-tried friend, Mr. Martin. Messrs. J. Raymont, and H. Fairchild spoke on Sunday Schools; G. Holmes and A. Uglow, on Chapels; J. Webb, (Baptist) J. Luxton, and W. Halls, on Worn-Out preachers, preachers' widows, and their orphan children; and W. Higman gave a resume' of the day's proceedings, which were of a deeply interesting character, and will not be soon forgotten.

The proceeds of the tea and collection are devoted to the Worn-out Preachers' fund, and amount to £5 7s. 6d.

In this circuit we have a few friends who are zealous and liberal in the support of every Connexional Fund. I would it could be said of all. We have to raise by special effort every quarter over £5 to meet our expenses, so as to retain the honour and position of a circuit. We are in the midst of some of the most beautiful scenery in Devon, and much of the land is highly productive. We are surrounded also by some large landed proprietors. Some of our places of worship are sadly uninviting; land to build on is difficult to be obtained; and several of the places we hold are secured to us only by the thread of human life. Friendly suggestions, Christian sympathy, and liberal charity, would be valuable to us, especially now. Were it possible for us to build six new chapels in the parishes where we preach, and three or four that we pass through in our circuit, and in which there is no dissenting preaching, I believe we should do the will of God, and establish our circuit. Convenient accommodation must be first procured, and then we shall collect schools and congregations. Is it possible, Mr. Editor, to induce every member among us, at home and abroad, *to do God's will;* to feel as a dear female friend of my acquaintance did, who, when her class-leader refused to take her quarterage because she was poor, cried bitterly because she was denied the felicity of giving—"*I fast from food to give,*" she sobbed, "*and now I am refused.*" Were all who profess to love Jesus to abstain from all needless apparel, diet, parties, &c., &c., the cause of Christ, emphatically the best and noblest, would receive substantial support. The rule of giving has been lately thus forcibly put—that our comforts must give way to the necessities of others, and our necessities to their extremities. The cry of the proud, the vain, and the unfeeling heart is, "Always giving," "Too many collections," "Ever in want;" but the cry of the true and feeling heart is, "I am denied the felicity of giving!" The feeling heart is right; are there many to be found? W. HIGMAN.

CHAPELS.

GUNNISLAKE.—The third anniversary was held on Sunday and Monday, May the 12th and 13th. Mr. S. Jory, of Newton Abbot, preached in the morning and evening. He gave us two excellent discourses. His morning sermon was founded on the coming of Christ's kingdom; he spoke of its nature, its laws, its subjects, and on our duty respecting it, to constantly pray, "Thy kingdom come." In the evening we had a glowing discourse on the love of God to the world, listened to with marked attention. His description of the love of God was grand indeed; he sounded forth universal salvation on the simplest and easiest terms. At the close of the service, the Lord gave him one soul for his hire, and many more appeared to be deeply affected. In the afternoon we had a very interesting sermon from Mr. G. Daniel.

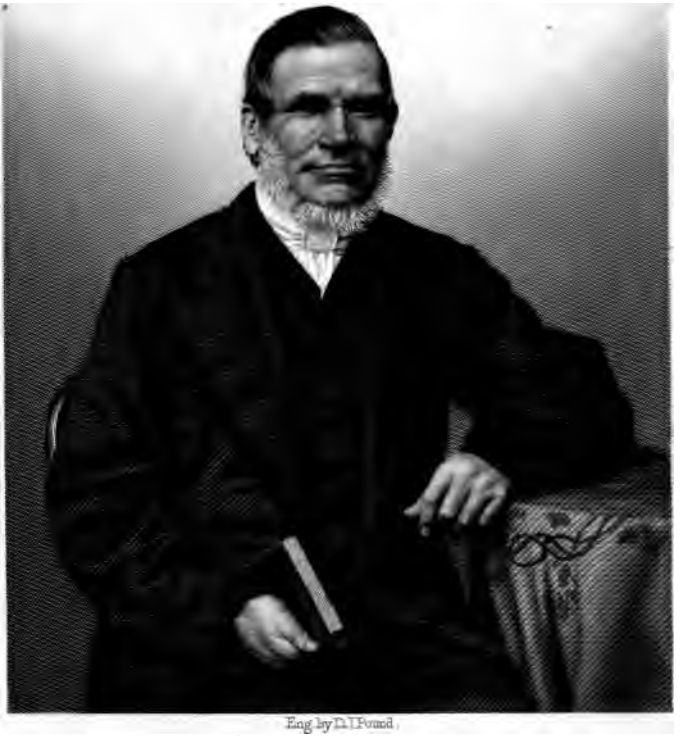
On Monday, the 13th, the services were resumed; Mr. S. Jory preached at three p.m., on the Christian's Work and Reward, from James v. 19, "Let him know that he which converteth a sinner," &c. A public tea followed in the school-room, a goodly number attended. The provisions were all given. In the evening, at 7 o'clock, a public meeting was held in the chapel, addressed by Messrs. G. Daniel, R. Westington, and S. Jory. The speeches were spirited, and gave great satisfaction. The Ritualists came in for a fair share of criticism. The chair was taken by Mr. F. Phillips, one of the Trustees. The net proceeds from this anniversary amount to £15 0s. 5d. J. BRAUND.

Obituary.

1. Died, at Barnstaple, Devon, on Sunday, May 12th, 1867, in the thirty-fifth year of her age, Miss Priscilla Lethaby. Sister Lethaby was the child of religious parents, and from childhood her character was influenced by pious teaching, example, and associations. She was one of a large and interesting family whose attachment to, and interest in, the Bible Christian Denomination, and the cause of Christ in general, have been for a long period known and admired by both ministers and friends in the Bideford, Barnstaple, Southmolton, and London Circuits. At an early age, Sister Lethaby yielded her heart to Christ, and gave her hand to the people of God; so that for a period of eighteen years and upwards she has been found walking in the fear of God. About Christmas last, she was afflicted with a severe attack of Diphtheria, followed by Scarlet Fever. Her constitution, never very strong, and which had been greatly weakened by excessive toil and care in connection with London business-life, was now greatly prostrated; so much so, that although the fever had been removed, and no positive disease was discoverable, she continued the subject of extreme exhaustion and weakness—wholly unfitting her for her usual business engagements. About six or seven weeks before she died she left London, where she had resided for fourteen or fifteen years, and came into the neighbourhood of Bideford and Barnstaple, hoping that a short stay with her friends in the country might be rendered a blessing to her, in restoring her to strength and former vigour. For some time it was hoped by her friends that such a result would have been realized; and, as she had made arrangements to be married in the month of May, she fondly cherished such hope with her friends, and strove against her increasing weakness until the Wednesday before her death, when she became so completely prostrated as to be unable to leave her bed. Dr. Budd, of Barnstaple, was called in; who gave it as his opinion that she had no positive disease of any kind; but that hers was a case of utter exhaustion. No fears, however, were entertained as to any fatal result; and it was hoped that with rest and care she might again be restored. After Thursday, however, she lost all power of speech, and rapidly sank into the arms of death. She lay in a state of unconsciousness until Sunday morning, May 12th, when the angel of death came kindly to her deliverance, and, as we have every reason to believe, her spirit passed away to the paradise of God. Her mortal remains were interred in the Barnstaple Cemetery the following Friday, where they now await the first sound of the resurrection trumpet, when, it is believed, they will become instinct with a life that shall never end, and be arrayed with a beauty and a glory that shall never be marred nor dimmed. The service at the funeral was conducted by Mr. P. Rounsefell with great appropriateness and impressiveness.

As the writer of this short notice was not personally acquainted with the religious life and character of its subject, he has pleasure in giving the following extract from a letter received from Br. W. E. Moyses, a few days after her decease became known in London:—

"She was very highly respected by our friends in London; her Christian character consistently maintained, and her deep interest in the cause—manifested in an ever active sympathy, and a wide benevolence—has procured for her a fragrant and an abiding remembrance. It would, perhaps, have been more satisfactory to her sorrowing friends had some dying expressions fallen from her lips, which they might have treasured as the last echoes of the departing soul; but the Lord knows best how to order these things; and to His sovereignty we must submit. There can be no doubt on the minds of any who were privileged to be intimate with her, of her eternal security in the presence of her Saviour-God." W. G.



Engd by D.I.Pound

J. Barnden

Bible-Christian Minister.

BIBLE CHRISTIAN

MAGAZINE.

THE CHRISTIAN SCHEME.

No. VIII. ENTIRE SANCTIFICATION.

By S. Pollard.

I. Explanations.

Many discard this precious doctrine because they do not understand it. Supposing it to mean more than it does, they pronounce it unattainable, branding it with the epithet of "mysticism." Being anxious that the reader should be led to right perceptions and rich experiences, we would fain have every sentence free as a sunbeam from obscurity. To put it in a clear light we must show what it is not, and what it is.

1. *What it is not.*

(1). *It is not freedom from all liability to err.* There is such a liability, and it is co-extensive with the race. Let us see if we can analyse this, or get at the secret of it. Have not our powers of judging been impaired through the Fall? Are not those enfeebled powers too frequently employed when they ought to be kept in abeyance? Do we not compare things before we have collected all the facts that may and should be collected, our judgment consequently giving wrong verdicts? Being frequently in such circumstances as not to be able to collect the facts necessary, in which cases our duty is to abstain from judging, do we not often by violating that duty fall into error? Do we not sometimes err also by not appealing to proper standards in respect of foundation principles, philosophical or moral, as the case may be? Furthermore, is not the judgment with sad frequency warped by prejudice and Satanic influence?

But the great question is, What is the bearing of Entire Sanctification on this liability?—is its influence totally remedial, partially so only, or not so to any extent? It is not, nor does it claim to be,

totally remedial. It affects the heart rather than the head. Never shall we be able to judge perfectly till we get where seraphs dwell. While not totally remedial it is decidedly helpful. We dare not say that a good heart argues possession of a good head, but we may say that the better a man's heart is the better his head is likely to become.

> "A nature pure
> Is the best tablet to write truth upon,
> And an unselfish heart is no mean aid
> To a clear head."

Though not a remedy for general errors in judgment, it is something like it for errors respecting itself. Here, as elsewhere, experience is the great teacher.

(2). *It is not freedom from all temptation.* This will become more apparent if we consider the nature of temptation. To tempt, is *to try*, for a good or a bad purpose. Only a holy and beneficent being can tempt in the first sense; only a polluted and malignant being in the second. The Bible represents God as tempting or trying His people for the promotion of their good; the devil as doing it to destroy that and fill with its opposite, in the principles and fruits thereof, for ever. Now when a soul becomes entirely pure will God cease to try it?—cease to use means for promoting its increasingly improved condition? Nay, but He will deal with that soul as the lapidary with the diamond he loves, cutting new facets on it, to make its beauties flash, and win admiration redounding to his praise. Will that great foe who tracks with deadly purpose the justified soul, because with its partial purity a centre of influences prejudicial to his cause, refrain from seeking its ruin when, on being made perfectly pure, it becomes a centre of influences still more prejudicial? Not so; but in proportion to a man's purity and position will be the malice, and, if permitted by "the king of saints," the onslaughts of the prince of darkness. No one then must judge that a tempted believer is necessarily unholy; nor must one who has believed for holiness doubt possession thereof if sometimes "in heaviness through manifold temptations." Provided there be no yielding, there is no sin in being most fiercely assaulted by the wily legions of hell. He who said, "Watch and pray, that ye enter not into temptation," was Himself "in all points tempted like as we are, yet *without sin.*"

(3). *It is not exemption from every kind of fear.* Some sanctified persons are at times a little troubled about John's assertion, "Perfect love casteth out fear," being conscious that they are not wholly divested of what are called *nervous fears.* There are times too when, on those fears being manifested, the subjects of them are in danger of being misjudged by those who do not properly dis-

tinguish between what relates to the moral and what to the physical constitution. But what does John mean? He must mean that "perfect love casteth out fear" of *all kinds*, or *all fear of one particular kind*. He cannot mean the former, for there is a fear which it is contrary to its nature to eject. We allude to that filial and "godly fear," of which Paul speaks. Heb. xii. 9, 28. If "perfect love" were in antagonism to this "godly fear," it would not itself be "godly," for all things truly "godly" are harmonious in their influences and effects. Now it must be admitted that "perfect love" is one of the most "godly" things in the universe; that therefore it favours the existence and growth of all other "godly" things; and that, as filial fear is a "godly fear," instead of casting it out of the soul it is rather its guardian and promoter. This shows the meaning of John to be that "perfect love casteth out fear" of a particular kind—the fear which in John's own words "hath torment"—that slavish fear which is proper to the unholy.

(4). *It is not exemption from all sorrow.* Those persons are in error who confound it with abundant joy. We readily admit that it is associated with special gladness, but contend that it is not itself that gladness. Joy belongs to it as one of its fruits rather than as one of its constituents. While the sanctified heart is particularly open to bliss-inspiring influences, it is equally open to influences productive of compassionate sorrow. We have overwhelming confirmations and most affecting illustrations of this in the experience of the Messiah, "who did no sin, neither was guile found in his mouth;" yet was He pre-eminently "a man of sorrows, and acquainted with grief."

(5). *It is not a deadening of the moral sensibilities.* It seems to be thought by some that in proportion as a man is sanctified he will become insensible to the things which in many ways stir the hearts of others; not that he will be better able to bear those things—better able to govern the strong tides of feelings, but will have no consciousness of anything to be borne, of any strong tides to be governed. Should he ever happen to laugh somewhat heartily, amid whatever ludicrous scenes and exciting influences, or allow his eye to flash aught of indignation, in presence of whatever colossal wrongs and monstrous vices, alas for his sanctification! Either he is branded as a canting deceiver, or affectedly pitied as himself deceived. One is almost led to the conclusion that a man of marble—a Christian chiselled by the sculptor, with muscles that never move, is their *beau ideal* of an eminent saint.

This strange notion is contrary to the proper influences of Sanctification. In proportion as a person becomes holy he will *love* holiness and *hate* its opposite. He who does not intensely love

purity is not eminently pure, and he who does not intensely hate sin is not specially free from its influence. Is it possible for a man to possess largely the love and hatred indicated without having at times every muscle of his countenance moved, and every nerve of his body stretched? In spite of their powerful workings within him, can he be as unmoved as your monument-crowning statue, always in the same mood, whether the sun shines on it brightly, or the tempests howl around?

It is contrary to the genius of true Christianity, which is neither adapted nor intended to petrify the hearts of men. It is the very last thing in the world for *manufacturing stoics* out of beings full of life and sympathy. Its real aim and tendency is to *refine* and *regulate* the moral sensibilities. Do they, in their ungodly developments, resemble streams that have missed their proper channels, lost their silvery beauty, and are now rolling impurely on in marshy and desolate places? Then the religion of Jesus, instead of drying them, *filters them*, and makes them flow in channels of Divine scooping, mighty as ever, but in purity instead of sinfulness, for God instead of Satan.

It is contrary to the experience of those most devoted. Take Paul as an example. Prior to being brought under gospel influences he was a man of strong moral sensibilities; did Christianity suddenly wither them? or did she wither them progressively, leaving him at last a perfect stoic, without a tear to shed or a sympathizing word to speak? Paul a stoic! nay, but he wrote and spoke with tears, flamed with zeal, had a strong sense of personal and social rights, and in presence of wrongs felt the stirrings of holy indignation. Witness his refusal quietly to quit the jail at Philippi, in which he and Silas had, contrary to all justice, been immured.

How marvellously mistaken then are those persons whose words sometimes are harsh, deeds unkind, and bearing domineering towards professors of sanctification; and all under the idea that it is nothing for them to bear it; that they have a right to try to bear it like statues; and that if they do not, they are but pretenders to holiness. Without care such will un-christianize themselves. Harsh words, unkind deeds, lordly airs, and all things kindred are foreign to what is distinctively Christian. Whence came the idea that they have a right to trifle with the sensibilities of others, testing, *by the use of unlawful means*, their powers of endurance? What if they be found even to be in the employ of Satan, the arch-tempter, and their work *a part of the Great Rebellion?*

(6). *It is not what will annihilate the possibility of further terrestrial attainments.* The expansive nature of the soul guarantees the possibility

of continuous progress; and before Entire Sanctification can annihilate the latter it must destroy the former, which is utterly discordant with its proper influence and lofty design.

New Testament precepts and prayers show that we can reach no stage beyond which we may not pass, no height above which we cannot soar. In full force after as well as before the experience of Entire Sanctification is the injunction, "Grow in grace." Still therefore might the apostle write, "And this I pray, that your love may abound yet more and more," &c.

Instead of terminating it facilitates progress, taking the weed from the flower, the chain from the wheel, and the weights from the runner's garments.

(7). *It is not what will necessarily save us from falling.* If it were an absolute guarantee against that, it would terminate our probationary state; but that state will not end till we quit the scene thereof by dying, as is clear from the precept with promise appended, "Be thou faithful unto death, and I will give thee a crown of life." Nevertheless it is *safer* to be entirely than but partially sanctified. As ships sailing near the shore are more likely to be wrecked, should a storm come, than those which sail farther off; so those who sail in the waters of justification are more likely to be morally wrecked by the hurricanes of temptations than those who sail out on the deeper, clearer, broader waters of Entire Sanctification.

2. *What it is.*

(1). It is an *internal* work of infinite love, essentially different from Justification, an *external* work, which does not directly affect our nature, but alters our position.

(2). Though distinct from Justification, it is *contemporaneous therewith.* When that work for and without us is done, this within is originated.

(3). It is, as a rule, *an incomplete work at that time, intended to be completed subsequently, as light shall be received and followed.* We do not deny *rare exceptions,* but earnestly contend for the rule. To say that all who are justified are entirely sanctified is to say what is *not taught,* and to contradict what *is taught* in apostolic documents of divine authority. Those documents show that among the Christians at Corinth there were "envying, and strife, and divisions," and that consequently they could not be spoken unto "as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor. iii. 1, 3. They were *real* Christians, being "*in* Christ," but *imperfect* ones, being only "*babes* in Christ." While partially sanctified they were not entirely so, as is proved by those self-revealing vestiges of carnality which called for expostulation. Those writings furnish us likewise with Paul's prayer for the Thessalonians, which we copy:—"The

very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. The recognition of them in the epistle as "brethren beloved;" the notice taken of their "work of faith, and labour of love, and patience of hope;" and the distinct affirmation that "the gospel come not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance" satisfactorily indicate a state of sanctification; while the incompleteness thereof is equally indicated by the prayer that they might be sanctified "wholly." Had they been at that time entirely sanctified, would an inspired apostle have prayed for them as if they were not, thereby ignoring the gracious work of God? We are bound to reject such a thought with abhorrence as incompatible with inspiration.

(4). The work within, in the simplest idea thereof, is *a work of purity*, or a cleansing of the soul from sin. Sin stains as well as stings the soul. To be entirely sanctified is to have all contaminations lost in divine cleansings, all filthiness removed by blood infinite in purging virtue. The Bible is full of this idea. Clothed in diversified phraseology, it runs through typical ablutions, precepts, promises, predictions, prayers, &c.

(5). It is a work of *consecration* or *setting apart*. The word sanctify means to consecrate as well as to make pure, and entire consecration is secured by entire purity. Anciently the Sabbath was hallowed—set apart for rest and worship. Priests were consecrated—set apart for the offering of typical sacrifices. Vessels were dedicated—set apart for sanctuary purposes. In this sense we also must be sanctified—consecrated to God—set apart for His service. In the subjoined passages, how solemnly are we called upon to give ourselves up to Him! Rom. xii. 1: 1 Cor. vi. 20.

At the time of conversion there is a general consecration; but not till the soul is thoroughly cleansed from sin is that consecration complete. God says, "Give me thine heart." He wants to occupy it as a throne, reigning there without a rival, swaying over all powers and passions His sceptre of truth and mercy. Whatever yielding up of the heart there may be, if any degree of sin exists in the heart, the offering up, the consecration, must be proportionably defective.

(6). It is a work *progressive yet instantaneous*. From its nature it admits of progression. Is it purity, the reverse of pollution? pollution may diminish by degrees. Is it consecration to God, the reverse of worldliness? worldliness, subdued at conversion, may become weaker and weaker, resulting in growing devotedness to God. *Is* refinement of silver one of its emblems? the metallic dross

is gradually removed, the refinement of the precious metal gradual consequently. Moral dross also may be gradually removed, and progressive refinement realized by the justified soul. Other emblems illustrate the same truth. When the various means of grace, public and private, are properly used, progressive sanctification is invariably experienced, and is an encouraging fact in a person's history. The reverse is true when those means are not so used. Instead of progression, there is conscious retrogression. In the experiences of many there are, at intervals, such ebbings and flowings that, while on the whole the flowings predominate, even in a run of years they make astonishingly little progress. Their piety, to themselves and others, is often doubtful. Were there none of those ebbings, *through unfaithfulness*, the work of purification would go right on, till every stain of sin would be extracted, every particle of dross removed. Were progressive purification as regular and rapid as privileges warrant, it would soon reach its last stage. The instant all filth is gone, sanctification, in purity and consecration, is complete. Because, whether long or short the period over which sanctification in its progress extends, when completed it is completed *in an instant*, and because those who are seeking this blessing in its perfect form by the right use of right means are warranted to expect its completion *now*, it may, with a right understanding, be very properly described as instantaneous sanctification—instantaneous yet progressive, progressive yet instantaneous.

(7). It is a work *manifold in its branches or ramifications*, affecting, more or less, all the powers of the entire man. It influences *motives*. The carnal man is swayed by selfishness, in some of its multitudinous forms. The converted man is swayed mainly by benevolence, something of selfishness now and then appearing, rising up from its lurking-place within him, seeking to become once more the dominant power, manifesting occasionally great energy, but unable ordinarily to do much beyond verifying its existence. The entirely sanctified man is full of benevolence, and under its noble dominion, though, from different causes, liable to be misunderstood and suspected of selfishness.

It influences the *will*, which yields the way that seems, though but with a glimmering light, most consonant with the divine will, invariably acquiescing in that will when it is certainly known, yielding to it promply, manifesting nothing of that hesitancy which bespeaks a tendency to insubordination, free from all reservation, entertaining no secret thought of altering should trouble of any kind come in consequence thereof, which acquiescence is compatible with deep emotions and fervent prayer. Blessed is he who is free from every particle of antagonism to the supreme will! who can

always look up to the Father, and say with Jesus in the garden, "Not as I will, but as thou wilt."

It influences *conscience*, the Spirit's handmaid, to be followed only so far as illuminated by the Spirit's Book. When the soul is entirely sanctified conscience gets extra light, becomes specially tender, obtains a readier hearing within, has a more decided, potent, and advantageous dominion.

It influences *love*, perfecting it, not by carrying it to its highest degree, but by separating from it all that is contrary thereto. It invests it with perfection in nature, and bears it at once to a sublime altitude, that wielding its might it may grow in potency, and displaying its brightness accumulate in splendour.

Even on the strictly intellectual attributes of the inward man it has a salutary influence. In addition to helping the *understanding* in a general way by its quickening energy, it renders it special aid respecting the nature of Entire Sanctification, and that simple faith confined to the present moment which so promptly secures personal possession. It affects the *memory* for good also, causing some things which were once fondly remembered to be practically forgotten, and depriving others which it casts not into oblivion of their polluting or stinging power. While occasionally they may come into the field of mental vision, they are like potentates deposed, or serpents robbed of teeth and venom. As certain gases, in themselves positively poisonous, become when associated with others congenial to health and comfort; so, through the influences of Entire Sanctification, reminiscences once unhealthy and ruinous become promotive of mental and spiritual good, affording proofs and illustrations of truth, reviving recollections of the great moral revolution which has been effected, thereby exciting feelings of gratitude to God, and causing frequent wellings up of holy joy. It furnishes new experiences of higher character to be treasured up, having power to crowd out things which once held foremost positions, or to crowd them *back* for those subservient purposes which divine grace can make them answer. Furthermore, it secures to the memory greater retentive power in relation to what is pre-eminently good, seeing it secures greater attention to them, "the true art of memory" being "true attention."

By means of the soul, its proper subject, it takes the whole outward man more fully into the Divine employ. The brain as an instrument is employed more in thinking for God, the tongue in speaking for God, the hands in working for God, and the feet in walking for God. In short, the whole body with the whole spirit is on the altar, and the following precepts as never before are *practically* recognised:—"Glorify God in your body and in your

spirit, which are God's." "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

II. EVIDENCES.

This doctrine of Entire Sanctification, is it false, meriting reprobation and banishment, or true, deserving approval and acceptance? Does it simply wear the perishing halo of human ingenuity, or is it invested with the imperishable glory of Divinity? "To the law and to the testimony." Judging according to Bible ideas of God, it certainly is *not a thing impossible.* In Him dwelleth such a fulness of skill for planning, and power for executing, that we cannot but believe that He, if none other, "*can* bring a clean thing out of an unclean." The thing is so possible to Him with His glorious array of infinite perfections, that there is no ground whatever in that direction for gloomy and utter despondency.

Granting that we need not despair, is there any well-ascertained ground for hope? While it is not impossible, there is a *high probability in its favour.* The two sublime statements, "God is light," and "God is love," are sufficient for enabling us to form comprehensive conceptions of Jehovah's moral character—of His unsullied purity and unbounded benevolence. Is He in truth a Being of infinite and eternal holiness? Then sin is entirely opposed to that holiness, and that holiness entirely opposed to sin. The opposition on both sides is a thing of *now.* Surely He who this moment turns with infinite shrinkings from sin must be this moment willing to save from its power and pollution all who seek such a deliverance in harmony with His revealed plan of mercy. Is He beyond all doubt a God of love? And are His regenerated people specially the objects of His love? Then what a basis is here for the most magnificent expectations! Love seeks the highest good of its objects, removing as far as possible what is inimical to it, and securing what harmonizes therewith. Sin is inimical to the good of God's people. Verily there is no barrier like that in their pathway; no break like that on the wheels of Christian progress. If God delights in His people, He must be willing to remove that break, to take away the barrier, to save from so great a foe, and willing now. Thus the moral character of God leads us to conclusions favourable to the reality of Entire Sanctification. Gazing on the infinite heights of Divine purity and benevolence, we feel emboldened to exclaim, THERE IS A REALITY IN THE DOCTRINE; and listening we hear it reverberating among those heights, "A REALITY IN THE DOCTRINE."

There is not a fragment of the Inspired Book in undoubted antagonism to these reasonings — not a single portion from Pentateuch to Apocalypse which plainly teaches that we cannot while living be emptied of sin; that pride, unbelief, covetousness,

and kindred evils, must till our dissolution dwell within us; that those enemies of our Sovereign must lurk in the citadel which, by marvellous exercises of power and astounding effusions of love, He has recovered from the great foe, to work with that foe for our relapse into rebellion, till the outer walls shall fall and crumble. Were there such a portion, with what frequency and triumph would it be repeated by the opponents of holiness! We are not ignorant of the fact that certain passages are sometimes adduced to convict of error the teachers of this doctrine; but they do not succeed in their inglorious undertaking.

There are numerous portions of Scripture which teach and support the doctrine of Entire Sanctification. We stand now on an elevation from which we may survey spacious and contiguous fields of evidence, while we may not venture to perambulate as we would, and gather all that is friendly to our purpose. We see—

1. *The field of Types.* We need only listen to Paul, the best exponent of the Levitical system, speaking of "the law having a shadow of good things to come," to be satisfied that that system was typical; that as a whole, and in the different parts thereof, it adumbrated a better system—one with more spiritual influences, a greater fulness of blessings, and more adapted in all ages and lands to the entire family of ruined transgressors. Now what do we see in connection with that institution? Priestly ablutions, washings of the garbs and persons of lepers, those various ablutions, shadows of washings for the removal of moral filth, deliverance of the soul from the deadly leprosy of sin. Those outward washings were complete, therefore types of complete inward cleansings; those lepers perfectly cured, therefore types of perfectly cured lepers in the moral world, under the New Dispensation. Look now at Aaron, the high priest, an illustrious personal type of Christ, the great High Priest of the world. What do you see on the breast of the typical high priest? What is the meaning of those remarkable words there—URIM AND THUMMIM? LIGHT AND PERFECTION, we are told; and they typify the possession thereof by "the Apostle and High Priest of our profession." But why such possessions? Why, but that He might inaugurate A DISPENSATION OF LIGHT AND PERFECTION? See yonder temple, type of the Church above. The fact that it was constructed of stones fitted before removal from the quarries for their destined positions tells that, in like manner, the stones of the living temple are to be quarried, shaped and polished here, that with a perfect fitness for their respective positions, they may, when it shall please the infinite Architect, be carried above. In these and all other respects must type and anti-type agree, else will God's infallible Word fail to be duly verified.

2. *Predictions.* There is not a single prophecy but has, one way or another, something to say about or do with purity. Many of them are dark and terrible. May we liken them to towering and tottering columns? They are dark with wrath because of sin, against sin, and for those who do not turn from sin; and while thus dark with wrath they are based on the holiness of the Divine nature, and His purpose with holiness to flood the world. May we liken them to thunder-clouds, charged with lightnings of scathing power, but mercifully giving, far off, admonitory mutterings, that, by taking timely warning, their fury may be escaped? Their lightnings are destined to scathe, their red bolts to smite, because of pollution, and so to *prepare the way before the refulgent car of purity.*

There are predictions of general brightness, many of them relating to the glory of millennial years. Likening them to pictures, are they brilliant and ravishing, painted as morning clouds, with sunbeams? They are pictures of holiness in its ripest fruits; graphic delineations of the grandest terrestrial triumphs of refining truth, and purging blood, as applied and sprinkled by the Holy Ghost.

There are other predictions which speak explicitly of holiness, a careful examination of which will show that the thing foretold is *perfect purity,* to be experienced amid terrestrial scenes, activities and endurances. See the following:—Isa. iv. 2—4; Dan. xii. 10; Zec. xiv. 20, 21; Mal. iii. 2—4.

3. *Promises.* There are three classes of them which in relation to our subject may advantageously be pondered. A careful dissection of those which in a general way have respect to salvation and the divine life would show that, while neither the word sanctification, nor any similar word, is employed, what is represented by that and words kindred thereto is wrapped up in them, to be seen by the eye and seized by the hand of faith. What are promises of the Spirit to fill and inhabit us but promises of holiness? Can one have those promises fulfilled in him without being holy? To be filled with the Holy Ghost is unquestionably to be entirely sanctified, therefore a promise of that is virtually a promise of entire sanctification.

The following belong to another class,—those verbally and directly relating to purity:—"I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin," Isa. i. 25. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you," Eze. xxxvi. 25. Mark well the *clearness* of these promises. A beautiful transparency appertains to them. What dross is to the precious metals, and filth to a garment, that is sin to the soul; and as dross is taken from the one and filth from the other, so Jehovah

graciously pledges Himself to remove sin. Note their *comprehensiveness.* They do not express partial, but complete purity. Observe *the period of their fulfilment.* After the purging, judges and counsellors are to be restored, duties and privileges of citizens continued. Isa. i. 26. The cleansing is to be followed by a walking in God's statutes, a keeping of His judgments, and a dwelling in the land, that land rendered specially fruitful as a reward of obedience. 27—30. These circumstances tell of perfect purity long before dissolution. Glance at *the certainty of their accomplishment.* Provided there be proper attention to conditions, there will infallibly be blessed realizations, seeing that He who gives promises of purity possesses infinite ability, with equal willingness to make them good.

4. *Precepts.* There are several classes of them, all more or less bearing on our subject. Some express generally the divine will, requiring the avoidance of evil, the pursuit and practice of good—all practical loyalty to the Divine Sovereign. To this class belongs pre-eminently the Sinaitic code. It scoops out the channel in which the river of human loyalty is to flow. A river of loyalty is one of purity. Now such a river can roll forth only from the fountain of a holy heart; therefore the requirement of that river is virtually a requirement of the fountain also.

Many precepts relate to specific Christian duties. There are single precepts of the kind. See an example in John xiii. 14. Double precepts. Matt. xxii. 37—40. Treble precepts. 1 Thes. v. 16—18. Clusters of precepts. Matt. v. 43—45. Can there be obedience to the above precepts, in that style thereof which would meet the divine approval, without purity of heart? If that purity is indispensable thereto, is it not virtually enjoined?

The class of precepts to which we more particularly appeal in proof of Entire Sanctification is that which comprehends those bearing on the subject directly with a diversity of phraseology. Examples: "Be ye clean, that bear the vessels of the Lord," Isa. lii. 11. "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy," 1 Peter i. 15, 16. "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. xii. 14. "I am the Almighty God; walk before me, and be thou perfect," Gen. xvii. 1. Also 1 Chro. xxviii. 9; Matt. v. 48; 2 Cor. xiii. 11.

5. *Declarations.* Scattered throughout the New Testament there is a host of declarations full of the great idea which we have been tracking through types, predictions, promises, and precepts. See Matt. i. 21; Luke i. 68—75; 1 Pet. ii. 24; 2 Pet. i. 4; 1 John i. 6—9; iii. 3—8; Titus ii. 11—14; Eph. iv. 11—16; Coll. i. 27—29; *Acts* xxvi. 18; 2 Cor. xi. 2; Rom. viii. 29; Eph. i. 4; 2 Thes.

ii. 13, 14. Do not the above declarations of the angel, of Zacharias, of Peter, John, and Paul prove overwhelmingly what the last named apostle elsewhere affirms, that "this *is* the will of God, even your sanctification?" 1 Thes. iv. 3.

6. *Exhortations.* Rom. xii. 1, 2; Eph. iv. 1—3; 1 Thes. ii. 11; 2 Phil. ii. 5—8.

7. *Prayers.* David's prayer, Psa. li. 7—10. Christ's prayer, John xvii. 11, 15, 17, 19. The prayer He teaches us to pray, Matt. vi. 10—13. Paul's prayers, Eph. iii. 14—19; Phil. i. 9—11.

8. *Experiences.* Isaiah's experience, Isa. vi. 5—7. That of the Jerusalem Christians, Acts ii. 4. That of Paul and some others, Phil. iii. 15; Col. i. 12. That of some to whom Peter wrote, 1 Pet. i. 22. That of John and certain believers with whose attainments in divine things he was acquainted, 1 John iv. 12—17; Rev. i. 5, 6. That of the Church at Smyrna, whose spiritual richness was proclaimed and faithfulness recognized by the Searcher of hearts, and against whom He preferred no charge of any kind, while He laid so many humiliating things to the account of other Asiatic Churches, Rev. ii. 8—10.

9. *Doxologies.* Eph. iii. 20, 21; Rom. xvi. 25—27.

III. OBJECTIONS.

This glorious doctrine meets with stout opposition, in relation to which sad fact we have two things to say.

1. It is no disparagement to it that it is assailed by foes. What good thing has not been objected to? but has any good thing really and permanently suffered from that cause? The Atheist argues, or pretends to argue, against the Divine Existence; there is a God notwithstanding, and opposition to His Being only secures an enlargement and brighter shining forth of the array of evidence in favour thereof. The bold blasphemer, admitting the existence of God, denies the excellency of His character, denouncing Him as harsh and tyrannical: for all that "the Lord is good unto all;" despite the utterances of slander, as it reaches its dark and daring climax, "God is love." The Deist denounces the Bible as human and false, fit only for devouring flames; yet is it "in truth the Word of God"—"the law of the Lord, perfect, converting the soul." The Socinian affirms that Jesus Christ was but a man; nevertheless, "in him dwelleth all the fulness of the Godhead bodily," and His name is "Immanuel, God with us." Not content with ignoring His Divinity, he denies the reality of His atonement; but in spite thereof does that central doctrine of Christianity, that basis of all our hopes which go forth into eternity, shine in multitudinous sentences on the gleaming pages of God's holy book. Numbers, who flatter themselves that they can secure their own salvation totally or mainly by the fabulous merits of their works, deny that vital article, Justifica-

tion by Faith; yet do not their denials, nor would they if rendered a million-fold, expunge from those sacred documents which constitute our standard of appeal the passages, "Believe on the Lord Jesus Christ, and thou shalt be saved:" "A man is justified by faith, without the deeds of the law." As it is no disparagement to the doctrines indicated, and others, to be opposed; so it is no disparagement to the doctrine of holiness to be assailed, whether from prejudice or ignorance.

2. The objections urged against it are mostly specious rather than solid, admitting of easy and complete refutation. Listen to the objector:—"Entire Sanctification, as a thing to be experienced before death, is a delusion. The experience of Paul recorded in the seventh of Romans is against it, as also his avowed non-attainment of perfection. In many of those passages where the word 'perfect' occurs it only means *upright* or *sincere*, as is clear from marginal renderings. The Bible teaches that all good men sin, which disproves this doctrine. It is too high a standard for mortals dwelling in sinful bodies and in a wicked world. A dangerous thing is this Perfection, engendering pride, making him who professes it say in effect, 'Stand by; I am holier than thou.' They are not holy as they pretend to be, for the Christian's heart is like nature with her weed-producing tendencies. Everybody knows that after all the weeds have been plucked up, others grow as plentifully as before. So with the Christian, whatever his attainments; sin still exists in his heart, and is needed there to keep him humble, and make him long for a holier world. The man of sin may indeed be in a gradually dying state—dying daily, like the body when crucified. If it pleased God, He could no doubt make sin die a speedy death,—cause it to expire long before the death of the body; but He does not see fit to do so; therefore we must be content to wait for perfect purity till the period of our dissolution."

And is this the impassable mountain range which keeps so many thousands of God's people from marching into the Canaan of Perfect Love? Are its peaks the formidable elevations glancing at which emboldens them to pronounce Entire Purity an impossibility, and a delusion? "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." It is but a mountain of snow, which the hallowing glory can soon melt away. It is but such a cloudy elevation as, despite its blackness and formidable shapings, the breezes of purifying influences can pass through and explode, chasing far hence its sable fragments. But a delusion is this precious doctrine! How singular then that while certain objections may be urged against it there is almost an immensity of evidence in its favour! Put the numerous passages cited in one

scale, then what objector says in the other, and it will prove to be not even a mountain of snow, nor of clouds, but one of shadows only. We must deal with particulars however, and begin with—

(1). *Paul's Experience in the Seventh of Romans.* It might have been so one time, but was not then. It does not harmonize with general elements of the Christian character as elsewhere stated, while it does with the experience of one in the throes of penitence, who reads the chapter and sees his own image as in a glass. The singular pronoun "I," the classical scholar tells us, was sometimes used by ancient writers when they meant others, and not themselves. Even if it were his own personal experience, though it begins and progresses with thoughts, feelings, and groanings of bondage, it ends with a shout of victory, and runs triumphantly into the eighth, where we see the true Paul of the New Testament. A careful examination of the passage where he is supposed to disown perfection will show that it was not terrestrial but celestial perfection which he had not attained to. In the next verse, as if with the very same breath, he claims the former, saying, "Let us therefore, as many as be perfect, be thus minded." Phil. iii. 15.

(2). *Marginal renderings of the word "perfect"—"upright, sincere."* What is gained by reminding us of these? To be upright materially is to be true to the natural perpendicular, and to be upright morally is to be true to the moral perpendicular—the Bible as a whole, or the great Law of Love. We want no more perfection under the sun than that. "If," says Dr. A. Clarke, "the word *sincerity* be taken in its proper and literal sense, I have no objection to it. Sincere is compounded of *sine cera*, 'without wax;' and, applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated." Give us sincerity in this sense—confidence clarified from all unbelief, hope clarified from all despair, love clarified from all enmity, benevolence clarified from all selfishness, humility clarified from all pride, the same as regards all Christian virtues, and we want no further perfection to create an earth-engirdling Paradise.

(3). *The Bible teaching that all men sin.* The passage alluded to is this:—"There is not a just man upon earth, that doeth good, and sinneth not," Ecc. vii. 20. Elsewhere we read, "Whosoever abideth in him sinneth not." "He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John iii. 6-9. This passage from the New Testament is certainly worth as much as that from the Old. The apparent discrepancy can be obviated in favour of holiness. The learned

doctor, whose name we have already given, tells us that in the original of the first passage it is "*may not sin*" instead of "sinneth not"—"There is not a just man upon earth that doeth good, and may not sin." It expresses the possibility rather than the fact of sinning. Even if God's Book indisputably taught that all good men *do* sin, it does not teach that they *must*, but that they must *not* do so. "My little children, these things write I unto you that ye sin not." 1 John ii. 1.

(4). *The standard raised too high.* Better have it too high than too low. Piety will be damaged and God dishonoured more by the latter than by the former. Granting that it is too high, who is to be blamed for it? It is God who says, "Be ye holy." To quarrel with it is to reproach the Supreme Lawgiver. It is to set up ignorance against infinite wisdom and benignancy.

(5). *Sinful bodies.* Our bodies are not sinful—never were, never can be so. As some one once wrote, "This is not only an error in Divinity, but a downright blunder in philosophy." Sin being "the transgression of a law," is a voluntary act; a voluntary act an offspring of a volition; a volition an offspring of spirit, not of matter. Let the spirit be rectified, and the irresponsible machine it animates, the unconscious instrument it wields, will be fit for all moral purposes. When Paul called it a "vile body" he only meant a *mortal* one; and mortality is no barrier to perfect purity, or there would have been sin in the spotless Redeemer.

(6). *Dwelling in a wicked world.* Most of the people in the world are wicked. The Christian is surrounded by foes. What then? While ungodly men and raging demons are against him, the greatest power in the universe is on his side. What is the strength of temptation to the power of grace? What the combined might of earth and hell to the Saviour's Omnipotence? We repudiate this objection, because while grace Divine is all-sufficient, it presupposes it not so, thereby casting reflection on Him who says, "Sin not;" "Walk before me and be thou perfect," as if He were demanding impossibilities.

(7). *The doctrine of Perfection dangerous, engendering pride.* What basis has the objector for this assertion? Just as much as some transcendental architect has for the castles he builds in the air. It is opposed to the nature of things and to facts. As well might one talk of light begetting darkness. Pride will as soon engender perfection as perfection pride. It will be time enough when we find the one playing such strange freaks as to be apprehensive that the other will do so. In proportion as a man approximates to Christian Perfection does he feel and confess his nothingness. The loftier the mountains the deeper the valleys; the higher the stars

the more profound their reflection in the placid pond; and as are the heights of a good man's attainments, so are the depths of his humility.

(8). *The Christian's heart like Nature.* The sin-cursed heart of an unrenewed man may well be likened to sin-cursed nature; and, alas, too much like it are the hearts of many professing Christians, who are content to remain far down from the grand elevations of Christian privileges. But to liken the heart when thoroughly renewed, leavened completely by the sin-killing grace of God, to nature as it still groans under the *unrevoked curse* is *a monstrous and pernicious blunder.* It should be likened to nature *when herself renewed.* The great conflagration is coming, to burn the curse of sin out of her, to consume utterly her weed-producing tendencies. The baptism of fire for believers that we read of, what is it for but to burn all the seeds of sin out of the spiritual soil? Instead of cavilling, it would be better to pray,

"Refining fire go through my heart," &c.

(9). *Sin needed for humbling purposes.* An error this akin to the one we noticed just now. If darkness is friendly to light, then sin is to holiness, and pride to humility. Grant the principle to be good; then the more darkness there is, the more light prevails; the weaker a man, the stronger he is; the more diseased, the more healthy; and the prouder a man the more illustrious is he for humility. Admit these applications, and we will be silent in wonder; deny them, and we denounce the principle as a manifest absurdity.

(10). *Sin dying gradually, as when the body is crucified.* We admit that death by crucifixion is a lingering death; but how long does that lingering last? Only a few days at most. What sort of reasoning then is that which proves that as the man of "flesh and blood" when crucified dies in a few days, the man of sin when crucified will live for half a century? Logic of that kind would prove anything. We wrest the analogy from the objector, and affirm fearlessly that, *as when the body is fairly crucified it soon dies, so the man of sin when fairly crucified soon dies also.* At the same time we admit that if *by that old traitor* UNBELIEF he be taken down from the cross again immediately after crucifixion, he may recover from the effects of what was intended to be his death, and live for ever.

(11.) *Divine ability disassociated from willingness.* We affirm on evidence adduced that God *is* willing as well as able, and that to say, while admitting His ability to do it, "He does not see fit to do it" is very largely to contradict His word. Particularly is it to con-

tradict this:—"Be ye also ready; for in such an hour as ye think not the son of man cometh." We are not "ready" till perfectly pure. We are not to wait till death to be ready, but must get ready now—ready to die at a moment's notice. In commanding us to be "ready" the Saviour charges us to use proper means, such as he will so bless as to render them effectual. This of itself shows that He does see fit to make his people sufficiently pure to die, provided they be obedient, long before their last moments, and therefore we must not be "content to wait for perfect purity till the period of our dissolution."

But what means this shifting it off till death? Is there some lurking love to sin? Is this one among the multitudinous ramifications of its deceitfulness? or is death, grim death, our foe, appointed to separate sin from our souls, and so prepare us for that eternity it will usher us into? If so, no longer slander him as an enemy, but eulogize him as a friend. Begone, dark thought! so derogatory to Jesus, the true Saviour, detracting from his glory, striking the brightest gem from his resplendent crown. Begone! for great voices from remote ages, and from celestial heights are proclaiming, "*It is the Lamb's own Blood—that Blood alone, which cleanseth from all sin.*" Never will that blood be more efficacious than now, nor ever more willing than now to apply it the sanctifying Spirit. There is no promise of purity in death; but it is written, "BEHOLD, NOW IS THE ACCEPTED TIME: BEHOLD, NOW IS THE DAY OF SALVATION."

IV. CONDITIONS.

They are analogous to the terms of Pardon.

1. *Repentance.* As the Christian repented for outward sin, so must he for inward sin, discovering it, hating it, loathing himself on account of it, confessing it and praying for its instant removal.

2. *Faith.* As he believed for the removal of his burden of guilt, so must he for the removal of his burden of corruption. Numerous passages show this, some directly and others indirectly. They who believe that God will do it sometime, and soon, must fearlessly advance another step—must believe that He *doth it*—that the blood *cleanseth*—that the refining fire *flames through them now, effecting this instant the entire destruction of moral stubble.*

This present tense faith is a grand desideratum. Only when the Church of Christ, in all her officers and members, possesses this faith will she be "glorious in holiness," like her glorious Head. When, O when, will the favoured people of the Lord, by tens of thousands, march into the goodly land of perfect purity, over the bridge of that blessed promise, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have *them?*"

MEMOIR OF MARY ANN VANSTONE.

"In vain our fancy strives to paint
The moment after death,—
The glories that surround the saint
When she resigns her breath.
* * * * * *
"This much, and this is all we know,—
They are supremely blest,
Have done with grief, and care, and woe,
And with their Saviour rest."

MARY ANN VANSTONE was the daughter of CHARLES and MARY PETHICK, long since gone to their eternal rest. In a certain sense, by her correspondence with her mother, I became acquainted with our sister in the years 1840 and 1841, when I travelled in the Holsworthy Circuit. It was my privilege to lodge, for which I am truly thankful, in her mother's house every time I preached at Grimscott in that circuit. She was much pleased to show me the letters she received from her daughter in Canada—perhaps the reading of these epistles drew my mind more fully to labour in Canada—and it so turned out that on the second day we were in Canada the man that took us from Cobourg to Bowmanville called to feed himself and horses at their house. That reception I shall never forget; the kindness that was manifested then continued until her death, and it is with pleasurable feeling I anticipate a blessed meeting in our Father's house above. Glory to God!

Our sister gave practical proof that her faith was genuine by doing good to the bodies and souls of men, especially in sickness and death. During the last few years of her life she was often afflicted, but as soon as she gained strength she would be off again on her errands of mercy and love. Often has my whole heart leaped for joy, when I have seen her in her "work of faith and labour of love." And her own home was not neglected. She was indeed diligent for both worlds. I expect her husband on Sundays, and market days, always found all he wanted in its proper place. And whenever he appeared a little backward, she would say, "Come now, John, it is time for class-meeting." She always urged him to attend Quarterly and District Meetings, and Conferences, saying, "We can get along at home without you." Weeks he has thus spent in the service of Christ and his Church ever since they settled in Canada. When they came to this country, they were far from being rich, except in good works. Often has the weather-beaten Itinerant been placed in their bed and they have slept somewhere else, no little sacrifice in a Canadian winter night; but it was cheerfully made from love to Christ and his servants. Mrs. Vanstone would frequently attend official meetings to cheer the friends by her counsel and advice. In some of our Conferences I have seen her at the morning meeting, happy, cheerful, and lively; after meeting she would drive home, several miles, see that all was right, and be back to meeting again at night, delighted if the battle went right. I fancy I can hear her voice now, "Praise the Lord for his goodness! we shall get home some day." She fully answered to the inspired description of a good wife: "The heart of her husband doth safely trust in her...She will do him good and not evil all

the days of her life...She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her." Now she has received the Well Done from her Lord and Master Jesus Christ.

The following is from the pen of my respected friend John Edwards, who was well prepared to delineate her character if he had been so disposed. He says, "I first became acquainted with Sister Vanstone early in September, 1839. A few days after my arrival in Canada I was taken to Br. Vanstone's by S. Hooper, a pious man now in heaven. I received a hearty welcome, and was kindly treated by Sister Vanstone and family. Their house was then, as it has been ever since, a house of call. Many, very many, of God's people, and others, were entertained under their hospitable roof. The Bible Christians then were not numerous, consequently homes for preachers were rather few in some localities; but Sister Vanstone's was always one. The last time I laboured in the Cobourg Circuit, it was my home, as in former years, not in name only, but in reality. The comfort I felt in my own mind, and the many tokens of kindness and respect I received, unmistakably proved that I was welcome at all times. All these kindnesses shown to myself and horse were entirely gratuitous.

"I cannot say much about Mrs. V's. early impressions, when or under whom she was brought to God; neither is it necessary, seeing her character was marked by the features so prominent in every child of grace, of that grace which in its essence is so sweet, in its effects so visible. I have frequently heard her relate the dealings of the Lord with her soul, and rejoice in the God of her salvation. She was naturally spirited, and in the management of her secular affairs prompt and active. As a wife, she was thoughtful, careful, and industrious; as a mother, affectionate and kind; as a mistress, hearty and liberal in meeting the wants of her domestics; as a Christian, pious, cheerful, lively, and held close communion with God. Sincerely bold in taking up and firm in sustaining the consecrated cross, however deep the waters of tribulation were, she appeared to be aiming at the mark for the prize of her high calling which is of God in Christ Jesus. She loved the house of God, and regularly attended the means of grace, and did not, like many, allow trifles to keep her from mingling with the people of God. But she is gone to the better house above.

"'Affection makes us loath to part,
Nor can we well from tears refrain;
But this reflection cheers the heart,
We only part to meet again.'"

The following is from dear Brother Eynon:—"My first acquaintance with our departed sister Mary Ann Vanstone was in the year 1833. The country was then new, the population scanty, and the few roads were very rough. I was a stranger in a strange land. Experimental religion was at a very low ebb. Ministers of the Gospel and places of worship were very few and scarce. I formed a society at what was called the Log school-house, in the township of Hope, in the autumn of 1833. Sister Vanstone and her worthy husband cast in their lot with us, and from that time until this their house has been a home for the preachers, and they have

been like a father and mother to those messengers of truth. Sister Vanstone was closely united and warmly attached to the Bible Christian Connexion; its prosperity was to her a source of delight and pleasure. She was not like some that I have known, who would sing sweetly, 'Fly abroad, thou mighty Gospel!' but never put a quill in its wings, or a hand to the Gospel car, to speed it onwards. She was always ready with her purse and influence to keep up the private and public means of grace; she did her utmost to support and spread those burning truths which had made her free. The first extensive revival that I witnessed in Canada was at the Log school-house; many were turned from darkness to light, some of whom are gone to the Paradise of God, and many of those still living are holding on their way, and bidding fair to join the innumerable company of the redeemed. Sister Vanstone during this protracted effort had many blessed baptisms of the Spirit, and on these occasions the old school-house was made to ring with bursts of praise to God, arising from a heart overflowing with love. To see her neighbours grounding the weapons of their rebellion at the foot of the cross, and finding redemption in Christ, was to her a source of much pleasure and joy. Her own family consisted of three daughters, whom she was desirous of so training that they might be useful in this world, and stand prepared for a better. She had the comfort of living to see all of them converted to God. She was a kind, tender, affectionate mother; as a neighbour, she was kind and agreeable; as a wife, a superior housekeeper: and I think her mourning husband would endorse the following assertions respecting her: that she studied his present, future, and eternal well-being, and that her daily deportment gave evidence of her striving to promote it. She had several attacks of the disease which terminated her mortal career, and every subsequent attack seemed to reduce the system, until at last the whole fabric fell into ruins. The last interview I had with her was about thirteen months ago, when I said that I hoped she would live in readiness for the great change, for it was my impression that she would be removed hence suddenly. She looked at me very earnestly, and, with tears in her eyes, said with great solemnity, 'Friend Eynon, I'll try to live prepared.' I do not say that my sainted Sister Vanstone had no imperfections; but I do say that no person was more sensible of her imperfections than herself. Her greatest besetment was quickness of temper, and sometimes under the influence thereof she spoke unguardedly, which caused her much trouble of mind. God condescended to deal kindly with her, and finally gave her the victory over every inbred foe. In her last days she had great tranquillity of mind, and the full assurance of possessing life eternal through the blood and righteousness of the once crucified but now exalted Saviour."

The last time I saw Sister Vanstone out was at Port Hope. When we met in the street, she said, "I am glad to see you; I was in my way to see Sister Tapp; but I am so frail; give my love to her, do." She went home to die; the last week of her life was perpetual sunshine. She longed for home, sweet home. When very near, her husband, taking her by the hand, said, "My dear Mary Ann, is it all bright?" She firmly grasped

his hand, and said, in a gentle whisper, "*All well!*" and softer still "*Praise Him!*" and then with calm deliberation gave directions about her funeral. She had bought many years before a burying-place at Zion; but she said, "John, to be sure you will bury me in the new cemetery?" She was exceedingly anxious that that land should be secured. "Now, John, you can do it well enough and not hurt yourself." It was done, and she was the first buried in it. She also requested that a grandchild, whom she had brought up, should go home to its mother, as she could care for it so much better than any one else. William Charles, an adopted son, was also very dear to her. O! how fervently she requested him to give himself to God, to mind home, to keep good hours, and virtuous companions; all this was sealed with an affectionate and dying kiss. O! may he so live as to meet that precious mother in heaven. She had kept her quarterly tickets, with her note of admittance, received from Br. Richard Tabb, as precious memorials of good days. She was not one of those who think class-meetings can be dispensed with. No! the class-meeting was her delight. Shortly after she had given her heart to God, and was about to join his people, a friend of hers, who was greatly concerned at her joining such a noisy sect, put in her hand a pound note not to do so. That note felt as if fire had been put in it. Her language was, "God is my salvation, Jesus is my Saviour, and this people my choice." What a mercy for the person that she thus acted. No wonder that she was a blessing to him through life, and perhaps in eternity he will bless God that she remained firm. I find by her note of admittance that she was brought to God in the year 1826.

Mrs. Vanstone was a teetotaler twenty-five years. All the members of her family were trained in the principles of Total Abstinence, not a drop of that which intoxicates entered her doors after she saw the evil thereof.

Her funeral was very large, the largest I have ever seen in Canada; and her old friend John Eynon conducted the service, and preached the sermon from, "For I know that thou wilt bring me to death, and to the house appointed for all living." It was a solemn, powerful time, long to be remembered. May the reader and writer so live as to be able to serve God acceptably, and to dwell with him in unending glory is the prayer of the writer. Amen. She died April 14th, 1866, aged fifty-nine.

J. B. TAPP.

MEMOIR OF MISS HARRIET FURSMAN.*

BY WILLIAM DENNIS.

HARRIET, the daughter of JOHN and REBECCA FURSMAN, was born in the parish of Buckland-Brewer, in the County of Devon, January 29th, 1826. Her sister says:—"My dear sister was the subject of serious impressions early in life. When very young she delighted in attending the Sabbath School, at Zion Chapel, Langtree. Recitations on the Sabbath being the way we conducted the Anniversaries at that time, she learnt and recited

* The following brief sketch of the life and character of our dear sister was communicated to me principally by her sister, Miss Catherine Fursman,

several interesting pieces to the satisfaction of her teachers and the congregations. After she had been a scholar for several years, the Superintendant and teachers thought her capable of taking a class. She filled the office of teacher with great regularity and delight. Some time after this she left Langtree for Northlew, and there she again engaged as a Sunday School teacher, and also took an active part in the singing. Though not converted, being sensible of her state as a sinner, convictions followed her, and at times her distress was so great as to constrain her to cry, 'What must I do to be saved?'

"In 1850 my sister returned to Langtree, as housekeeper for her brother Joseph. In March, 1852, special services were held at Langtree. The state of her mind at that time can be best described in her own words. 'From my earliest recollection I was the subject of serious religious impressions, but I resisted the strivings of the Holy Spirit until the year 1852. At the commencement of that year, Mr. Charles Dening held special services at different places in the Circuit. His labours were crowned with great success, and scores were converted to God. The first week in March was the time appointed for holding the meetings at Langtree. My feelings for some weeks before I cannot fully describe. If ever the enemy of souls was busy with me it was then. I felt as I never had felt before, even inclined to mock and jeer at the people of God. I thought professors seem to be in earnest now, but it won't be long before they will be as lukewarm and as cold as ever. No doubt, as souls are being converted at other places, they are expecting to see many converted here. But I feel determined, whoever may be converted, I will not yield. As soon as I came to that decision, it was as though a voice spoke audibly to me: *If you don't yield now, you will never have another opportunity.* At that I was greatly concerned, as I well knew that nothing but religion would make me happy. I intended to give God my heart sometime, but wanted to put it off a little longer.'" What important lessons the above teaches! First, how necessary it is for the church to be always zealous for the glory of God, and the salvation of souls; and, secondly, how important that those who are the subjects of deep convictions should at once yield themselves to God; for the devil, as a roaring lion, goeth about seeking whom he may devour. And are not those who are careless, and living without God in the world, in special danger of being devoured by Satan?

Harriet's sister again writes: "Although she was severely tempted to delay seeking religion until a more convenient season, she continued to attend the services. The preacher and friends talked with her, and tried to persuade her to come to Christ, till she got in an agony for her soul's salvation. One night in particular, on her return from the chapel, she went to her bed-room, fell upon her knees, and poured out her soul to God. How earnestly she prayed that he would have mercy on her, and save her from all her sins. Her brother, hearing her sobs and cries of distress, went into her room, and talked and prayed with her. She felt a little relieved, but could not be satisfied until she had received the witness of her acceptance with God. A few days after, in her bed-room one morning she again prayed most earnestly that the Lord would give her the witness of his Holy Spirit; whilst thus wrestling, the Lord spoke peace to her troubled soul. Her

brother coming in at the time, and hearing her praising the Lord, joined in shouts of praise with her for her great deliverance."

The Lord has said, "I will be found of you, when ye shall search for me with all your heart." How blessedly did dear sister Fursman prove this; no sooner did she surrender her whole heart to God, than he spoke peace to her troubled soul, and filled her with joy unspeakable. "Being justified by faith," she had "peace with God through our Lord Jesus Christ."

"My sister at once joined the society, and continued a steadfast member until her death. In the class meeting, which she attended as often as her health and circumstances would admit, she would express her confidence in God, and the interest she had in the all-cleansing blood of Christ. She found the class-meeting a great help to her spiritual growth.

"In 1854 her health began to decline, and she was obliged to return home. The visits of the ministers were a great blessing both to my mother and sister, who were prevented very often, by the state of their health, from attending the means of grace. In August, of the same year, she went into Cornwall for the benefit of her health. Whilst there, she wrote: 'October 23rd, 1854. Dear Sister,—I have been much better since I came here, till I took a cold in my neck the other day, which has caused much pain; I am obliged to keep myself as calm as possible, sometimes the pain in my head is so great that I can scarcely bear to hear persons talking. I feel stronger, and for some time past have not felt any pain in my side. How long it will continue, I know not, but the language of my heart is,—

'"My times of sorrow, and of joy,
Great God, are in Thy hand;
My choicest comforts come from Thee,
And good is Thy command."

I know it will be all for the best, because God is

'"Too wise to err,
Too good to be unkind."

"He doth not afflict willingly, nor grieve the children of men." My prayer to God is, that He will prepare me for His will, and then, come life or death, all will be well. Glory to God, 'tis well when on the mount, when we feast on pardoning love. "But it is as well, in God's account, when we the furnace prove."

'I hope, my dear sister, that you and all my dear class-mates remember me in your prayers; the word of God says, "That the effectual fervent prayer of a righteous man availeth much." Of late I have been led many times to exclaim with the poet,—

'"Prayer, prayer, sweet, sweet prayer,
Be it ever so simple, there's nothing like prayer."'

"In a letter to another sister she says: 'I was surprised to hear of the almost sudden deaths of Mrs. Thorne and Mrs. Risdon, but these things, my dear sister, only remind us that—

'"Dangers stand thick through all the ground,
To push us to the tomb;

And fierce diseases wait around,
To hurry mortals home."

How necessary to be always prepared to meet death! I trust we shall

'"Watch a moment to secure
An everlasting rest."

I hope you will remember me at the throne of grace. I feel that this vile world is no friend to grace, to help me on to God. But, blessed be God, He is able to supply all our wants, and it cheers my heart to think that, though we are at a distance, our spirits can meet together before the throne, to worship Christ the Lord. He has promised that what we ask in faith, believing, we shall receive. Let us ask Him, my dear sister, to make us holy, for without holiness we can never see the Lord; may He perfect our souls in love, is the prayer of your sister, H. Fursman.'"

Sister Fursman was a cheerful Christian, one that looked the sunny side of the hill. As she lived in the sunshine and drank in the gentle dews of heaven, she was often refreshed and cheered. Planted by the river of waters, her leaf faded not. There is no doubt but what the Lamb doth now lead her to fountains of living water, and God hath wiped away all tears from her eyes.

The following was found among her books, written on a scrap of paper:— "March 9th, 1855. Glory be to God, for His mercy towards me; it is three years ago this day that God spoke peace to my troubled soul, made me unspeakably happy in a Saviour's dying love. Since then I have had many powerful temptations from the adversary of souls; and during the last twelve months I have been very much deprived of the means of grace through affliction. I have also to complain of my unfaithfulness; but, blessed be God, He does still bear with my infirmities, and I feel that I have an interest in His blood. O Lord, I pray that Thou wilt keep me faithful unto death. Whatever Thou deniest, Lord, grant me Thy grace, the Spirit's sure witness, and the smile of Thy face. May I live to Thy glory, die happy in Thy love, and reign with Thee at last in heaven. Amen and Amen."

Is it not well to take a review of the past, and to record the goodness of God toward us? It will strengthen our confidence, and excite our gratitude, and quicken our pace for glory.

"Various means were used to restore my sister's health, but all proved a failure. If somewhat relieved for a time, the disease would again return. She gradually declined, and in 1866 she became much weaker, and wasted very fast. On the 17th of December she took to her bed, and, although at times her sufferings were great, she bore her affliction with patience and resignation. Several friends visited her, and she was much comforted and encouraged. On some of her visitors she would urge the necessity of religion, saying it is worth living for. At one time she said, 'I am severely tempted that I shall have much to suffer, and that it will be hard to die!' We tried to encourage her by saying the grace of God was all-sufficient. She said, 'I have no doubt of that, I know it is a temptation, why should I doubt? God has helped me

thus far, and if I doubt now I shall dishonour Him.' About a week before she died, she was taken with spasms, which followed her more or less to the last. Her mind was kept in peace during the whole time. She said, 'I have no doubt of my acceptance with God. I have thought sometimes I should like to die triumphantly, but if I don't I feel it is all well.' The last week of her life I shall never forget. The Lord was pleased to give her the desire of her heart. She obtained such a glorious manifestation of His love, that she shouted aloud the praises of God. She said, 'Tell all my brothers and sisters, and neighbours, I am happy in the Lord!' She looked at us and said, 'Don't you shed a tear, what I see is beautiful!

'"Now I can tell to sinners round,
What a dear Saviour I have found;
I'll point to His redeeming blood,
And cry, Behold the way to God!"

If I could only go now, I could preach to the heathen, and tell them what the Lord has done for me. Thank the Lord, this is victory. I was happy when I was converted, and I am happy now.' She continued in this state of mind till she died. Almost the last words we heard were, 'Praise the Lord, I am just landed!' and 'I am crossing now.' Thus she passed away from us, and time, on the 20th of February, 1867, in the forty-second year of her age."

"Let me die the death of the righteous, and let my last end be like hers."

"To die, is but to fall asleep
In the soft arms of God."

I visited sister Fursman several times, and always found her calm and peaceful, resting upon the Rock of Ages. It was evident that she had digged deep, and built her house upon a rock. She was an affectionate sister and a confidential friend, beloved by all who knew her. Her two sisters, with whom she lived and died, feel their bereavement much, but sorrow not as those who have no hope. Her death was improved by the writer in Zion Chapel, Langtree, Shebbear Circuit, to an attentive audience. May the reader and writer meet her in heaven. Amen.

UNACCOUNTABLE SELF-DECEPTIONS.

My dear Friend, Let us now, in a frank and useful way, consider some striking cases of soul-deceptions. Don't be afraid, I will neither tire nor mislead you.

1. *First case.* I visited a man in his affliction, when I lived in the neighbourhood of C—, who professed to be truly penitent, and was earnest in his professions, that should he be restored to health, he would live a very different life for the better. He was restored to health. Calling upon him again in his improvement, and reminding him of his promises of amendment, with an expressed hope that we should have the pleasure of seeing him at the place of worship, and keeping company with the godly; he coolly replied, that he meant to attend religious worship, but did not purpose making himself a slave to it! Poor man! how deceptive his

repentance. Had he died with such professions only, what would have been his future? What do you think of it? Where would his soul have been? My reader, do not impose upon yourself.

2. *Second case.* I was requested to visit a woman who was ill, and more than likely to die soon in a decline. I inquired if she had attended a place of worship? "Yes." If she had been accustomed to pray? "Yes." If she had read her bible? "Yes." If she thought that she should die? "No." Suppose she should die, where did she think that she would go? "To heaven I hope." "How may you expect to go to heaven? Through your good heart, or your good life, or because you have done nobody any harm?" "I have not done anybody any harm." "Do you hope to go to heaven because God is merciful?" "God is merciful." I then inquired if she could read, when she replied, "I never had much schooling, I was obliged to go to work early, and have had to work hard ever since." I then endeavoured to shew her, in words as soft and kind as I could command, that to rest on God's uncovenanted mercy, or our own good hearts, or our inoffensive lives, would avail us nothing, and that all these would fail us at last. As poor sinners, we must repent of our sins, ask forgiveness from God, in the name of Jesus Christ, and pray and believe in Christ as our Saviour, until we feel that we are saved, and that there was no other way to heaven. I prayed with her and left. Her look and tones, in replying, were significant of her dislike to this kind of talk. Others visited her, she gradually grew worse, and soon died. I only heard that when death was near, and she felt all hope was gone, that then she was abundant in cries and entreaties, for the Lord to have mercy upon her soul. No one being present at her death, who had understanding in spiritual things, there is nothing certain about her end.

Think then of this, my dear reader. Here was a woman in affliction, hastening towards the hour of her death. She puts off a preparation as far as she can. All the spiritual helpers and comforters were at hand, to give her all the assistance desirable: yet she puts off the great work of preparation for eternity. Then death comes, she cries out in alarm, no praying people are present, then lonely she goes into the presence of her Maker.

How sad the thought, that man should be so unwilling to be saved! What think you of this? Would you desire such an end? Take care that you never experience it.

3. *Third case.* It was when I lived in L— that I was called one night about ten o'clock to go and see a man who was supposed to be near death. I neared his bedside, and presently tried to ascertain what was the hope of his soul for eternity. I began by inquiring after the following manner:— "Have you been accustomed to pray?" "*No.*" "Have you been accustomed to read the Bible?" "*No.*" "Have you been accustomed to attend any place of religious worship?" "*No.*" "How then do you think, if you die, that you will go to heaven?" "I hope I shall."

Then I did my best to open to him his danger, and assured him that he was not in the way to heaven, but in the way to hell. He curtly replied, "I hope not." After some further effort to shew him the way of salvation,

he said, "Put the man away, that conversation will not do for me." I tried to arouse him, but he would hear no more. I tried to pray with him, but all in vain. Had I said, "God is merciful, and if you look to him he will save you, as he casts none away who call upon him for mercy, then all had been acceptable." But sinfulness, guilt, repentance, and forgiveness only through the blood of Christ,—this was distasteful and rejected. How perverse is man, and how ready to deceive himself!

My dear reader, think well over the words of Jesus Christ to the Jewish ruler, "Except a man be born again, he cannot enter the kingdom of God."

The poor man died that same night, and so went to prove the soul's existence in the other world.

If no man can come to the Father except by the Son, then how awful the soul's condition in the next world, without an interest in the atoning work of Christ?

4. *Fourth case.* In the little town of F— I was called upon to visit a woman, who was thought to be near death. Her affliction was dangerous, and her alarm great about her soul. I inquired as before, "Have you been accustomed to attend religious worship?" "*No.*" "Did you use to pray before you were thus afflicted?" "*No,* never thought anything about prayer or the soul before I was afflicted." There were all the signs of true penitence and real earnestness. Prayers, tears, cries, and professed faith in Christ as the one Saviour of sinners. What multitudes thus live, as if they had no souls, no future life to care for, no hell to shun, no heaven to gain! My dear reader, I hope better things of you.

The woman above mentioned got better, and still lives, but I do not know what her present life is. With unfriendly associations, and little or no help in the family circle, the penitence and faith may resemble the good seed in the stony ground, only enduring until trial comes. Only as persons became rooted and grounded in the love of Christ, so as to be able to say, "I love him, because he first loved me," will they be steadfast in their profession.

5. *Fifth case.* It was in the town of C,—where all is full of life and bustle; sailors, soldiers, cabs, boats, trains, all in motion,—that I went to see a man young in years, with a wife and family of young children around him, and who was not likely to live long. He was, so far as I could judge, in great concern of soul to be saved. He cried loudly and continuously to the Lord to have mercy upon him. I have hardly witnessed greater concern to obtain mercy from God. I inquired after his former life, and how he had been brought up? He said, that his parents were professors of the Christian religion, and that he had been brought up in the Sunday School, and as he grew old enough he became a teacher, and regularly attended religious worship on the Sabbath. I inquired, if he attended religious worship after he was settled in life, and he said, "No." I then inquired how he had spent his Sabbaths? He replied, "Looking after my birds!" Alas, for man!

How sad the thought, that a young man, who had had pious parents, who was early sent to the Sabbath School, and continued there until manhood; who had been made familiar with the word of God, the voice

of prayer and song, should then settle down in life, make a home of his own, and go no more to the House of God, and spend his Sabbaths so thoughtlessly, without any regard to his soul's present and eternal welfare! Is this one of many? Are there not a vast multitude of young men who do like him?

My reader, do you know of any? Visit them, and try to persuade them to a better life. Show them how injurious to their bodies as well as their souls is a misspent Sabbath. How many bring on diseases and suffering of body, and come to an early death, who would have enjoyed life, and lived many years, had they kept the Sabbath day holy, and profited by religious worship. How do you live yourself? Do you disregard the Sabbath? Then "consider your ways." What will you do when sickness comes? What will you do when death comes, should you be unprepared? How terrible to die as sinners die! Will you risk it as many have so unhappily done? This young man died after some months' suffering. I do not know anything of his last hours. I never found his hope bright and encouraging. I did hope for him, so far as I could think him penitent. I never heard that his hope was bright in death. How much better to weep and pray for a lifetime, were it necessary, so as to enjoy God's mercy and smile, when we come to die.

What a contrast to the above was the experience of a young man I visited repeatedly a few years since in the town of St. A——. He was a God-fearing young man, who had a pious mother, and who was well employed on the Sabbath. It was a pleasure to be with him. When near death, there was no sadness. His young wife could hardly sorrow, while the room of the sick husband was so full of the spirit of heaven. It was peace, joy, and hope. "Let me die the death of the righteous, and let my last end be like his." T.

May 13*th*, 1867.

DRINKING THE WATER OF LIFE.

Any child understands what is meant by taking a drink of cold water, because it is a matter of experience; but if a man could be found who had no experience in such matters, and you should undertake to explain the simple process—the nature of thirst, the properties of water, the condition necessary to the application, the variety of mental, nervous, and muscular action employed in taking a drink of water—most likely, the teacher and his pupil would be lost in a labyrinth of difficulties. Hence the necessity, in a matter involving your eternal life or death, of sticking to facts, and great principles, essential to right action. The Gospel supper is abundant and free, and the invitation has gone forth to a starving world, "Come, for all things are now ready." "Whosoever will, let him take of the water of life freely." "A pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb," watering and refreshing all heaven, and extending to the uttermost bounds of the earth.

"Its streams the whole creation reach,
So plenteous is the store;

Enough for all, enough for each,
Enough for evermore."

Repentance towards God, resulting in unreserved submission to His will, brings any poor sinner to the edge of this "river of water of life." Now, let us see how a plain thing is mystified by the traditions of men, that we may remove hindrances, and assist you in an intelligent acceptance of Christ as your Saviour.

Some teachers proclaim, "Repentance is not necessary; only believe and you will be saved." That is equivalent to saying to a famishing man, half a mile away from the river's brink, no need to go to the river, just drink where you are.

Others say to the thirsting, dying multitude, "Struggle on, pray on, you'll get relief when you die. If you drink of the water of life you can never know the fact, nor feel any certain relief for your burning thirst till your dying day."

Here comes a famishing sinner. Now he is at the brink of the river, but he is blind, and wants some kind friend to help him to get his burning lips to its cooling surface. Up comes a learned doctor, and says to the poor fellow, "My friend, which way did you come?"

"I can hardly tell," replies the poor soul. "I had an awful time in getting here. I could not see my way; but I believe I came right over fences, hedges, and ditches. I thought if I could only get here it would be all right, no matter by which route I came; for I could hear the roar of the river, and a kind voice, saying, 'Come, and take freely.'"

The doctor replies gravely, "My dear friend, you did not come by the right path. You must go back," and then went on to say, "at such a cross-road turn to the right, further along turn to the left, then at a certain point turn to the right again." The directions were so complicated that they could not be remembered. But the poor soul was sent back, to find the way as best he could. Poor fellow, after the struggle of years he may blunder back to the river, but is more likely to famish and die in the desert of unbelief.

Here comes another, with groaning and tears, covered with dust and perspiration, crying, "Men and brethren, what shall I do?"

A grave-looking man approaches him, saying, "Excuse me, stranger, but I want to warn you against presumption." "*O sir, I'm dying with thirst, can't I get down to this river and drink?*" "You should remember that you have been a hardened rebel for many years."

"Oh, yes, I confess it all. I have consented to give up all my wicked ways, but need strength for the new life I want to lead."

"Yes, but after so many years of sin, it is too much for you to expect to be allowed to drink as much as you want at once. You should keep back, and fast and pray, and show to the world the sincerity of your repentance, and the soundness of your reformation, and then you may find a place at which you may drink."

"Oh! my dear sir, I have been fasting, and praying, and struggling to get to the river; I can do nothing myself, unless I get strength by drinking the water of life. O lead me down to the brink, that I may drink and live."

"You must not be in haste in this grave matter, sir. Impatience is a great sin. You must wait God's own time."

There stands a poor man shivering on the brink.

"My dear friend, get down on your knees there, like Gideon's humble warriors, and drink."

"Oh, I'm not at the right place."

"You are on the river's edge, and you have only to get down and drink."

"But, oh! dear sir, I am such a dreadful sinner, I am not worthy to put my polluted lips to the waters of life."

"True, but this 'fountain was opened for sin and uncleanness;' and all sinners are invited to come and drink freely."

"Oh! dear me, I do feel so badly. I wish I could get relief."

"Drink, and you will get relief in a moment."

"Oh, I am in an awful state; will God ever have mercy on such a sinner?"

"Why, my dear sir, He has had mercy on you. He provided the river for all such as you. He has sent His Spirit into the desert after you, and hath led you now to this exhaustless supply, and invites you to take freely. Now drink, or you will perish. There is no possibility of relief except by drinking."—*W. Taylor.*

VAIN CONVERSATION.

I WAS sitting in the church on the morning of the Sabbath. The pastor read the first chapter of the epistle of Peter. In the eighteenth verse of that chapter the phrase "your vain conversation" occurs. The utterance of the phrase brought up an incident which had long remained dormant in my memory. It will at once be perceived, that the incident is connected with the text by a verbal association only.

Benjamin A—— was sixteen years of age. His temperament was ardent and impulsive, and his intellectual powers were superior to those of his associates. He had a thirst for knowledge which led him to employ in reading the few leisure hours he enjoyed. His father was an active, enterprising, and somewhat arbitrary man, who was willing to labour himself to the extent of his ability, and expected his children and assistants to do the same. Benjamin's days, therefore, were days of toil, He sought on the Sabbath the rest denied to him during the week. This caused him to neglect the sanctuary, and, ere long, to employ God's holy time in reading books which were indeed adapted to improve the mind, but wholly disconnected with the culture of the heart. His conscience became deadened, and his general bearing such as gave pain to the few who watched for souls, and hoped to see his talents consecrated to the cause of Christ.

In the mysterious dispensations of the Spirit, he was awakened during a time of general stupidity. He had not heard a sermon for months, nor had any one spoken to him of his sins. None of his acquaintances manifested the slightest solicitude respecting their souls. No alarming providence had taken place in the vicinity. Still young A—— began to

reflect on serious subjects, and ere long serious reflections filled his mind during his waking hours. Solemn and anxious feelings followed his reflections. These continued to increase in power till his distress was great. This was manifest to all who saw him.

The few moments which he could redeem from toil and sleep were spent in reading the Bible, and attempting to pray. He was very ignorant of divine truth, and understood but little of what he read. He became deeply convinced of his need of an adviser—of a Christian friend who should tell him what he ought to do. But how should he gain access to such a friend? From the rising to the setting sun he was engaged in severe labour. No one of those with whom he laboured was acquainted with the Saviour. His father was profane, his mother was in heaven.

While he was thus earnestly desirous of meeting some follower of Christ, he was told by his father that, on the morrow, he was to convey two gentlemen, Mr. B—— and Mr. H——, some thirty miles across the country. This communication caused the first emotion of joy that he had felt for weeks. Mr. B—— was a candidate for the ministry, Mr. H—— was a merchant and a leading member of the church.

Soon after they set out, Mr. H—— noticed the gloom which rested on Benjamin's countenance, and inquired if he were ill. He replied that he was well enough—he wished to add, *except in regard to his soul;* but diffidence, or false shame, or the lack of a serious bearing on the part of Mr. H—— prevented him. Mr. B—— addressed several jocose remarks to him for the purpose of "raising his spirits," but perceiving that they did not meet with a ready sympathy, he desisted.

The two friends then began to relate anecdotes for each other's amusement. Next followed some remarks respecting certain reports relative to matrimonial connections about to take place in the village—then there was an episode upon politics—then the discourses of the preceding Sabbath were mentioned. Benjamin hoped that something would now be said that would lead them to speak to him, or render it proper for him to speak to them on the great subject which weighed down his soul. But he was disappointed. A few criticisms dispatched the topic, and another succeeded; and the day passed, and not a remark was made adapted to profit an anxious, inquiring sinner.

The effect on Benjamin's mind was most unhappy. He was discouraged and grieved. At night, when he had taken care of his horses, in the darkness of the stable he threw himself on his knees in prayer. Suddenly he rose. "It is of no use," said he aloud: "no one cares for me. I thought if I could be with Christians I could do better; but I might as well be with one as another." He went into the bar-room and spent an evening in listening to the conversation of those who habitually frequented that place. He went to bed without prayer, and rose in the morning with a far less clouded brow than he had worn for months. When he reached home, he was, to use the expression of one of the workmen, "himself again."

His seriousness was at an end. He soon entered upon a bolder course of sin. He became profane, and ere long a scoffer at sacred things. His

hostility to religion became intense, and his influence over his companions most disastrous.

It is true, that after many years spent in rebellion, he was brought to submit to the Saviour. And he always believed that those years of rebellion were occasioned by the vain conversation of those professing Christians into whose company he was thrown, when he so earnestly desired to ask, "What must I do to be saved?" He always believed, that if they had, by becoming seriousness, encouraged him to make known to them the state of his soul, they could have given him counsel that would have led to his speedy conversion to God. He was not at all disposed to lay upon them the burden of his guilt; but he felt that they were the occasion of his perilling his soul anew, and of diminishing his usefulness for life. How important that Christians should at all times have their conversation in heaven! Is it strange that the Saviour said, "That every idle word that men shall speak, they shall give an account thereof in the day of judgment," when an idle word may be the cause of the eternal ruin of a soul?

Brief Notices of Books.

THE CHRISTIAN YEAR BOOK; *containing a summary of Christian Work, and the Results of Missionary Effort throughout the World.* LONDON: Jackson, Walford, and Hodder.

It is too much to expect that any person, except he be an enthusiastic statistician, will feel much interest in this work. Its usefulness is not, however, to be measured by its attractiveness. To the Christian philanthropist, it ought to be as great a necessity as grammars and dictionaries are to the student. The best and the greater part of Christian efforts it is impossible to chronicle; but the facts and figures which the compiler of this volume has arranged in good order are a capital index to the activity and usefulness of God's people. The benevolent organizations of the church, and they are almost legion, help us to better understand the greatness of our work, and also, after making such deductions as we please, more than may be either right or reasonable, reveal a degree of success, and a rate of progress, that must rejoice every Christian heart. We hope the sale of this book will be so encouraging to the Author and Publisher that we shall be favoured next year with something more, and something better, than this bare outline, this mere skeleton of "Christian Work."

THE CHARACTER OF OBADIAH. *A Lecture to the Young.* By the Rev. Edward Russell, Author of "The Teacher Taught," etc. London: Wesleyan Conference Office.

A simple and instructive Lecture, containing a brief yet true and forcible description of the chief characteristics of piety, as exemplified in the history of Obadiah.

Religious Intelligence.

DISTRICT MEETINGS.

FALMOUTH.—The preachers and representatives of the various circuits in this District held their annual meeting in West Street chapel, Penryn, in the Hicks Mill circuit, on Tuesday and Wednesday, June 25th and 26th, 1867.

The public services held in connection with the District meeting commenced on Monday evening, June 24th; when Br. J. Lisle preached a good sermon to a numerous and interested audience on Phil. iii. 8—"Yea doubtless, and I count all things but loss," &c. He spoke I. Of the *object, nature, and excellency of the knowledge desiderated.* Its object,—Christ in his several offices, &c. Its nature,—*Partial,* God can only be known partially, as he is infinite. Christ is God. Man being finite has not the capacity for knowing him infinitely. *Experimental.* Paul felt it. *Confidential.* They that know his name put their trust in him. *Influential.* Affects all our conduct. *Humiliating.* Lays us low. "I am a man of unclean lips." *Satisfying.* It produces peace. II. *The Christian's regard for this knowledge.* It is 1. *Personal,* "I count." 2. *Decisive,* "Count all things but loss." 3. *Rational,* "I *count.*" 4. *Supreme.* The preacher concluded by showing how this knowledge is to be attained and increased, and urging his hearers to seek it, and diffuse it.

The next morning at five Br. W. Bray preached a warm, unctuous, and earnest discourse on Heb. vi. 12,—"That ye be not slothful," &c. The points dwelt on were I. *What we are to understand by "inheriting the promises."* After speaking of Christians as heirs of God, and showing in what sense they are so, the preacher chiefly spoke of the blessings inherited, as *everlasting life*—Full and *perfect* joy—joy that never shall die—resulting from the eternal experience of God's favour, reunion with the dear ones who are gone before, exalted friendships formed, &c. This joy rendered greater by contrast with earthly trial and sorrow. II. *How we are to become possessed* of this inheritance. 1. By *faith* i.e., confidence of the heart in the atonement. It is by this we are instrumentally saved. 2. By *patience.* This is a result of faith. Patience is ever hopeful, and must have its "perfect work." It is often and variously tried, and it is far harder to be patient, especially in suffering, than to toil for the Master's glory and the reward. Patience is characteristic of gracious souls; by it many have triumphed over physical pain and mental suffering. 3. By *persevering effort.* "Followers," &c. We should zealously imitate them in their devotedness to God, in prayerfulness, in faith, in patience, in effort, and with them we shall "inherit the promises." The preacher in concluding pressed the consideration of the exhortation upon his hearers, and warned them against neglect of the means of grace, and urged them to seize every opportunity to be useful.

At six o'clock the business commenced, and it is highly creditable to all parties that the closest and most interested attention was paid to it during the entire session. It was found in the course of the business that all the preachers in the district (including one good brother who has resigned) had received unqualified certificates, having preserved blameless characters during the year. The funds were found not to have suffered so much as was feared, through the unprecedentedly depressed state of mining affairs. We were very glad when the chairman announced that our ordinary missionary receipts were only a few pounds behind the receipts of last year, as we had expected a somewhat heavier deficiency. The other funds were about up to last year in receipts. In making up the statistics we had to mourn a decrease of 227 members, notwithstanding that a goodly number of persons were admitted on trial during the year. While this was known to be to a very great extent attributable to removals from the mining districts, nearly the whole afternoon was set apart to the discussion of the causes which together with that before mentioned had led to a result so painful. Few, if any, of those who were present will forget that discussion, it was so calm, so patient, so honest, so brotherly. Every one present seemed deeply humbled before God, and there were "deep searchings of heart" among us. Before it closed we had to adjourn until the next morning, when the discussion was resumed in the same manner and with the same deep and solemn feeling. All appeared resolved to devote themselves afresh to God, and the work of saving souls, and to seek by more earnest and incessant

prayer the blessing of God upon the means employed.

On Tuesday evening at seven o'clock Br. W. Drew delivered a sermon full of rich thoughts and stirring truths,—on Psalm cxvii. 1. "O give thanks unto the Lord, for He is good," &c. He referred I. To *the great Being spoken* of in the text. He remarked, that a great principle and truth in Christian theology is, "There is a God." It is both proper and necessary to obtain a knowledge of Him. Aids to the attainment of this knowledge are given in nature, &c., but especially in the sacred Scriptures, which speak of Him as the "ever blessed Potentate." Many telling remarks were made on His wisdom, eternity, power, glory, &c., but space forbids our giving them here. II. The *important fact asserted* of Him. He is "good." His goodness is great; enduring; extends to all His works; and is variously displayed in nature, providence, and especially in redeeming and saving grace. III. *The duty we owe Him.* "Thanks." By *praise*, as He is worthy of it. With *sincerity*, hypocrisy being hateful to Him. With *gratitude*, from the depths of our hearts. The preacher then concluded by earnestly appealing to the consciences of his hearers, and inviting all who were unforgiven to go at once to Christ for salvation.

Br. J. Smallridge conducted the Wednesday morning service, when he preached a good sermon on Prov. iii. 6. "In all thy ways acknowledge Him," &c. We are not in a position to give more than the leading divisions of his discourse. I. The *Being to be acknowledged* by us. II. *How we should acknowledge* Him. III. When we *should do this*; and IV. The happy *consequences that shall follow this course.*

In the afternoon the members of the District meeting met for the purpose of relating their Christian experience, and receiving the Sacrament of the Lord's Supper. A goodly number of the friends from various parts of the circuit attended. It was a season long to be remembered. We do not recollect a similar occasion in which so much of holy feeling and rapturous delight prevailed. God was in very deed among His people.

After a public tea, the proceeds of which were to be devoted to the funds of the new chapel in which our meeting was held, a public meeting commenced. Br. T. P. Oliver, the Superintendent of the District, presided. The following brethren spoke on the "various features of our Holy Christianity," J. H. Prior, J. Coles, J. Cottle, and W. S. Pascoe. It was a good meeting.

Taking it altogether, this was the best District meeting the writer ever attended. At all the services we had evident tokens of the Lord's presence. In the transaction of the business all was harmony, there was not one jarring string. All the brethren seemed to "think and speak the same." We were pleased to meet and sorry to part. Our pleasure was greatly heightened by the presence with us of Br. J. H. Prior, whose interest in all matters concerning the work of God among us as a people has suffered no abatement. We were glad that he appeared so well, that he was able to take part in all the business, and to be at every service.

The brethren Hawkey and Angwin preached, the former at Flushing on Monday, the 24th, and the latter at Falmouth on Tuesday, the 25th of June, but we are not in a position to report on those services. In concluding this hasty sketch, I would say that, if the same rich influences from on high, and the same deep religious feelings prevail throughout all the district and in all the services held in it during the next ecclesiastical year, at the next District meeting we may confidently reckon on a large extension of our borders, and a considerable increase to the number of our members. May it be so.

W. S. PASCOE.

BODMIN.—This meeting was held at Mevagissey, on Wednesday and Thursday, June 26th and 27th, 1867. The first public service was a Teetotal meeting, which was held on Tuesday, the 25th. Speakers: T. H. Rundle, S. Pollard, T. E. Mundy, and J. Maynard; W. J. Hocking in the chair. Br. Rundle delivered a masterly speech; Br. Pollard spoke in his usual interesting manner; the brethren Mundy and Maynard spoke somewhat briefly; one fearing to occupy the time, the other suffering from indisposition.

Wednesday morning, a very excellent sermon was preached by Br. Grose, from 1 John iv. 19. "We love him, because he first loved us." After an appropriate introduction, the preacher announced three divisions. I. The assertion made. II. The reason assigned. III. The manner of the Christian's love to God. Our love to God, we were told, is of Divine origin, is unquenchable, and is superlative. God's love to us is without

beginning, unmerited, immutable. The Christian manifests his love to God by communion with him, by an earnest desire to be like him, and by a disposition to serve him. Wednesday evening, Br. Pollard preached from James iv. 12, "There is one lawgiver, who is able to save and to destroy." The three main divisions were—I. The Lawgiver personally considered; II. In his *legislative* capacity; III. The ability ascribed to him. This discourse contained specimens of pure eloquence, earnest appeals, and was characterized by a variety of rich and pertinent illustrations. The Legislator *himself* was contemplated as a *personal* Being; and as an *infinite* Being. His *legislation* was considered in the material world, and in the moral world. The properties of matter were felicitously defined. Geology, Geography, Botany, and Astronomy were delightfully laid under contribution. Salvation and destruction were clearly unfolded; and God's essential ability, and also his governmental ability, which included the atonement, were beautifully presented to view. I never heard our excellent brother preach better. The sermon supplied us with a rich, intellectual treat, it stimulated us to greater moral activity, and none could listen to it, with the attention it deserved, without deriving considerable benefit.

Thursday morning a truly evangelical, and very profitable sermon was preached by Br. J. Kenner. Text, Acts xix. 2. "Have ye received the Holy Ghost since ye believed?"

Thursday afternoon, as usual, the members of the District meeting related their Christian experience. The Sacrament of the Lord's Supper was also administered, and a gracious influence was realized. A public tea afterwards, and a public meeting in the evening. The meeting in the evening was presided over by our much esteemed Superintendent of the District, Br. T. C. Penwarden. The speakers were the brethren, Hocking, Maynard, Pollard, and J. Kenner. The first speaker had for his topic, "The Financial State of the District;" the brethren Maynard and Pollard considered "The Spiritual state of the District;" Br. J. Kenner, being limited for time, made a few general remarks.

The business transacted presented several encouraging features. All the preachers had received unqualified certificates. A large number during the year had been admitted on trial; many more than was admitted during the preceding year. After allowing for deaths, and emigrations, there was an increase of 32 members. There was also an improvement in all the financial departments. Three candidates were examined for the ministry; two of them received a very hearty recommendation. The District meeting was pleasant and harmonious throughout, and the ministers and representatives who composed it, will, I think, cherish for a long time to come pleasing recollections of this District meeting. W. J. HOCKING.

DEVONPORT.—The members mostly assembled at St. Cleer on Tuesday evening to listen to a Sermon by Mr. R. Westington, who chose Heb. vi. 12 for his text. There was not much method in the discourse; but the quaintness of many of the preacher's expressions, and the cheerfulness of his tone, arrested attention, while his earnest and practical exhortations could hardly fail to do good. Br. Daniel preached a useful sermon, and eloquent withal, on Wednesday morning. Text, "God was manifest in the flesh," 1 Tim. iii. 16. The divisions, viz., "God," "God was manifest," "God was manifest in the flesh," were simple, natural, and pleasing. Mr. Blackmore was the preacher in the evening. His Text was, "The Highest himself shall establish her," Psa. lxxxvii. 5; and he succeeded in presenting many good, and some striking thoughts, in plain, forcible language. Some of the appeals were very powerful, searching, and practical. A very deep and blessed influence was realized. Br. Strong occupied the pulpit on Thursday morning, Text, 1 Cor. iii. 23. Br. S. has a lively and interesting manner, but as his remarks on God's gift to his church of "Paul, Apollos, and Cephas" were almost exclusively confined to a description of the duties of the church to her ministers, we conclude that Br. S. has yet to learn something of the art of sermonising. The Christian experience meeting was a season long to be remembered. One veteran in his Master's service declared, with much fervour and animation, that it was long ago, so many years that he could not tell how long, since he had felt any fear of death, a gracious privilege certainly, but for the comfort of timid souls we may add, not a necessary characteristic of the experience of the redeemed. The thought that was involuntarily suggested to the mind during this service, returning again and again, was—

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know,
When round his throne we meet!"

Tea was provided at the houses of several friends for persons coming from a distance. The public meeting in the evening was very good. The chairman, Mr. J. Brown, expatiated, in a characteristic speech, on the "Financial and Spiritual state of the District." He had a word of encouragement and commendation for almost every person. Br. A. Trengove spoke on "Sunday Schools and their Relation to the Church;" Br. Barnden, on "Purity of heart" (God bless the old man, and God be blessed for such old men); Br. Clarke, on "How the church may help her Ministers;" Br. F. W. Bourne, on "An Earnest Ministry;" Br. Tippett, on "Revivals;" Br. Vaughan, on "Unity." Nearly all the speaking was good, and much of it very excellent. A vote of thanks to the friends for providing the preachers and representatives with board and lodgings without any expense, proposed by the chairman, and warmly seconded by Br. Kinsman, was carried by acclamation.

The business of the District meeting, being mostly of a routine character, calls for no special remark. The Brethren seemed all eagle-eyed, and to that there can be no objection, when they manifest a dove-like spirit. All must be well, when plain speaking not only gives no offence, but becomes a bond of union and a source of satisfaction. Several stations in the District have been favoured with revivals. The net increase of members is 180, which would have been much larger, if the number of removals, owing to the mining depression, had not been extraordinarily large. To maintain our position, and make a little progress, in such times, is, in the estimation of some, little less than wonderful. The Connexional Funds are in advance. After paying the expenses of the Brethren to and from the District meeting and Conference, there was a balance of several pounds in favour of the District Fund, which was cheerfully voted towards the expenses of Conference. The chairman introduced the subject of "Amalgamation," at the request of the Tavistock Quarterly Meeting. His remarks on the advantages thereof were favourably received, but the opinion was also expressed that it was a thing that could not be forced; that to be a blessing, it must be reached, step by step, as the result of deep and honest conviction.

The business was brought to a close on Thursday afternoon.

EXETER.—This meeting was held at Providence chapel, Northernhay Street, Exeter.

Mr. T. Harris preached on Tuesday evening, June 25th, from Rom. i. 16; Mr. Dingle on Wednesday morning from Heb. x. 34; Mr. Martin on Wednesday evening (specially to the members of the District meeting) from John v. 39; Mr. J. Hopper on Thursday morning from 2 Cor. v. 1. Gracious influences were realized on these occasions.

After a suitable address from the Superintendent on Wednesday morning, the meeting was constituted for business. In examining the statistics it was found that 271 persons had been received on trial during the year. The increase in the number of approved members is 74. An interesting and profitable discussion on the spiritual state of the District elicited the pleasing facts, that the congregations were greatly increased, and that the friends generally manifested a deeper interest. The finances answered to the spiritual barometer, the receipts for the various Funds being mostly in advance. The several Quarterly meetings requested the re-appointment of most of the Brethren. Br. Bartlett leaves Kingsbrompton, and Br. Lark, Exeter, the time for which they can remain, according to Connexional regulations, having expired.

The usual experience meeting was held on Thursday afternoon. The Brethren spoke with clearness and decision of their acceptance with God, of their saving interest in the death of Christ, and of their love to each other and to the cause of truth generally. A most precious influence characterized this service. The Sacrament of the Lord's Supper was afterwards administered. Tea was provided in the School-room, followed by a public meeting, Mr. F. Martin in the chair. Br. Bartlett spoke on "The state of the District;" Br. Kelley on "Revivals;" Br. Jory on "Sabbath Schools;" Mr. Brook on "How to get good Congregations;" and Mr. Bendle on "The Prospects of the District." Mr. Dymond was to have spoken on "The Christian Ministry," but time would not permit. The speeches were interesting and pointed, and enthusiastically received.

One Candidate, James Wedlake, of Kingsbrompton, was recommended to the Conference. A most brotherly and Christian spirit prevailed during the sittings, and the business was transacted in a satisfactory manner. J. B.

BRISTOL.—The annual meeting was held at Bleadney, near Wells, com-

mencing Wednesday morning, June 26th, and ending on the evening of the following day. Our much respected chairman appeared to be in possession of good health and a cheerful spirit, and under his guidance the two days' business passed off very satisfactorily to those present. The lives of all the brethren in the District have been mercifully preserved. Br. Shortridge has been much afflicted, so that he has been able to do but little work during the year. He is better, however, and we are not without hope that he will soon be restored to health. Br. Hinks has been severely afflicted, but he and the two other superannuated brethren are in a goodly state of health at present. During the year 160 persons have been admitted into our churches, but after filling up vacancies we report an increase of only 14 members. The Missionary Receipts are rather behind those of last year. This may be accounted for partly by the fact that there was a legacy last year in the Taunton mission of several pounds. We have no desire that our friends should die in order to get their money, but we do most earnestly desire that *while they live* they should contribute as largely as they can to the funds employed for carrying on the work of God. If this were done, there would be no need of legacies to make up deficiencies. The chapel accounts reported favourably. A new chapel has been opened in Bridgewater, with prospects decidedly hopeful; a new gallery has been erected in Gladstone Street chapel, Bristol, which, with some other improvements, cost £85 15s. 4d., and the whole amount has been raised by the friends; several pounds have been contributed to Quarter Board; and about 4 per cent. of the aggregate debt on all the chapels in the district has been paid off.

The public services held were as follows:—On Tuesday evening a sermon was preached by T. Piper, from Rev. xxii. 1—5. Wednesday morning a sermon by Br. J. Jeffrey—Text, 1 John i. 3. Wednesday evening a sermon by Br. W. B. Reed—Text, James iii. 25. Thursday morning, sermon by Br. E. Rogers—Text, John ix. 4. Thursday evening a public tea in connection with the Sabbath school, followed by a public meeting in the open-air. Br. Robins presided, and spoke of the value of sound religious instruction to the young, illustrating his remarks by referring to the history of his own family for two or three generations. Br. Marsh then spoke of the importance of aiming at the conversion of the young. Br. Hinks next showed the necessity of impressing sound religious convictions upon the minds of the young in order to preserve them from the influence of the many religious errors with which our times abound. T. Piper followed, and attempted an exposure of Ritualism, and urged that the true way to save the next generation from this "snare of the devil" is to be earnest in teaching the children of the present age the "truth as it is in Jesus." Br. Lillington then said he had been called upon, he supposed, just to sing the Doxology; and after his good-tempered speech this profitable meeting (as we think)—and with it the business of the District meeting—was brought to a close. The discussions of this District meeting were characterized by much candour and mutual forbearance; the public services were well attended, considering the place and the season—this being an agricultural district, and the people being busy making their hay—and we trust that the truths uttered, and the impressions made, will have their influences for good in months and years that are yet to come.

T. P.

LONDON.—The annual Session of the ministers and representatives was held in Waterloo Road Chapel, London, on Wednesday, Thursday, and Friday, June 26th, 27th, and 28th. The schedules of the pastors showed an increase of only 27 members, the number on trial 23 less than last year, leaving the net increase at 4. Several of the Stations had suffered from removals and other causes. The small increase of members was the subject of earnest inquiry and deep regret at a later stage of the session, and all the brethren felt themselves humbled before God, and expressed their determination to lay themselves out more fully for the salvation of souls. The returns showed an improvement in almost every department of finance, the offerings to the funds of the Missionary Society being £75 8s. 10½d. in advance of last year's. The depression in trade had affected the district numerically and financially. The church at Waterloo Road was a special instance of this.

The public services were thinly attended, but were seasons of refreshing, and means of grace. Mr. J. Gammon (Sup. of the District) preached on Wednesday evening from I Cor. ix. 16. The sermon was appropriate, and delivered with much feeling and force. He commenced by showing that God selects human instrumentality to carry to men

the news of salvation. God blesses man largely by the agency of man. Men should be set apart for the work of the ministry, and sustained in that office. He then proceeded to work out his subject in the following order:—

I. THE TRUE MINISTER'S THEME. "The gospel." Not human philosophies. 1. The gospel reveals the heart of God. Nature does not. The gospel reveals God as interested in *fallen* man. 2. Contains God's plan for the redemption of the race. That plan humbles man—unmasks human depravity—declares us rebels—shows that salvation comes alone through the Lord Jesus. 3. The gospel reveals a fulness and freeness of salvation, and an adequacy of remedial power.

II. THE TRUE MINISTER FINDS NO GROUND FOR SELF-LAUDATION. 1. Because the gospel presents subjects too profound for the mightiest intellects to grasp. Instance, the Trinity—the indwelling of the Holy Ghost in the hearts of believers—the general resurrection. 2. The nature of the work, its responsibilities and results. 3. The little apparent success.

III. THE TRUE MINISTER EVER FEELS IN HIS WORK A PROPELLING OR CONSTRAINING POWER. "Woe is me," &c. This constraint, no form of coercion, but is; 1. A deep sympathy with our fellow sinners. 2. Gratitude to Christ. 3. A settled conviction that God has called us to the work.

At the close of this service the Sacrament of the Lord's Supper was administered, and the communicants were addressed by Mr. Honey of Clapham. On Thursday afternoon the ministers and representatives related their Christian experience, and we think the measure of Divine influence at that service was fuller than at any other. Our cup ran over. Many faces were baptized with tears, and many hearts throbbed with a joy that was literally "*unspeakable* and full of glory." In the evening, after a public tea, a meeting was held, and addresses delivered by Mr. R. Down, of Crondall, on "Religious Revivals;" by Mr. E. Price on "The Church and the World;" by Mr. T. J. Pattenden, on "Spiritual Worship;" by Mr. O. Lake, on "The two-fold Revelation;" and by Mr. J. Gammon, on "The state of the District and Denomination." We never attended a District meeting at which better influences were realized in the religious services, or questions of business discussed with better feeling. There are some formidable difficulties to cope with on every station, but on the whole the prospects of the district are encouraging. The most pressing want of each place on every station is a *Revival*. The very destitution of the neighbourhoods in which our churches are planted is a deep and ever-rising prayer for a generous down-dropping of the heavenly rain. May the coming year realize it in abundant fulness.

CHATHAM. — The District Meeting was held at Union Street Chapel, Chatham, on Wednesday and Thursday, June 26th and 27th. The preachers' certificates were presented duly filled up and signed, and a resolution was passed expressive of gratitude for the preservation of the lives and health of the brethren. The returns showed a little improvement in most of the Funds, but not nearly equal to their claims. The progress made in Chatham and Tenterden stations was very gratifying, but some other stations only just reached the numbers returned last year, while one or two had suffered a considerable decrease, so that the net increase is only 43, including 37 on trial at Midsummer. In a few places the work of God is still prospering. There were not any matters of special interest brought before the meeting.

The public services were as follows:—Tuesday evening, Sermon preached by S. Bryant, 1 Cor. i. 21. Plain and evangelical. Wednesday morning, W. Hawken, Matt. xi. 19. Novel and suggestive. Wednesday evening, W. Calloway. 1 Tim. iv. 7. Thoughtful and practical. Thursday morning, W. Hodnett, Eph. iii. 8. Creditable to both the head and heart of the preacher. The Lord's supper on Wednesday evening and the experience meeting on Thursday afternoon were hallowed and profitable seasons. On Thursday evening, after a public tea, the closing meeting was held. Ch. Dening spoke on the Financial State of the District; W. Hawken on the Spiritual State of the District; W. Calloway on Gratitude for past favours; S. Bryant on the Duty of the Church to the World; Cor. Dening on the Reward of pious toil. T. W. Garland occupied the chair. The brethren separated in love, on Friday, after passing hearty votes of thanks to Mr. Garland, the Chairman of the District, and the Messrs. Dening, Secretaries of the Meeting. S. B.

CHAPELS.

EXETER.—The annual sermons on behalf of Providence chapel, Northern-

hay Street, Exeter, were preached on Sunday, May 26th, 1867, by Mr. James Thorne, of Shebbear. The congregations were large; the sermons were rich in thought, and delivered in an impressive manner; truly God was in the midst of his people.

On the following day, at five o'clock, a public tea was provided in the schoolroom, and was numerously attended; afterwards a public meeting was held in the chapel, presided over by our kind friend, Mr. John Ford, of Crediton, and addressed by Messrs. Jas. Thorne, T. Brook, W. Mountjoy, W. B. Lark, R. Brewin, and J. Rawlin.

The CHAIRMAN said he thought the chapel had been very appropriately called "Providence," for was it not a providence that they were there that night, with the chapel in possession of the Bible Christian Denomination? He said he regarded those Anniversary services as being something special.

The chapel cost a large sum of money, he would not say how large (perhaps that would be known by and by), and there was at that time a very heavy debt upon it. This debt however is to be greatly lessened, and if possible removed; they wanted the help of the congregation as well as their sympathies. If they would be in earnest about lessening this debt, say, one half, he thought that by God's blessing they would be sure to succeed. He would now call upon Mr. Mountjoy to give them some information about the debt, and to read the Report.

MR. MOUNTJOY said that there were persons in connection with the congregation who had been almost bewildered when told of the enormous debt then resting on the premises. The building was purchased in the year 1851. The sum it cost was in round numbers about £1,400. In 1861 a portion of the chapel was newly-seated, before, the centre was very much like the free seats. The seating cost £150, towards which the Society and congregation raised £100. In the year 1865 the schoolroom below was enlarged at a cost of £248. The Church and congregation raised toward that £80 6s. 11d. The receipts and disbursements from Lady-day, 1866 to Lady-day, 1867 were as follows:—

Receipts.

By Seat Rents	33	19	6
„ Anniversary Collections	7	3	5
Total.....	£41	2	11

Disbursements.

Interest	70	15	6
Insurance	1	4	0
Repairs	4	12	5
Total.....	£76	11	11

which showed a deficiency for that one year of £35 9s. 0d. The present debt was £1,606 8s. 10d. He also stated that they had been informed that £500 had been offered them, if they would raise £300, so that one half of the debt might be speedily removed. He was glad that they had made such a good beginning towards the raising of this £300; how far they had gone he should not inform them, suffice it to say they had made a beginning. The £300 they must get, and he was confident they would do it.

The CHAIRMAN said he did not approve of the last speaker's not telling them how far they had gone toward the raising of this £300. But he should. He had been assured by Mr. Mountjoy that they had by subscriptions and promises £200 (applause).

MR. BREWIN, (Free Methodist) next was called upon, who said he had been told that when some travellers came suddenly upon a beautiful landscape they were struck with silent awe, in consequence of the physical greatness which surrounded them on every side. What must he say then of mental greatness? Mental greatness stood far higher in his esteem than physical.

He felt the heartiest sympathy with the Bible Christians. During the time of his three years' residence, both in Exeter and in Devonshire generally he had been much mixed up with them. He felt a kindly feeling towards them, because they always preached a present and free salvation. In reference to the Missionary cause, the Bible Christians were showing a noble example to all other Denominations. Their great aim seemed always to have been the conversion of souls, and therefore he wished them "God speed." They taught the great truths of Bible Christianity, of which there was a great necessity in these days of Ritualism, Popery, and open Atheism. Whilst they were Bible Christians in name, let them search the Scriptures, and have the power of God in them, and be true Bible Christians, then he should always be ready to say "God bless you."

MR. BROOKS (of Crediton), said he had had during his travels in different counties the pleasure of attending

many chapel openings and anniversaries in their own places and chapels, and with many other sections of the Christian church. He thought there were some things connected with a chapel anniversary which were very cheering. Among others, it brought friends and members together, members of our own church and of other sections of the Christian church, to whom he was always ready to give the right hand of fellowship.

MR. RAWLIN (Temperance Missionary) said he was glad to meet them there that evening, he was always glad to meet the people of God upon any occasion, but especially upon an occasion like that. He liked those meetings. He liked their name. Anniversary! it caused them to look back upon times that were gone by. Every year brought them nearer their eternal destiny; every year that closed upon them they were farther from, or nearer to God and heaven Therefore "Anniversary" reminded them of their approaching dissolution and home. And it ought to stimulate them to greater exertions in the cause of Christ. That cause could be helped forward in various ways—by preaching the gospel, by Sabbath school teaching, by the distribution of tracts, and here by paying off the debt of the chapel. He would say therefore, "Labour on at God's command, and offer all your works to him."

MR. THORNE said it gave him great pleasure to be present with them that evening. The response that they had already made to the proposal that had been made to them to collect funds necessary to pay off a great part of the heavy debt was indeed very cheering, and he thought they would be sure to carry it out! It seemed to him that the chapel was a matter that ought to call forth the liveliest expressions of gratitude, and that the Almighty was preparing them for the accomplishment of a great work. He called to remembrance the time when the Bible Christians had no Chapels, and when they had to preach in dwelling-houses and the open air; but it was found impossible to carry on the work on an extended scale in dwelling-houses. There were several objections to preaching in them. Among others he would mention that sometimes the air became so dense that the candles would literally go out. Again there were many things which they wanted to carry on in those spiritual workshops — for they were indeed spiritual workshops—which would be highly inconvenient in dwelling-houses. They wanted to get the members indoctrinated with all the precepts and promises which the Scriptures contained, and they were exceedingly great and precious. The better they became acquainted with the promises of the Holy Scriptures, the firmer would be their reliance upon the all-sufficiency and sanctity of the great High Priest, and the omnipotent influence of that Divine Spirit, the Sanctifier. The clearer their perceptions were on these subjects, the firmer would they rely on the fulfilment of those promises that God had made. They wanted always to be increasing in what the Scriptures called, very appropriately and significantly, the "increase of God," of the experience of his presence, and the realization of his sanctifying power. They wanted also to indoctrinate the members into the precepts that the Scriptures held forth, such as—"Let no evil communication proceed out of your mouth;" "Speak evil of no man," &c. Some might think that they descended into too small particulars, but it would be seen that if carried into effect, they would produce great and manifold results. They would promote that delightful feeling of love that would unite all hearts together in the bonds of Christian unity.

Without chapels, how were they to carry on the world-wide and all important missionary enterprise? How were they to train up the rising generation? It was to be remembered, Sabbath schools and Bible classes are doing a mighty work.

He thought the church at Exeter would be in greater prosperity if its chapel debt were paid off. He hoped none of them would be found wanting on that occasion. When the one half had been paid off, he thought they would not rest until they had done the same by the other. Every step that they took in the right direction would give them the satisfaction of seeing their debt was becoming "small by degrees and beautifully less."

MR. LARK having made a short speech, the meeting terminated, after singing the Doxology, and a short prayer having been offered by Mr. Mountjoy.

The present anniversary is said to be one of the best held since the chapel was purchased. The receipts are nearly double what they were at the last anniversary, and our friends seem to be quite resolved to raise the £300 towards the Chapel debt by this time two years. W. H. SMITH.

Obituary.

1. DIED at Rookley, I. O. W., October 11th, 1866, in sure and certain hope of a glorious resurrection, Mrs. HUMBER.

Br. Denness writes—"It has been my happiness to know Mrs. Humber for a few years. When I first became acquainted with her she was a member with the Wesleyans, but in a backsliding state of mind; about this time she came to live near Rookley, and attended the Bible Christian Chapel. On being invited, she readily became a member with us, and attended all the means of grace as often as her delicate health would allow. This was not long, as she was soon confined to her home through severe affliction; yet she was a prisoner of hope, and ofttimes her cottage seemed to be none other than the house of God, and the gate of Heaven."

The same blessed presence that was with the Hebrews in the furnace was richly manifested to our dear sister, and caused her to rejoice in the midst of sufferings, believing they would work out for her a far more exceeding and eternal weight of glory. Her way to the kingdom was through much tribulation; but she had faith in God, and has proved, with the apostle, that this is the victory that overcometh the world, even our faith.

Br. Rowe writes:—"When I first visited Mrs. Humber, I found her in a very weak and suffering condition, but she certainly endured it all with Christian fortitude, and exhibited in the midst a rare degree of meekness and patience. She appeared to have well disciplined her affections, and learned the true government of her will, and the true end of her being. I believe that Christ crucified was all her hope, and all her desire. I feel confident that her end was peace, and that, having suffered with Christ on earth, she is now reigning with him in heaven."

Sister Humber was entirely resigned to God's will. We have ofttimes realized rich manifestations of the Divine presence while approaching together the throne of the heavenly grace.

"While heaven came down our souls to meet,
And glory crowned the mercy seat."

But she has left us for the home of the glorified, and is now praising God day and night in his temple. It was hers to suffer the will of God; let us *learn of* her to be resigned, whether we have to do God's will or to suffer it. May we do it cheerfully and patiently, that like the dear departed one we may receive the promised reward. B. R.

2. DIED, at Cinderford Bridge, January 8th, 1867, JOHN BARRINGTON, in the fifty-fifth year of his age. He spent his youthful days in sin and folly; the pleasures and vanities of life were the sole objects of his pursuit. Though living thus a sinful life, he was often the subject of deep religious impressions, and frequently deplored before God the sadness of his condition. About twenty-six years ago, he attended a Primitive Methodist camp meeting, held at Yorkley Slade, and in the love-feast that followed he ventured his all on the atonement of Christ, and obtained the assurance that he was a child of God. He at once joined our Society at Sewdley, where he first was convinced of sin, and continued a consistent member until removed by death. His attachment to the means of grace and the cause of God was deep and permanent. This was evinced by his regular attendance at the place of worship, a distance of two miles from his residence, and by his manifest liberality in connection with our cause. The last two or three years of his life, spent at Cinderford, were fraught with great family affliction and grief, all of which he bore submissively, believing it the will of God. A few weeks before his death, he suffered from a cold, but no danger was apprehended. I visited him the day he was taken worse. He said he "should not get better." I told him to trust in God, and not to despond. "Despond!" said he, "what reason have I to despond? I know I shall go home all right." From that time he continued to get worse, until it was seen that the fever had reached an alarming height, and that death was inevitable. During his illness, he was frequently visited by Mr. Skinner, (Methodist Free Church Minister) whose testimony is that Br. Barrington was fully prepared for death, and that there is no doubt but what he is gone to be "for ever with the Lord." I saw him a short time before he died, and asked him if it were all clear in prospect of death. He replied, "O yes, O yes!" Some of his last expressions were—"It is clearer and clearer, brighter and brighter!"

Thus closing his eyes upon all below, he passed to the realm of immortal bliss. His death was improved in Ruspidge chapel, to a large congregation, by the writer, from Heb. iv. 9. He was an affectionate husband, a loving father, and a sincere Christian.

S. P. WEBBER.

3. DIED, at Calstock, of disease of the heart, after a few hours' illness, April 18th, 1867, Mrs. ELIZABETH JACKMAN, aged sixty-one. Our dear sister had been poorly for some days, and thought a change would be beneficial. She had not been at her daughter's, at Calstock, but a short time, before she was called to bid adieu for ever to the things of this world. Mrs. Jackman had been a member at King Street Chapel, Devonport, a little more than four years. We have ground to hope that she is gone to be with Christ, which is far better. J. B.

4. DIED, at Durham Place, Plymouth, June 10th, 1867, BETSEY, the beloved wife of JOHN OSBORNE, aged forty-eight years. She was converted to God, in Lake Chapel, Shebbear, in 1839, during revival services. Messrs. James Brooks and F. J. Pudney were the circuit ministers at the time. She met in class regularly until her removal to Plymouth, about six years ago; her attendance subsequently has not been so constant, but it is believed she held fast her confidence. Her health had been declining for three or four years, and she was confined to the house for the last seven months of her life. Her sufferings for the greater part of the time were very severe. Her confidence in God became stronger towards the close of life, and on some occasions she was able to rejoice in the God of her salvation. Her death was sudden at last, but in answer to the inquiry of her husband, "You are not afraid to die, are you?" she was just able to say "Oh, no; but I can't say much." "Blessed are the dead that die in the Lord."

Missionary Chronicle.

AUGUST, 1867.

SOUTH AUSTRALIA.

DISTRICT MEETING.

On Thursday, February 28th, 1867, the ministers and representatives of the above Church met in the Bible Christian Chapel, Kooringa, when Mr. Richards opened the proceedings by preaching a sermon. The Secretary then called over the ministers' names belonging to the district, and the representatives of the various circuits. There were twenty ministers and seven representatives. The meeting being formed, the resolution of Conference was read appointing Mr. J. Way Chairman of the District for this year. The retiring Chairman, Mr. Roberts, thanked the brethren for their kindness towards him during his term of office. Mr. Way made a few brief remarks, expressing a hope that the present meeting would be one of union and peace, and that the year might be crowned with a great revival of the work of God in the colony.

The first business after breakfast was the examination of the preachers' characters. This is considered one of the most important parts of the business of the meeting, and it is cause for devout gratitude that all the ministers had honoured their work by consistent living. Next came the reading of the reports from the various stations. These documents are prepared by the pastors, and read to the quarterly meeting, whose approval is given, and the signatures of

the circuit stewards attached. Afterwards a discussion was entered upon to draw out more fully the real state of the work in all its bearings. It was pleasing to learn that most of the circuits were in a healthy state. One thing only seemed to cause regret. The attendance at the class meetings was not so great as in olden times. A resolution was unanimously passed, requesting Mr. Way to write an article on "The Nature and Importance of the Class Meeting," Mr. Ashton one on "The Lord's Supper," and Mr. Roberts one on "Prayer and Prayer Meetings;" all to appear in the Connexional Quarterly *Banner*.

The third sitting went fully into the financial state of the district. A Committee had previously reviewed and marked certain items, which were struck out by order of the meeting. The accounts were then passed, and showed that, though the colony had been passing through great financial difficulties, the quarterly receipts of the various circuits were between £300 and £400 above last year. Through the employment of five additional ministers, the opening of a new mission, and the sickness of several ministers, there was a heavy deficiency on some of the stations. This, it is confidently expected, will be cleared off during the present year. A resolution to this effect closed the business of the day.

At seven o'clock the chapel was filled again, and there could not have been less than 500 people present. Mr. Foster opened the service, and Mr. Ashton preached the sermon before the district meeting. The Lord's Supper was then administered to the members and about 80 of the friends.

The fourth and fifth sittings on Friday morning were occupied in the consideration of various matters relative to the work of God in the colony. Resolutions were passed on each subject brought before the meeting.

The sixth sitting was very interesting, arising from the fact that Br. W. W. Finch, having passed the four years of probation required by this Church before a young man can be received into the full work of the Ministry, had to undergo a long and searching examination. After two hours and a half he fully satisfied his brethren on all points, and being warmly recommended by the Auburn Quarterly Meeting, he was, on the motion of Mr. S. Keen, seconded by Mr. S. Ridclift, and supported by Mr. G. Roberts, cordially received as an approved minister in the Bible Christian Church. The rest of the sitting was devoted to the examination of Messrs. Woolcock and Tresise, two young brethren who are on trial for the ministry. These had made satisfactory progress in their studies during the year, and were directed to the study of certain subjects on which they are to be questioned next year.

At seven o'clock the spacious chapel was packed, not less than 570 being present. This was the ordination service. Mr. Roberts, ex-Chairman, presided. Mr. Foster proposed, in a neat and appropriate speech, the resolution that brother Finch be received by this Church and congregation into the full work of the ministry. Mr. Hillman seconded, in his own peculiar and solemn style. Mr. S. Keen supported the resolution in a brief speech, expressive of his confidence in both the piety and mental qualifications of his young brother who stood before them. The resolution being carried, the Chairman presented him with a Bible, expressing the hope that it would be the standard to which he would bring his own Christian experience, and to which he would also strive to raise those of his hearers to whom he would have to minister the word of life. Mr. Way then proceeded to give the usual charge. This discourse is to be published in the Quarterly *Banner* by the unanimous request of the meeting.

The ninth sitting was devoted to the examination of Mr. McNeil, a young man recommended by the Adelaide Circuit; the result of which was his hearty reception as a candidate for the ministry.

The twelfth sitting was devoted to certain local matters, brought forward either by the quarterly meetings or else by members of the meeting, all of which received a careful consideration. The Sunday services in connection with the anniversary of the chapel were of a high order; the brethren, Trewin, Hancock, and Way preached during the day to large congregations. The collection was £21 1s., which considering the state of the Burra is good. This was to the Bible Christians a festive day.

The thirteenth sitting had been looked forward to by both preachers and representatives with more interest than any other. The Stationing Committee were to bring in what is known as the "stations." None are dull in this meeting. Some eyes sparkle with pleasure and delightful

satisfaction; others look disappointment itself; while some seem doubtful. After reading the stations the second time, the Committee sit again to hear any objections from preachers or stewards, and to make, if possible, any alteration that may be suggested. The stations of the preachers were finally settled as presented in the morning. After four hours' consultation with the brethren and representatives we do not remember a list of stations giving more general satisfaction. The public tea meeting in connection with the chapel was large, not less than 400 being present. The chapel in the evening was crowded, and addresses were delivered by Messrs. S. Keen, J. Ashton, T. Hillman, J. Hancock, and James Way; and the collections, with the tea, amounted very nearly to £50. Trustees and friends seemed pleased that in five years £1,000 of the debt had been paid off.

On Tuesday the correspondence with the committee was read and replied to. Then came the further consideration of the financial state of the circuits, and hearing suggestions to enable the Church to carry forward her great mission. Mr. S. Keen, Chapel Secretary, brought up his report, which showed the past year to have been one of great progress, proving that the people have a mind to work, and, notwithstanding such times as the past year, have also a mind to give. Ten new chapels have been built at a cost of near £5,000, and giving additional accommodation to 1,500 souls. Two chapels will be ready to open in a month, which will seat near 400 more, costing with land £1,800. Besides paying interest and all working expenses, one-third of the debt on old chapels had been paid off. Altogether between £5,000 and £6,000 had been raised during the year. Two of the circuits had raised for chapel purposes during the year £2,200. The report was adopted and entered on the journals of the meeting.

Wednesday, being the last day, there was close attention to business, one part of which was the appointment of a Committee to act with the General Committee on the Marriage Bill. Messrs. Way, Ashton, and Keen were appointed. A resolution of hearty thanks to the friends by whom we had been so generously entertained was passed, and a copy of the Jubilee Volume presented to each; also a vote of thanks to Mr. Allen, for his care and attention, and a memento of his having been instrumental in getting a free district meeting. The morning preaching was conducted by Messrs. Richards, Stoyel, and Rock, and the prayer meeting by different preachers.

The following is the statistical statement:—Members, 1,450 (increase 121); Sabbath-school teachers, 600; scholars, 3,400; chapels, 66 (giving accommodation to 11,500 persons); other preaching places, 10; money raised in the year for all purposes a little over £8,000. The preachers are stationed as follows:—Adelaide—J. Way, J. Stoyel; Kooringa—T. Allen; Gawler—S. Keen, J. Roberts, W. W. Finch; Kapunda—J. Hancock and another; Clarendon—J. Foster, T. Best, McNeil; Auburn—J. Rock, R. Lang; Port Wakefield—R. Woolcock; Mount Torrens—J. Ridclift; Yankalilla—T. Hillman; Port Elliot—J. Counter; Mount Lofty—J. Ashton; Kadina and Moonta—J. Trewin, H. Mason; Port Augusta—W. Richards; Mount Gambier—C. Tresise.—*South Australian Register, March 28th.*

CANADA.

THE ANNUAL CONFERENCE, 1867.

The Connexional and Missionary Committee met on Tuesday morning, June 4th, at nine o'clock, and by four had got through some heavy business.

The Stationing Committee shortly after commencing their work found themselves environed about with difficulties.

Br. W. Wade preached in the evening from Psalm viii. 4, "Lord, what is man?" He opened his subject by enlarging upon the following:—The text was one of those questions, of which there were many in the Scriptures, designed to sink man in his own estimation. There were other questions relative to the Deity evidently designed to lead man to form the most exalted views of God. The following thoughts were elaborated:

I. *Man as a creature.* II. *A fallen being.* III. *God was mindful of him.* In the creation God stamped dignity on man. His mindfulness was seen in the

scheme of redemption; in the way of Providence; in the preservation of the Holy Scriptures; &c., &c.

The discourse was closed by a few words of encouragement to such as had trusted in God, and a warm exhortation to the ungodly to accept of the mercy of God, and to do so without longer delay. The preacher evidenced great earnestness in the delivery of his sermon, occasionally was very emotional.

Wednesday, 5th, the Committees were closely engaged throughout the whole day. The Stationing Committee failed to complete the draft of the stations. The Missionary Committee got through their work in a satisfactory manner, and will present an encouraging Report.

The evening service was conducted by Br. R. Hicks. The text selected was John xiii. 35: "By this shall all men know that ye are my disciples, if ye have love one to another." The leading thoughts enunciated were:—The most important office of the Christian was that of a witness—a witness for Jesus. In order to a clear conception of Christian principle, something more than the Bible was necessary; that something, was personal exemplification. This stamped our religious profession with the highest importance. Love to the brethren was a mark of true discipleship.

The love of the Christian was as the love of Christ:—unselfish, seeking the spiritual and temporal welfare of others with concern equal to that with which we sought our own. It would evidence itself in humility and tenderness, in acts of charity and benevolence, in the words of our lips. Love was not an earthly plant, not a native of the human breast. It was evidence that we had that mind which was in Christ Jesus. Next to love to God, was love to the brethren. Evils where this love was not —not a disciple; coldness in the heart and in the means of grace; dying thus, there could be no entrance into heaven.

On Thursday, the 6th, at nine o'clock, the President took the chair, and, after devotional exercises, called for the returns from the several districts, authorizing the brethren assembled to attend the Conference as members thereof. The President in a short address expressed his gratitude to God for the aid he had experienced in the discharge of his duties; to the brethren, for the assistance they had rendered him; the great pleasure he felt in the prospect of so soon putting off the honours of the Presidency, and then called upon the brethren to elect his successor. A short pause ensued, and the brethren, W. R. Roach, J. Whitlock, and J. Hoidge, were nominated. The ballot was taken, and the President announced that Br. J. Hoidge was elected by an overwhelming majority. On taking his position Br. Hoidge made a few brief remarks, and called upon two of the brethren to lead the assembly in prayer. Br. C. Barker was elected Secretary; Br. J. T. Sencabaugh, Journal Secretary.

Fully two-thirds of the day were occupied in revising the list of preachers.

Br. J. Pinch retires from the work in consequence of affliction, and a committee was appointed to prepare a reso- of deep sympathy with him.

The name of Br. H. Ham, whose probation has been extended two years beyond the usual term on account of ill health, has been dropped from the list of probationers, there being no hope of his resuming his labours.

Three young men, regularly recommended by their respective Quarterly and District meetings, were received on probation.

After dealing with several other matters, the Conference adjourned.

The evening service was conducted by Br. J. Whitlock. His text was 2 Cor. v. 18—20. After a brief introduction, the preacher proceeded to discourse on the following:

1. The office and character of the Christian ministry.

Office: an ambassador; as such he receives his appointment from the Head of the Church—he is the friend of Christ—receives his instruction from God—keeps up correspondence with God. This implies personal reconciliation to God, and adoption into His family. Loyalty to the living Head.

The Spirit calls men to this work. If so called, Providence will open the way, the church will be moved to act in harmony with the Spirit's purpose, and then "Woe is me if I preach not the Gospel!"

Ministers must have their seals of office; if without them, it is time to have deep searchings of heart. Ministers are accountable to God.

2. The subject matter of our ministration: Reconciliation. This supposes a difference between God and man. Man's danger—man need not die—the scheme of human redemption—the method of reconciliation—God was in Christ, &c. The object of reconciliation, the whole world. The design: That all the blessings of the Gospel might be enjoyed by man.

3. How this blessing is to be obtained.

By acknowledgment of guilt—submission—seeking reconciliation by faith in the atonement.

4. The spirit by which ministers should be actuated: Love—love to God and man—true devotion—entire consecration—disinterested benevolence—perseverance.

On Friday, the 7th, the Conference re-assembled at nine o'clock.

As several requests from important centres of influence, pressing for missionaries, were received, it was resolved to apply to the English Conference for three additional missionaries; two to be sent to Canada, and one to Prince Edward Island.

Four young Brethren, who have completed their term of probation, having passed their final examination, were received into Full Connexion, and the necessary arrangements made for their being publicly set apart to the work of the ministry.

There was a very interesting discussion on Union Sabbath Schools, in which the question was gone into with a thoroughness which left but little, if anything, to be said on the subject.

The Observer.—After quite a lengthy conversation, the Conference ordered the following minute to be recorded:

That we express our entire satisfaction with the *Observer*, and our pleasure with the able manner in which it has been conducted by the Editor, and believing its permanent establishment to be important, if not indispensable to our Connexional influence in this Dominion, we decide that the *Observer* shall continue to be published as our Denominational Paper under the Editorship of Br. Barker at a charge of 1 dol. 50 cents. per annum.

The recognition service in the evening had been looked forward to with no ordinary interest.

Shortly after half-past seven, Br. W. Jolliffe commence the devotional part of the service.

The President, after a few pertinent observations, called upon the brethren to relate the circumstances of their conversion, a short sketch of their Christian experience, and some account of their call to the work of the ministry.

Br. Ayres said:—I do not remember the time when I did not feel that I was a sinner; yet for many years I led a very wretched life. Many times my dear mother, who is now in heaven, let her tears fall in different places, when she has been begging me to leave the haunts to which I was wont to resort, and return home with her. Many times I have heard my mother praying for me. The ministry of Br. Roach was made a great blessing to me. I was induced to seek the Lord; I sought and found him to the joy and satisfaction of my heart. About two years after my conversion I came to this country, and was very anxious to find my own people. After a long time, by the aid of a Canadian almanac, I found Br. Hurley, and learned that the people of my choice had a preaching station within nine miles of where I was residing. Br. Hull was the first Bible Christian preacher I heard dispense the word of life on this continent. I am especially indebted to several of the brethren for the kindness they have shown me, and the trouble they have taken with me. From the beginning of my religious life I have felt it to be my duty to preach the Gospel. The first time I preached, one poor wretched sinner was converted. After all I have passed through during the last four or five years, I rejoice to night that my feet are on the Rock. I am in my proper work. No power on earth can rob me of this conviction, the Holy Spirit has called me to preach the Gospel. I bless God that in every station where I have laboured sinners have been converted. I am deeply impressed with a sense of the responsibilities now devolving upon me. I have spent hours in invoking the blessing of God upon his work. I beg an interest in your prayers.

Br. Harris said:—The first thoughts I can remember respecting myself, are, that I was a sinner against God, and that I needed something I had not, in order to my happiness. When only a child, at home, I tried to be better. I lived in sin until I was nineteen years old: then joined myself unto the Lord in a perpetual covenant. I gave myself to God, and have never regretted that act. In the early part of my Christian experience I was tempted to doubt the reality of the change, but was enabled to trust and not be afraid. I know that I am Christ's, and that Christ is mine. I am bound for the kingdom. "The Lord is my Shepherd," saith my soul. Shortly after my conversion I was deeply impressed that I ought to devote all my energies to the service of God, and dedicate myself wholly to the work of the ministry: the whole thing was carried to God in prayer. At length the church sent me forth, and four years ago I came to labour in this province:

Br. Hicks said:—The influences and circumstances leading to my conversion were such as I should have chosen had I had my choice—a conversion in the family amid family influences. I was a bold sinner against God, often grieving my parents. My father was accustomed to attend the morning service at church, and mother the evening service. On one occasion parental reproof affected me very deeply; and I solemnly and earnestly resolved to be better. One Sabbath morning I remained home from school. My mother's practice was to pray at eleven o'clock. When I saw her reach the Bible, I wanted to let her know my feelings, yet hardly knew how to bring it about; at length, I asked her about the class-meeting: she replied to my inquiries, and I expressed my desire to go to class-meeting: she informed me that I must first of all begin to pray; I gave her to understand that that was what I wanted to do, and meant to do; she proposed that we should kneel down and pray then and there; my mind was deeply wrought upon; I accompanied her to class-meeting in the afternoon, seeking pardon, and for two years not a cloud did arise to darken the sky. I knew no sorrow; at the time I was twelve years old. Unhappily I grew cold, and forsook the house of God. Again God answered the prayers of parents, and restored unto me the joy of his salvation. Of late the work of grace has been reviving in my heart. When young I thought I should like to be a minister; but when it appeared before me as a duty, how I shrunk from it. Five years ago I gave myself to this work. I feel now that I could relinquish everything, every prospect of secular advancement, so that I may preach the unsearchable riches of Christ.

Br. Eynon in moving,

That the brethren be received as fully accredited ministers of the Gospel of our Lord Jesus Christ, in connection with this Conference—

said: I have very much pleasure in appearing before you on this interesting occasion. I am no stranger to you. The three brethren before you have rehearsed, in your hearing, the manner in which they were brought from darkness to light, and from the power of satan unto God. They have obtained the witness in their heart that they are the children of God. God hath sent His Spirit into their heart, whereby they cry, Abba, Father. They have informed you of the special call they have received to publish the glad tidings of eternal life to their fellow-men. They have received their instructions from the Spirit. They have buckled on the armour, entered the battle-field, found the enemy, and seen the slain fall on every hand.

Brother Green, in seconding the Resolution, said;—He had been looking back to the time when he first landed on Cobourg wharf. To him it was a source of much comfort to dwell upon the fact that whilst so many of them were getting enfeebled and must soon be laid aside from the work they loved, and to which were they young men to-day they would devote themselves without reservation, others were coming forward to fill their places as labourers in the Lord's vineyard. He proceeded in a very affectionate manner to commend the young men to the sympathies and earnest prayers of the audience, and very heartily seconded the Resolution.

The Resolution was supported by Br. Cantlon, who, in a brief speech, recapitulated the course through which the young men had come.

The President stated that there was another Brother, J. J. Rice, who was labouring in Prince Edward Island, and who had been cordially recommended by his District meeting as a fit and proper person to be received into full connexion with this Conference. His name would be added to the names of the three brethren here present. If after what they had heard from the young Brethren, and from the mover, seconder, and supporter of the Resolution, they, the audience, were prepared to confirm the action of the Conference, and vote that these brethren and Br. J. J. Rice be received as accredited ministers of the Gospel of our Lord and Saviour Jesus Christ in connection with this Conference, they would do so, by raising the right hand.

At the request of the President, Br. P. Robins then presented each of the brethren with a copy of the Sacred Scriptures in behalf of the Conference.

The choir gave a very suitable anthem; after which the President called upon the Ex-president to deliver the charge, which was founded on 2 Tim. iv. 2—"Preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

(To be continued.)

BIBLE CHRISTIAN MAGAZINE.

THE CHRISTIAN SCHEME.

NO. IX. THE RESURRECTION.

By E. Roberts.

In every system of theology great care should be taken to present each doctrine in its relative position, and with the prominence given to it in the word of God. As the perfection of all the productions of the Deity is best seen when the several parts are viewed in their connexions—each part contributing to the completion and perfection of the whole—so no doctrine of the Bible will appear so important and essential in an isolated position, as when seen in the beautiful connexion in which it is placed by Divine inspiration. As the background of a picture, as well as its shadows, tends more fully to exhibit its principal beauties: so the doctrines of the Bible, strengthen, beautify, and confirm each other. And even those which humble our pride, and excite our fears, cast an additional halo around those which reveal our mercies and produce our joys. To no one of the doctrines of revelation, save the sacrificial death of the Redeemer, has greater importance been attached than to the resurrection of the dead. Nor can we wonder that the first disciples of our Lord thus regarded it. The resurrection of their Master was to them no ordinary event. It was the period when misconception and ignorance ended, and the sublime designs of the mission of the Son of God dawned on their awakened and startled powers; when fear, distrust, and dismay, terminated in living faith and abiding hope; when the hesitating foot and faltering purpose were exchanged for the manly tread, and the unyielding determination, that made Jerusalem echo, and aroused the nations of heathenism from their forgetfulness of God to the reception of truth, and the practice of godliness. Would they, could they, ever forget those nights of darkness, uncertainty, and agony, when Jesus lay in the

tomb? Or that morning on the first day of the week when sudden intelligence came, that the Lord was risen indeed, and the dark cloud that had enveloped them was rifted, and the darker enigma of His death received its solution; when the predictions of the prophets and the words of their Master were verified, and they felt their feet resting on the Rock of Ages, and with established confidence, unspeakable joy, revived hopes, and brighter prospects, they consecrated their all, to the highest interest of humanity, and the glory of God? What the resurrection of Christ was to them, the general resurrection, in a greater measure, and in a higher degree, will be to every child of God: introducing him into an existence higher and nobler, where clearer light and more intimate communion with Deity will be enjoyed: and where, in the absence of all evil and suffering, he will realize the perfection of his being. But while the resurrection of the body is so essential to the completion of our nature, the perfection of our happiness, and the harmony of the truths of natural and revealed religion, yet it has not received that universal reception that its importance warranted. Heathen philosophers, while believing the soul to be immortal, repudiated with scorn and contempt the doctrine of the resurrection of the body. Pliny regarded it as "beyond the power of God to accomplish." Celsus speaks of it "as the hope of worms, a very filthy, and abominable, as well as an impossible thing. It is that which God neither can, or will accomplish, being base, and contrary to nature." And the words of another, speaking of Christians, are, "They tell us they shall be reproduced after death, and the ashes of the funeral pile, and believe their own lies: so that you might think they had already revived. O two-fold madness! to denounce destruction to the heavens, and the stars, which we leave as we found them, but to promise eternity to themselves when dead and extinguished." The Epicureans and Stoics, although differing on many subjects, united in designating the eloquent preacher of the resurrection a babbler, or a setter forth of strange gods. While Festus no sooner hears Paul assert it, than he cries, "Thou art beside thyself, much learning doth make thee mad." The Sadducees, a powerful sect among the Jews in our Saviour's time, were rigid opponents of the resurrection. This persistent opposition, no doubt, arose in great measure from imperfect conceptions of a future state, false ideas in reference to the human body, and an unworthy limitation of the Divine power. But while heathens deny the possibility of a resurrection, there are others, like some in the church at Corinth, who lay themselves open to the censure, "How say some among you that there is no resurrection of the dead?" In the language of Paul, we ask, "Why should it be thought a thing

incredible that God should raise the dead?" We admit the subject has its difficulties, and what to some may appear impossibilities, but when viewed in the light of sober reason, and revelation, every difficulty vanishes, and it is not only seen to be *possible*, and *probable*, but also *gloriously certain*. Our first proposition is—

I. THAT THERE IS NOTHING IN THE RESURRECTION OF THE DEAD AS TAUGHT IN THE SCRIPTURES THAT PLACES IT BEYOND THE BOUNDS OF POSSIBILITY. That the Bible speaks of the resurrection of the dead, no one with any regard for his honour, or veracity, will be disposed to deny. And by it we understand, that as at death a separation takes place between man's soul and body, and the latter returns to the dust from whence it was taken, so at the command of the Son of God, these elements, no matter how scattered, or changed, or into whatever combinations they may have entered, shall be separated, gathered, re-united and raised, again fashioned into a body in which the soul shall eternally reside. This by man is termed an impossibility. How can it be, he asks, when the body rots in the grave, or is consumed by fire, and the ashes thereof are scattered over the earth by the winds of heaven?—When the elements of which it was composed enter into combination with the grass of the field, with the fruits of the earth, and with the foliage of the forest?—And in a case as of Wickliff, whose bones were burned, and the ashes thereof cast into a river, leading the poet to exclaim,—

> "The Avon to the Severn runs,
> The Severn to the sea,
> And Wickliff's dust is scattered now,
> As wide as waters be?"—

how can these fugitive parts be reunited? To man it may appear impossible, and had man to perform it we might be disposed to say it could not be done. Yet the history of the past should teach us caution in limiting even man's capabilities. What has he not accomplished? He has augmented the powers of vision, and by it penetrated the heavens, and unfolded the immensity, harmony, and order of the worlds above. He has opened the rocky books of earth, and we can read its past natural history. He has taken the rude elements from the mine, purified and moulded them into a thousand forms of utility and beauty: making them perform prodigies of strength, or execute, with amazing rapidity and perfection, that which hitherto required the most skilful and practised hand. Man can also "intermix several liquids of essentially different kinds, in such a manner, that the smallest sensible particle of the resulting liquid, shall partake of all the constituent liquids, and then he can, by analysis, separate this compound substance into all

the simple liquids of which it was composed. He can also detect, and measure the relative masses, and relative weights, of the azotic gas, oxygenous gas, aqueous vapour, and carbonic acid gas, in any given volume of atmospheric air, and all this be it recollected by means within the compass of human agents." He can reduce a bar of gold to atoms, and then dissolve them in acid, so that to all appearance the gold is lost, and then by a simple process reproduce it in all its purity. An untutored savage, watching a chemist dissolving silver and gold coins, might when they become invisible regard them as lost, and deny the possibility of their ever being restored: and be filled with wonder, and amazement, when he holds them again in his hand, shining and beautiful. But who thinks the savage right in his opinion? The skill and superior knowledge of the chemist shows that it is false. And not more correct is he, who, because he cannot discern how it is to be effected, denies that God can raise the dead. If the thing is impossible, it must arise from either the one or the other of these causes: Either God does not possess sufficient knowledge or power—that he does not know how, or, knowing how, has not ability to perform it. Such a presumption would destroy the perfections of the Divine Being, and is little short of blasphemous. Is not his understanding infinite? Is He not thoroughly acquainted with every element that pervades the universe his fiat called into being? Has he not a perfect knowledge of every human being that has lived, or that does, or will live on earth? And is He not as well acquainted with every atom of which the body is composed, as with the body itself? and no matter how they may be dispersed, does He not know to which body each atom belonged? and does not He, whose infinite wisdom first created the universe, and who, from its dust, formed a body "fearfully and wonderfully made," know how to produce the same body when the purposes of his moral government require it? Nor need we stagger, "not knowing the power of God." Does not He from whom all the mechanical force in the universe is derived, who upholds the sun in the heavens, guides the earth in her orbit, and takes up the isles as a very little thing, possess power sufficient to perform what his wisdom sees the way to accomplish? But it has been said, that sometimes man's body, after death, becomes united with various substances: these are used by other men, and as a consequence become incorporated with their bodies: that this is the case with cannibals who devour each other, and whose bodies must therefore have in them some of the particles of which other bodies were composed: how is it possible then for each soul, at the resurrection, to receive its own body? We answer, it is very probable, that only a very small part of human dust enters into

the composition of other human bodies. Dr. Kinsley has forcibly remarked, "Let us take up the case where vegetation, raised upon soil enriched by the decomposition of a human body, is used for the nourishment of human beings. Here at the onset we are met by the fact, that a very small part of the earth at all, enters into the composition of vegetable existence. It has again and again been shown, that if plants, or trees, be set in pots, and the dirt to which their roots have access is weighed, the tree may increase many pounds, while the earth will diminish only a few ounces. Based upon this fact, we have a calculation furnished to our hand. Suppose a human being to have eaten, say, one hundred pounds of grain, that had been enriched by a human body. Now not more than one twenty-fifth part of this grain—that is, four pounds, ever becomes actually a part of the human body. But not more than one twentieth part of the grain at first was converted earth! and thus not more than one-fifth of one pound in the hundred is incorporated into the body of the person who had eaten it. And, again, probably not more than one-thousandth part of the earth absorbed by the roots of the grain could ever have been human dust. The result then would be that of the one hundred pounds of grain eaten, not more than one five thousandth, or one three-hundred and twelfth part of an ounce of matter, could thus be transferred from one body to another. And strong probabilities exist against the transfer of even this small amount. Thus the objection when subjected to severe scrutiny becomes void. But take the stronghold—that of cannibalism. With the cannibal human flesh formed only a small fraction of his food, and but a small fraction of this fraction can become a part of his body. This small fraction it is not at all inconsistent to suppose may be directed to the coarser parts of the body, those parts that shall not enter into the composition of the resurrection body. And it is worthy of notice, that the blood, as well as some other parts of our system, is entirely devoid of nourishing quality, and cannot therefore be incorporated, by the ordinary process of taking and digesting food, into any other system. Viewed then simply as a matter of rational enquiry, the objection is obviously specious and groundless. But when we look at the subject in the light of revelation, and observe that it is a question of God's miraculous power and determination, who shall set limits to his skill or bounds to his power?" If he purposes to raise the dead, infinite intelligence can take cognizance of all the scattered dust of humanity; an overruling providence, that numbers the hairs of our heads, can control and direct each atom to its allotted sphere, and destined mission: and but one manifestation of omnipotence is needed, and the *possibility* of a resurrection would be fully demonstrated. Having dwelt on the possibility of the *resurrection, our next* proposition is—

II. THAT AS MAN IS THE SUBJECT OF MORAL GOVERNMENT, IT IS ESSENTIAL THAT IN THE ENTIRETY OF HIS NATURE HE SHOULD SUSTAIN HIS RELATION TO IT; AND AS WITHOUT THE RESURRECTION OF HIS BODY THIS IS NOT POSSIBLE THEREFORE A RESURRECTION IS NECESSARY AND PROBABLE. Man, when he came from the hand of his Maker, possessed a compound nature of soul and body. Thus constituted, he lived under the moral government of God, transgressing or obeying the law, dishonouring or glorifying his Creator, treasuring up wrath, or securing immortality and eternal life. Death terminates his probationary state, but not his existence; his soul enters the invisible world, his body returns to dust, there to await the summons to judgment.. Before the tribunal of God, *man* has to appear. The body is not the man, neither is the disembodied spirit; and if *man* is to be judged it must be in the completeness of his nature, as he lived on earth. Before this can be effected the body must be raised, the soul inhabit it, and *man* as *man* stand before his God. The requirement then of God's government demonstrates the probability of the resurrection. Nor will a survey of the natural government of God produce in our minds any other than a strong conviction of the probability that the dead will rise. We have changes occurring in nature that are analogous to it. We see the sun setting in the western heavens, soon twilight is succeeded by night, and the earth is mantled in darkness. Then we have the day reappearing out of the grave of gloom and silence. And each blushing morn points to the probability of a resurrection morning. Again, autumn comes with its chilling blasts, and the leaves decay and fall. Winter approaches, hushing the melody of the woods, stilling by its icy hand the murmurings of the brook, and casting over forest and plain the robes of death. But what a resurrection does spring, with its balmy breezes, genial showers, and reviving sunshine produce! Each bud bursts into life, each valley is bedecked with flowers, each tree is clothed with foliage, while hill and dale abound with life, and resound with melody. We see also the golden grain cast by the willing hand and hopeful heart of the husbandman into the fruitful soil; it decays, yea actually dies, and then from the decayed mass arises the tender blade, the budding ear, and the hundred-fold to reward the toil of the reaper. We further see in the domain of nature some creatures commencing their beings as crawling worms, and after a brief existence exhibiting all the phenomena of dying. However, they construct for themselves during their apparent death a species of shell, and in it, in a liquid state, they remain, giving no indications of life or of their previous character. But when the time for resuscitation arrives, the

shell-sepulchre is broken, and there bursts into life a creature entirely dissimilar to the one that died, and as it floats on the air on buoyant wings, it attracts our attention by the splendour of its colours, and the rapidity and gracefulness of its motions. Can we contemplate these changes, that are constantly occurring under the superintending providence of God, and yet regard it as improbable that the same Being will change our vile body, and fashion it like unto the glorious body of our Saviour and Lord? But we hasten to consider our last proposition.

III. THAT THE PLAIN DECLARATIONS OF THE BIBLE, IN REFERENCE TO THE RESURRECTION OF THE DEAD, RENDER THAT EVENT ABSOLUTELY CERTAIN. We present only a few passages out of many that bear on the subject. In the eleventh chapter of his epistle to the Hebrews, Paul presents to our notice those noble men, who, in the early ages of our world, received and defended the truth, and who stood as beacon lights to erring humanity. And he assures us they were sustained by that faith that "looked for a city which hath foundations, whose builder and maker is God;" that they "endured, as seeing him who is invisible," not "even accepting deliverance, that they might obtain a better resurrection." Job, one of the oldest writers, when crushed to the earth with suffering and bereavement, could triumphantly exclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." Daniel is even more explicit, for he declares, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." While we hear the voice of God resounding through those dispensations, and saying, "I will ransom them from the power of the grave! I will redeem them from death! O death! I will be thy plagues! O grave! I will be thy destruction!" So clearly is the resurrection of the dead taught in the Old Testament, that the sister of Lazarus only expressed the general opinion of the Jewish people when she declared, "I know he shall rise again in the resurrection at the last day." But it was reserved for Him who hath abolished death, and brought life and immortality to light, and who declared Himself to be the resurrection, and the life, to unfold the great truth in all its importance, sublimity, and far-extending results. He tells us we are not to marvel, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." He asserts that all who faithfully serve him he will

reward in the resurrection of the just. And no less than four times in one discourse he emphatically declares, "And I will raise him up at the last day." While the testimony of the Apostles is, "That there will be a resurrection of the just and the unjust;" that what is sown in corruption is to be raised in incorruption; what is sown in dishonour is to be raised in glory; what is sown in weakness is to be raised in power; what is sown a natural body is to be raised a spiritual body. And then is to be brought to pass the saying that is written, "Death is swallowed up in victory!" and then shall the redeemed ones of Adam's fallen race, who were faithful unto death, who bear the image of the heavenly and who are "more than conquerors," burst forth in one loud song of exultation and triumph: "O death! where is thy sting? O grave! where is thy victory? thanks be to God who giveth us the victory through our Lord Jesus Christ." So clearly is the resurrection of the dead taught in the Bible, that to deny it is to discard the authority of Divine revelation, and to evince the most unblushing infidelity.

Seeing then that it is *possible, probable,* and *certain* that God will raise the dead, we may ask, "*With what body do they come?*" We recognize in the gospel a perfect provision for the restoration of the soul of man to purity and heaven, nor do we regard its purposes as fulfilled until, saved from the curse of a violated law, and rejoicing in the smile of a reconciled God, the soul of man, restamped with the moral image of Deity, shall enjoy eternal security and felicity. But not alone shall the soul enjoy all the gift of a Father's love, and all the honour and blessedness secured by the sacrifice of Christ. The body is comprehended in the purposes of mercy, and with the soul shall enjoy the blessedness, honour, and glory of redemption. As the body of our Saviour in which he suffered is now glorified, and fully partakes of the Redeemer's exaltation, so on the resurrection morn the body of man shall be raised, and enjoy, with the soul, everlasting happiness. The body will undoubtedly preserve its identity, yet in many important particulars the resurrection body will materially differ from our present vile body of sin and death. The Apostle Paul speaks of our present body as a natural or animal one; but designates the resurrection body as a *spiritual one.* We are not by this to understand that the material substance of the body will be converted into spirit, for then would it cease to be a body; but the term is used to convey the idea that the resurrection body will not be composed of flesh and blood, that it will not have the functions of animal life as at present, nor be subject to the laws that now *regulate* the animal economy. But it will, by the power of God,

be so changed as not to depend upon food, respiration, or outward circumstances for existence; and as we conceive the spirit to exist independent of all the functions of animal life, so the resurrection body shall so nearly approximate to the soul in its nature and mode of being that the term spiritual body can alone fully designate it. So that whatever grossness heathens might have imagined to exist inherent in the flesh; and however they might have depreciated its union with the soul in another state of being as calculated to degrade and dishonour the immortal nature; the Bible presents the body as purified from all defilement, as divested of all passions and appetites, as no longer vile and sensual, but a suitable temple for the glorified spirit; no longer to clog its energies, but to aid rather than retard the mind in its highest flights of thought and noblest employment.

But the body will be *incorruptible* as well as spiritual. Man's present physical system is doomed to decay. The most robust constitution yields to the pressure of time and disease. The eye loses its lustre, the countenance its beauty, the step its firmness, the arm its power, the frame its elasticity, and the heart its vitality: and the body, seized by death, says to corruption, "Thou art my father, and to the worm, Thou art my mother." "But this corruptible must put on incorruption." Then shall the body know no feebleness, no languor; no pain, no wasting; its eye shall never be dimmed, its hand shall never be paralyzed, its tongue shall never falter; the frame shall never tremble, but with inexhaustible energies, and ever blooming with the vigour and freshness of youth, it shall be equally exempt from suffering or decay.

But the body shall also be *immortal*. Dwight has remarked, "That Incorruption and Immortality are attributes so nearly allied as not easily to be separated; still they are only kindred attributes, not the same. An incorruptible body, although it cannot perish by decay and dissolution, may yet be annihilated. An immortal body will know no end, either from its own weakness or from external power. Such God has been pleased to constitute the bodies of His children beyond the grave." What a contrast to the present! our life is even as a vapour; any moment its existence here may terminate; the shadow of death often falls upon our pathway, startling us with gloomy apprehensions; here the body shrinks instinctively from the rude touch of death, and the silent embrace of the grave. But there death has no dominion, the body is secure from its approach or attack, for it shall die no more, or ever call into requisition again the shroud, the coffin, or the grave.

Further, the body will be *powerful* and *active*. The feebleness of infancy is proverbial, and at his best estate man, compared with

many creatures in the animal kingdom, is the inferior in strength. Nor can he, nor should he, "glory in his might;" for labour diminishes it, suffering exhausts it, and falling before the attack of death that he has no power to resist, he lies helpless in the grasp of the grave. But such a feeble constitution, so liable to weariness, would ill comport with the requirements of existence in heaven, and be but an imperfect companion for the spirit that serves God day and night in his temple. Therefore, though sown in weakness, God will raise it in power, investing it with those capabilities, and endowing it with those energies, that will enable it to "operate unspent" and fulfil the highest behests of the immortal soul without lassitude or fatigue. Nor do we think that there is anything unreasonable or unscriptural in the idea, as in the resurrection men are to be as the angels of God in heaven, and as they possess the power of passing with the rapidity of light from one portion of the universe to another—that man in the heavenly state shall possess the same ability, and find a part of his employment, as well as happiness, in surveying and studying the wonderful manifestations of infinite goodness, wisdom, and power in the universe of God.

Again we add, the body will be *glorious*. "It is sown in dishonour." The loveliest form, the most commanding mien, the stateliest figure, and even the hoary head, are no preservatives against the shafts of the destroyer. Man has sinned, the law condemns him, and in the execution of the penalty man is degraded and dishonoured, and from having dominion over all the creatures of earth, he is hurled from his throne, the sceptre is wrested from his hand. And as he lies in the dust, the worms feeding on his body, we see how fully sin has degraded him. But he is to be raised in glory Exalted and enrapturing are the representations given in the Bible of the future glory of man. John declares, "When He shall appear we shall be like Him, for we shall see Him as He is." Paul speaks of the coming of Him, who "shall change our vile body and fashion it like unto His glorious body, according to the mighty working whereby he is able to subdue all things unto Himself." And from the Revelations made by Jesus of Himself we can form some idea of the glory of the resurrection body. We read in Matthew that when Christ was transfigured, and for a while assumed the appearance He now has in heaven, "That His face did shine as the sun, and His raiment was white as the light." While in that sublime description of the Saviour given by John who saw Him, we are informed, "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass as if they burned in a furnace; and His voice as the sound of many waters....And His countenance was as the sun shineth in

his strength." Our highest conceptions of glorified humanity are here more than transcended, and while the apostle who beheld Christ was overpowered and fell at His feet as a dead man: the contemplation and anticipation of such a nature should thrill our hearts with abounding gratitude and exulting hope. On the body of man the moulding hand of God shall again be placed with the set purpose to finish the work. And He will fashion it unto a form of loveliness, investing it with all the powers of endless being: clothing it with honour and glory and causing man as he stands in the image of his Redeemer to be little less "than the brightness of the Father's glory, and the express image of His person."

MEMOIR OF CAPTAIN JOHN MOYLE.

JOHN MOYLE was born at Creegbraws, in the parish of Kenwyn, Cornwall, in 1808. Of his life and character in boyhood the writer knows nothing; but it seems that, like other boys of his age in the same neighbourhood, he lived in the neglect of God and religion until he reached the age of nineteen; when, in the Providence of God, he went to live with his pious sister, just between Hicks Mill and Bethel Chapel. He often attended divine service, and very soon, from a conviction that he ought to commence a new life, he gave his heart unto the Lord, and his hand unto the people then called Bryanites. He had only met in society a few weeks before it pleased the Saviour to set his soul at liberty by his "victorious love." One evening, in a meeting at Bethel, his grief for sin increased, and his desires for salvation became intense. He groaned

> "The sinner's only plea,
> God be merciful to me,"

until faith revived in his heart, and light shone into his mind; his guilt and condemnation subsided, and he rose from his knees in a triumph of joy, and declared to those who were present that God for the sake of his dear Son Jesus Christ had forgiven him all his sins. From that moment he felt the spirit of adoption, enabling him to cry, Abba, Father, my Lord and my God. The glorious change wrought in brother Moyle was manifest in the mine, in the family, and especially in the house of God, where he was often seen and heard, walking, leaping, shouting, and praising the Lord with a loud voice. Possessing good talents, and enjoying in a good degree the gift of the Holy Spirit, soon after his conversion he was called upon to engage in prayer in public; his simple, earnest, and persevering manner in prayer was truly astonishing. I have known him pray with such holy fervour for the salvation of sinners, that the sweat has come through his clothes, standing like dew upon the surface of his outer garment. Sometimes, the Spirit wrought most mightily with him. I was once kneeling by his side in Bethel Chapel, just under the pulpit, when he was praying with great earnestness; all at once he was gone, and when I opened my eyes, I saw him near the door, and heard him shouting the

praises of God like one filled with the Spirit. This may appear foolishness to many; but in the early days of the denomination I have seen both men and women, while offering prayer, run about the chapels upon their knees, like persons all on fire. Once I saw Br. Moyle start off in the midst of prayer, and jump over every form in the place. These were times when sinners were cut to the heart, and backsliders arrested by the power of God. These were times too of refreshing to the church, when believers were filled with the Spirit, and God was glorified. O that we had more of this power in our churches now!

The sacrifice of praise is a devotional exercise truly acceptable to God, and seldom fails to return in showers of blessings on the heads of the offerers. In this sweet work our departed friend much delighted in his early days. Often was he heard, both in the public and private means of grace, praising God with loud acclamations, or singing his praises, cheerfully as a lark, with a countenance as happy as an angel's.

In those days, when, by the foolishness of preaching, God was pleased in mercy to save many who believed, labourers in the work were very much needed. After giving proof of Christian stability for about two years, Br. Moyle was appointed to labour as a local preacher. In his first sermon, I have been informed, he broke down; but, rising from his fall, he took fresh courage, and persevering in the good work he became an efficient and useful preacher of the gospel nearly thirty-seven years, until sickness interrupted his labours.

His manner of preaching was generally argumentative; his language tolerably good, and his views of the fundamental doctrines of our holy religion correct, except in one particular. He fell into the mistake of confounding sanctification with justification; but from this defect he was thoroughly freed some time before his death. Not long after brother Moyle began to speak in public, he accompanied the writer, on a Sunday afternoon, to a village, where he was appointed. Some Calvinists lived in the village, who were in the habit of hearing us. The text that afternoon was: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts ii. 21. The sermon was not favourably received by these persons, and after the service was concluded one of them attacked the preacher, charging him with preaching contrary to the Scriptures. Br. Moyle, without hesitation, stepped forward in the defence of his friend, and so ably advocated the doctrine of free grace as to put to silence the caviller.

In the early career of our friend he was useful in assisting to establish a Sabbath School at Bethel, and also at Hicks Mill; both of which have been great blessings: scores of the scholars and teachers have been converted, and become useful members of society; and several, as local preachers, have blown the trumpet in Zion. These schools, under the fostering care of spiritual teachers, and the blessing of God upon their labours, may be productive of a harvest of good, long after Br. Moyle and his coadjutors are all silent in the dust.

Soon after the introduction of Teetotalism into his county, Br. Moyle adopted the principle, and continued steadfast unto the end of life. He also *took a prominent* position in advocating its claims. Very few business

men, so fully engaged as he was, have travelled more miles in this cause than he; and but few have been more successful in reclaiming his fellow-men from the trammels of drunkenness, and placing their feet on temperance ground, in the way to true comfort and happiness. Let it be recorded to his honour that, surrounded as he was by all the temptations of the Counting-house where so much drink is to be had, as the expression goes, for nothing, that he chose rather to suffer affliction with Teetotalers than to enjoy the pleasures of drink for a season, having respect unto the temperance cause and the recompense of reward. The following anecdote will justify my remarks. Not many weeks before Br. Moyle's death, I was in company with two of his intimate Teetotal friends. One of them said that, in his opinion, if John had not been so rigid an abstainer, and had used liquor moderately, it might have preserved his health and prolonged his life.

During Br. Moyle's connexion with the Bible Christians, nearly forty years, he filled several important offices of trust. As a steward of the church, he so conducted himself as to be found faithful. He was exceedingly zealous to maintain good discipline in society, and if any one tried to break down this fence he was opposed by Br. Moyle with all his strength as a good soldier of Jesus. His zeal in this respect was clearly exemplified on many occasions, especially in the great dissension in the Truro circuit a few years ago.

Br. Moyle displayed much Christian stability and firmness in passing through his earthly career. Although he rose from the ranks of common miners, he did not, like many, forget what he once was, wax proud and overbearing, alienate the affections of his associates, or depart from the path of integrity and happiness. He so walked as to secure the approbation of his employers, and to promote the comfort of the employed. I never heard during his agencies in Cornwall, in Cuba, and in Devonshire, of his ever deviating in one single instance from the principles of meekness and righteousness. I have heard many speak in his praise, and in him this passage was literally fulfilled, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness unto me . . . because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

Captain John Moyle was twice married; by each wife he had children, most of whom remain with the widow to bewail their loss. As he came on through life, having a large family, and much domestic affliction and bereavement, he was frequently exercised with sharp trials; but the same remedy he offered to others he found himself to be

> "A sovereign balm for all his wounds,
> A cordial for his fears."

He knew in whom he had believed, his faithful, unchangeable Redeemer and Friend, and trusting alone in his mediation for strength, he was enabled to glory in tribulation, and to rejoice with joy unspeakable in the exalted hope of eternal life. Afflictions and trials often led him to close examination and prayer, and from these scenes of deep retirement he came forth with renewed strength to battle with the adversities of life, and

to discharge the duties of his high vocation as seeing him who is invisible. A friend said to him when passing through one of those extraordinary exercises, "Well, how are you? Can you sleep in those trials?" "Oh, yes!" was the reply, "I can sleep as soundly as if none of these occcurrences had taken place." This proves to a demonstration the superiority of pure and undefiled religion, enabling its happy possessor to live a life not materially affected by the accidents and evils peculiar to this mortal state.

It is a common and very true remark, that every man has his besetment, his weakness, through which he is more easily overcome by the evil one. What the besetting sin of our departed brother was I am not prepared to say; but I know that he was rather inclined to stiffness of temper, and I have no doubt but that he had to wrestle much against this spirit in his spiritual warfare. But when convinced that he had been in the wrong, I always found him ready to acknowledge his faults, and do his best to repair the breach, and thus fortify himself against similar attacks. All have some weak places to mend, let us therefore give diligence and

> "Take every virtue, every grace,
> And fortify the whole."

Let us trust in the atonement of the Saviour, and plead the merits of his blood, that we may stand in the evil day, and come off more than conquerors through him that loved us.

Br. Moyle was always ready to attack every work of darkness in the enlightened neighbourhood where it pleased God to cast his lot. Some years ago the servants of Satan appointed a wrestling match in a field, between Hicks Mill chapel and the public-house at Bissoe Bridge. Our brother, and other officials of Hicks Mill Society, thought it was a duty incumbent on them to check this evil in the very bud, and try effectually to overthrow it. Accordingly, in the heat of the contest, they advanced as near as they thought prudent, and lifted up the Gospel standard, which offers life to all. The Master of all religious assemblies was with his servants; the word preached by them touched the hearts of many; one after another crept away from the wrestling ring, and rallied around these cross-bearers, until the revel came to an end; and no attempt has been made to set up a wrestling-match in that place since.

About five years ago Captain Moyle had a situation offered him in Condurra Mine, near Camborne, which he accepted. He at once united with the Bible Christian Society there, very soon took charge of a class, connected himself with the Sabbath school, and endeavoured in various ways to promote the cause of God. For some months before his departure, his health began to decline, but it did not produce in him any fear or alarm. He still maintained his wonted cheerfulness and composure, although it was evident, both to himself and others, that his afflictions would inevitably terminate in death. He did not regard death as the king of terrors, but as a welcome messenger to conduct him from this evil world to the land of Canaan. He felt a great attachment to his family and *friends*, and knew that to part from them would be indeed painful; but he

was enabled to submit to the disposition of heaven, saying, "Not my will, but thine be done." As a Christian and a preacher, he had very correct views of the atonement; his faith rested on Christ as his only and all-sufficient Saviour, and from him he looked for the inestimable blessing of eternal life. To a friend who visited him in his affliction, speaking of his unworthiness and vileness, he said, "I want to have my heart not only swept, but washed out with the blood of Jesus, till

> "'Covered is my unrighteousness,
> Nor spot of guilt remains in me.'"

He delighted to converse on the goodness of God, and the boundless, incomparable love of Jesus, who died to save him and all the world besides.

During his affliction he did not speak of suffering much pain; he was troubled with a violent cough and difficulty of breathing; yet he attended to his duties at the mine, until the day before his death. His son once spoke to him, when almost strangled, about his distressing cough; when able to answer, he said, "No! it is an easy way of going out of the world, and only a loving Father would act as God is acting to me. He is gently bringing me to the grave, and if I had a thousand souls I could trust them all to Christ." Not long before his death, a fatal accident occurred at the mine; three persons lost their lives. Captain Moyle was standing near when the ground fell, and but for the signal interposition of Providence it had proved fatal to him also. For want of breath, he could give the others no assistance, but falling on his knees he prayed very earnestly to God for help, and that he would keep the rocks from coming down upon them. The Lord graciously heard his supplication, and kept up the hanging mass until after the persons buried were taken out from under the debris. To God be all the praise!

During the progress of his complaint, when almost suffocated, the family were often awakened out of their sleep with his exclamations of Alleluia! Glory be to God! Bless the Lord! and Praise his holy name! showing that his heart was influenced by the spirit of Christ, and that he enjoyed a nearness of access to the throne of the heavenly grace. He took much delight in reciting the following lines, and frequently said, "I should like to hear them sung when I am dying:"

> "Bright angels are from glory come,
> Around my bed, and in my room,
> Waiting to waft my spirit home,
> All is well! all is well!"

As he came near the precincts of death and the grave, old things seemed to have passed away and all things new become. His heart swelled with gratitude to God for his redeeming and preserving mercies, and in the sweet work of prayer and praise he spent his declining hours, till, freed from the shackles of mortality, he went to join the anthems of heaven, where praises never cease. The night preceding his death he went to bed as usual, and about midnight there were signs that his dissolution was near at hand. His wife and son sat up with him, and when he had almost lost the power of speech, they heard him distinctly whisper, "All is well! all is well!" About seven o'clock in the morning of November 13th, 1866, his happy spirit, without a struggle, passed away to the better world.

"For those who humbly keep
The faith by Christ bestowed,
To die, is but to fall asleep
In the soft arms of God."

On the Friday following, his remains were taken to the Bible Christian Chapel, Camborne, when Mr. Reginald Grylls, one of his employers, and an intimate friend, made some appropriate remarks. From thence his body was taken to the church-yard, and laid in its last resting-place, where it awaits the great rising day, when Christ shall break the powers of death and the grave, and swallow up both in everlasting victory. A funeral sermon was subsequently preached in our chapel at Camborne to a large and attentive audience. May all who heard it follow him as he followed Christ, and die with the same Christian composure, is the prayer of

RICHARD DUNSTAN.

MEMOIR OF MR. JOHN BOULT.

MR. JOHN BOULT was born at Grayson Bridge, near Tavistock, in the county of Devon, February 9th, 1814.

Our dear brother, being a partaker of fallen humanity, grew up in sin, very careless about his soul's eternal welfare; the thoughts and imaginations of his heart were evil, and that continually; evil without any mixture of good, and continually without any intermission of evil. Though he had not gone to such lengths in the practice of vice and immorality as many, he had not that spiritual discernment to enable him to appreciate those privileges and advantages by which he was surrounded; for gross darkness had covered his mind, so that he was blind to his everlasting welfare. He was led to some extent to indulge in the vanities and pleasures of the world, his heart therefore became hardened through the deceitfulness of sin.

His mind however at times was solemnized, and he was led to think about death, a future state of rewards and punishments, and that eternal consequences were suspended on his line of conduct in the present life.

During the pastorate of Mr. Robert Hurley, in the Brentor (now Tavistock) Circuit, he was aroused by the preaching of this excellent man to a sense of his danger, and was led to see that he was under the curse of the law, and that he was justly condemned to eternal death. But Christ was also disclosed to his view by the preaching of the gospel, as having been crucified for his sins; he soon discovered that God was in Christ reconciling poor sinners to himself; and he was enabled by penitential, believing prayer, to cast his soul on Christ, and all the guilt that had accumulated on his conscience was taken away, so that he was filled with peace and joy through believing. He was now happy in a Saviour's love, and was enabled to walk in the light of God's countenance, and in his righteousness he was exalted. But he soon found, however, that temptations and trials are the common lot of the children of God; but by looking to Jesus he went on his way rejoicing.

Some time after his conversion he came to Plymouth to reside. He soon availed himself of the opportunity of joining the people who had been instrumental in bringing him to Jesus. He was devotedly attached to the *people of his* choice, and deeply interested in the cause of God.

Having entered the marriage state with Miss Alice Coad, who has proved a help-mate for him, their house soon became a home for the Preachers, whom they esteemed very highly in love for their works' sake.

In 1846 the Bible Christian Preaching-Room at Plymouth became inconveniently crowded, so that necessity was laid upon our friends to "arise and build." Mr. Boult was led, in faith, to embark in this enterprise, and readily undertook, as one of a company of Trustees, his share of the responsibility. Great indeed was the joy of our dear brother when Zion Chapel was opened for the worship of God. He could adopt the language of the Psalmist—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

Mr. Boult continued to persevere in the path of cheerful and uniform obedience, placing a high value on the means of grace, because he had tasted the sweets of Christian fellowship. Nothing gave him more pleasure than the prosperity of Zion. It was a source of much joy to him to know that the building of the chapel had proved a great success, financially, in easy circumstances, and, above all, that many precious souls have been gathered into Christ's fold.

His health for some time before his decease was greatly impaired, and for several months he was wholly laid aside. But he knew that he was in the hands of a covenant keeping God, and that all painful dispensations, under the guidance of Him, who—

> "Is too wise to err,
> And too good to be unkind,"

would work together for good. Though often deprived of the means of grace, his confidence in God was unshaken. He knew that if the earthly house of his tabernacle were dissolved, he had a building of God, a house not made with hands, eternal in the heavens.

I visited him frequently in his affliction, and generally found him leaning on Christ, and looking forward with holy pleasure and delight to the period when he would see Jesus as he is,—

> "And gaze transported at the sight,
> To all eternity."

His sufferings were very great at times, but Christ was truly precious to his soul; he was divinely assured that the sufferings of this present time were not worthy to be compared with the glory that should be revealed in him hereafter. He continued to live in this holy frame of mind until June 6th, 1866, when death released him from his sufferings, in the fifty-third year of his age. He was a kind husband, and a most affectionate Father; held also, I believe, in high esteem by all who knew him. "He being dead, yet speaketh."

> "O may I triumph so
> When all my warfare's past;
> And, dying, find my latest foe
> Under my feet at last!"

J. BROWN.

Brief Notices of Books.

SELF-MENTAL CULTURE: A Lecture. By JOHN MAYNARD. TRURO: W. Lake.

On this familiar, and, as we had supposed, well nigh exhausted theme, Mr. Maynard has contrived to say something that will be read by many with pleasure and profit. Mr. Maynard's sound advice on one point, viz., that if we would obtain an accurate knowledge of things, we must "take nothing on trust," and "avoid moving cursorily from one subject to another," cannot be too strongly enforced, or too often repeated.

The Lecture may be ordered through the Book-room, price twopence.

THE CONGREGATIONAL SUNDAY SCHOOL HYMN BOOK. LONDON: Jackson, Walford, and Hodder, 1867.

This is one of the very best books of its class. As the Hymns are wisely chosen, and capitally arranged, Teachers will find this selection admirably adapted to their purpose.

Religious Intelligence.

THE BIBLE CHRISTIAN CONFERENCE.

THE forty-ninth annual Conference assembled in Zion chapel, St. Austell, on Wednesday, July 31st. After the Conference, composed of sixty preachers and eight representatives, had been formed with much celerity, Mr. F. W. BOURNE was elected President, and Mr. T. P. OLIVER re-elected Secretary.

The list of Preachers was got through easily, for though several names had to be dropped through ill-health and other causes, yet in almost every case the Conference clearly saw the way to an immediate and unanimous vote.

Br. JOHN PINCH, in Canada, retires from the work with the full confidence and deep regret of his brethren. After a year's rest, the health of Br. JAMES MOXLEY will not permit him to go on in the work, and he was therefore superannuated. Br. R. P. TABB's health, who was superannuated three years ago, is so good, that he felt encouraged to apply for a station, and the Conference on certain conditions cheerfully complied with his request. Only the day before the Conference assembled, Br. WILLIAM HILL passed away to his eternal rest in the full triumph of faith. The Conference obituary says that he "laboured hard for Christ in diffusing the light of the gospel in many dark villages, where, in conjunction with his brethren, he was instrumental in winning souls who will be the crown of his rejoicing in the day of the Lord."

The discussion on the spiritual state of the Connexion was conducted with much fervour and intelligence. Every member of the Conference seemed alive to the importance of the subject, and not a few contributed useful suggestions of either an admonitory or encouraging character. It seems tolerably clear that we cannot at present increase our agency—it may even have to be lessened—and that our only hope is in making, by the blessing of God, our present agency much more efficient and useful. If the three thousand persons or thereabouts that we annually receive into our Societies are required to make good the losses occasioned by deaths, removals, and other causes, let us resolve this year upon doubling the number. As one of the speakers pithily said, "It is not enough at the end of the year to merely record our strong expressions of regret;" but we

must labour continuously, and we may hope that the time will soon come when such expressions will be no longer appropriate or necessary. We are sure that there will be great rejoicings at the next Conference if this year all—every minister, every office-bearer, and every member—do their utmost, by a diligent use of all the means of grace for their own personal edification and growth of grace, and by wise, cheerful, and persevering efforts for the salvation of others, to glorify Christ, and extend his kingdom among men.

The Statistics show an increase of 3 Itinerant preachers, 34 local preachers, 13 chapels, 29 deaths, 445 members, 42 teachers, and 1,102 scholars, and a decrease of 7 preaching places, and 358 persons on trial at Midsummer.

The state of the various Funds is, perhaps, considering all things, as satisfactory as could have been expected. We may well be thankful, "that, notwithstanding the depression which has largely prevailed, the deep distress experienced on some stations, and the consequent removal of numerous friends, the gross income of our chapels will compare favourably with previous years."

The Funds of the MISSIONARY SOCIETY have also been well-sustained; but the addition of £300 to the previous heavy debt is, to say the least, a very serious matter. A reduction of the staff this year was at one time earnestly contemplated; but it was not considered prudent to adopt such a measure without due deliberation, and without sufficient notice to the Stations concerned. It is, however, fully understood that if the recommendations of the Conference fail to bring our expenditure within the limits of our income, this course must be adopted another year. The urgent appeal from Canada for three additional Missionaries was warmly supported in the Conference by the Foreign Secretary, Mr. James Thorne, and others. Br. Pascoe readily consented to go, and a more suitable and efficient brother for the work, or one more entirely possessing the sympathies and confidence of his brethren, we do not possess. He will go with the good wishes and prayers of thousands, and thousands in Canada also, we are fully satisfied, will welcome him with their benedictions and smiles. It was thought at the Conference that one of the brethren received into Full Connexion this year would accompany him, but we have since heard that he cannot go for the present. One other brother (we hope two others) will, we believe, accompany Br. Pascoe; but we shall be able to give full particulars in our next.

The Receipts for the EDUCATIONAL FUND were almost equal to the claims upon it, at the present rate of expenditure. But still further improvement is necessary, before the benefits of the Connexional School can be greatly extended, or the debt on this department, wholly or in part, discharged. The Conference very properly expressed its gratitude for the general good health of the pupils during the year, and the conversion of eight of their number.

The Subscriptions and Donations in aid of the JUBILEE FUND have not been numerous or large. A vigorous effort this year is necessary if all the objects for which this Fund was established are to be secured, and if it be made worthy of the Denomination.

By the timely aid afforded by the AUXILIARY and BENEFICENT Fund the hearts of several much afflicted brethren have been made to sing for joy. Besides accomplishing this, three small Grants towards Furniture for brethren on becoming Superannuated were made, the Premiums to the Preachers' Fund of all annuitants at home were paid, and a small balance voted to strengthen the Funds of the Annuitant Society. We have a strong conviction that as the claims of the Beneficent Fund, and the joy it diffuses, become more generally known, that many friends will be anxious to share the blessedness the comparatively few experience who have hitherto mainly supported it.

The Debt on the BOOK-ROOM has been again reduced, and there is reason to hope that the united exertions of all the Brethren will be crowned by another year with complete success. Remembering that our Book Concern was established with borrowed capital, on which many hundreds of pounds interest have been paid, and that for a time its operations were carried on at a loss, we shall surely abundantly rejoice if we find at the Jubilee Conference that our Book Concern is "absolutely freed and discharged" from all liabilities, besides possessing stock to the value of several hundred pounds.

The other matters, brought under the notice of Conference, were of a very miscellaneous kind, and far too numerous to be noticed here. Such topics as Christian Union, Temperance, Sympathy with the Superannuated Brethren, are sure to obtain a kind word, and a cordial response. Kinder words were never spoken on these topics, and a more cordial response was never awakened, than at this Conference. We never felt more deeply than we did during its sittings, that if "kind words" only "cost little," they are "worth much."

The public services were seasons of much spiritual profit and delight. Sometimes the gracious influence distilled like the dew, and sometimes it descended in showers. Now the feeling produced seemed to be one of deep penitence, and then one of grateful joy or holy confidence. For the gifts and graces bestowed upon His servants—channels through which His rich blessing flowed to listening multitudes—we most devoutly bless God. The sermons were thoughtful and instructive, clear and penetrating, not only informing the understanding, but reaching the conscience and the heart. When all were so good, it would be invidious to specify some as specially so. We may however say of the sermon to the Conference, considering the age of the preacher, and his position in the denomination, that it was remarkable for its simplicity, its appropriateness, and its force, accompanied with a good degree of heavenly power. The texts and the preachers' names it may be as well to record for the benefit of some historian in days yet to come. Mr. JORY preached on the Tuesday evening before the Conference opened from James v. 19: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Mr. TREMELLING on Wednesday morning from John xx. 31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Mr. JAMES THORNE on Wednesday evening from Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Mr. HONEY on Thursday morning from Galatians vi. 15: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Mr. HORWILL on Friday morning from 1 Samuel iii. 9: "Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord, for thy servant heareth." Mr. LAKE on Sunday morning, at seven o'clock, from John i. 41, 42: "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." Mr. OLIVER (in the place of Mr. Luke, who was unable to fulfil his engagement through illness) at eleven from 2 Chron. vi. 18: "But will God in very deed dwell with men on the earth?" Mr. GILBERT in the afternoon from Isa. liii. 11: "He shall see of the travail of his soul, and shall be satisfied." Mr. BOURNE in the evening from Eph. iii. 8: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Mr. VANSTONE also preached in the afternoon at the Town Hall, and Mr. GARLAND in the evening. The pulpits of other churches were largely supplied by our ministers, whose services, we know, were acceptable to the hearers, *and owned* of God. Adjoining Circuits were also visited on the Con-

ference Sunday by the "great company of preachers," who were "scattered abroad, preaching the word."

The Conference lovefeast was, as usual, a season of rich enjoyment. In no instance has this service been a failure, and, in our opinion, it never can be. The experience of God's children is as varied as the objects of nature, or the contents of Revelation. We get good, a mighty increase of faith, and hope, and love, and joy, and gratitude, as well as do good, when we declare what God has done for our souls.

The tolerably full report of the proceedings when the Young Brethren, who had fulfilled their term of Probation, were received into Full Connexion, to be found on another page, will doubtless be read with much interest.

The great Missionary cause was advocated with much earnestness, discretion, and power by the various speakers at the Anniversary. We hope to receive some account of this service in time for our next number. The Ex-President, in his own quiet and forceful way, moved the adoption of the Report, which was read by MR. GILBERT for Mr. LUKE (whose absence through illness was deeply regretted.) MR. ROUNSEFELL seconded it in a few felicitous sentences, and MR. WOOLDRIDGE, in supporting it, was as quaint as usual. MR. GARLAND moved the second Resolution in a pleasant and grateful speech, which the audience highly appreciated, and then came MR. HIGMAN with his good suggestion towards the grand object of paying off the debt, viz. — *Every member going without a breakfast once a week for six weeks.* If this were only acted on, and the money given to the Missionary Society, the debt is gone! Who will say after this that it is not practicable and easy? Say, friends, shall it be done, done at once, and for ever! MR. YEO followed with a liberal offer, and after a few remarks from the Chairman, Mr. HAYDEN, from the Isle of Wight, the meeting adjourned.

A great crowd of friends took tea in the Assembly Rooms, and before it was well over, the large Wesleyan chapel, kindly placed at our disposal, was well filled. Our venerable friend, Mr. JAMES THORNE took the chair, and delivered himself of an energetic speech. Mr. J. GAMMON'S "harp," always, like David's, "of solemn sound," was in good tune; Mr. TREMELLING'S speech sparkled with wit and wisdom; Mr. HORWILL poured forth his thoughts like a torrent; Mr. BLACKMORE'S cheery face and warm exhortations afforded his Brethren much delight; Mr. LEE'S discourse flowed on like a river clear and full; Mr. MARTIN dealt some vigorous blows at "Old Bigotry," and many words of thankfulness and joy dropped like pearls from his lips; Mr. OLIVER with his tones of thunder caused our hearts to feel as well as our ears to tingle; and Mr. DILLON'S (Wesleyan Minister) counsels to the "various branches of the great Methodist family" were timely and sagacious, and made all the more effective by his gentle yet evidently earnest manner; and all the speakers seemed almost unable to restrain their thankfulness, their joy, and their enthusiasm within reasonable bounds. It was a good meeting. May it nerve us all for many a successful encounter with sin and Satan during the year. Way we all have such success this year, that the exulting language of Paul may be ours also: "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

The Conference having given zealous attention to business, Tuesday evening in the second week was given up for a public service, when MR. S. L. THORNE discoursed sweetly and powerfully on Ezekiel's river, that maketh everything to live whither it cometh. And on the next afternoon, the Conference closed pleasantly and harmoniously, without, it is believed, one unkind, unbrotherly feeling having been aroused in any bosom. Praise the Lord!

The kindness of the friends at St. Austell, of our own and other denominations, exceeded, if it be possible, that received on former similar occasions elsewhere. After meeting all the expenses of the Conference,

by the liberality of the friends at St. Austell and elsewhere, Br. Penwarden had the gratification of announcing that there was a small balance in hand.

The subjoined addresses were adopted by the Conference, and ordered to be printed.

Address to the Societies and Congregations.

DEARLY BELOVED,—

With deep solicitude we once more address you from our Annual Conference. The fact that we are again so soon thus engaged, reminds us of the rapidity with which we are passing through time, and approaching the solemnities of eternity. We do not conceal from ourselves, we would not conceal from you, the solemn truth that our opportunities for doing and for getting good are alike hastening to a close. It would just now be interesting to us to know to what extent your minds have been impressed, and your conduct influenced, by former addresses. It is quite possible that some of us are now addressing you for the last time, and highly probable that many of you will not live to receive another address from the Annual Conference. Our faces you may have seen, our voices you may have heard, till they have grown familiar to you; but you may hear our voices no more, and no more see our faces, until we meet on the shores of eternity. And what, beloved, is likely to be the nature of our meeting there? Shall we who have ministered the word of life have the satisfaction of knowing that we have ministered that word faithfully; and will it be your happiness to know that you have profited by our ministrations? Shall we be conscious that we have "warned every man, and taught every man in all wisdom, that we might present every man perfect in Christ Jesus?" and will you feel that you have been "made meet to be partakers of the inheritance of the saints in light?" These, beloved, are no idle inquiries, but such as will deeply interest us then, in whatever light we may view them now. What satisfaction will it be to us then to know that we have preached many sermons, and charmed listening audiences, if we have failed to save souls from death? And what consolation will it be to you to remember that you were often thrilled by the minister's utterances, if you were not led in penitence to the footstool of mercy, and in faith to the cross of Christ? How insignificant will all preaching then appear, that has had no tendency

> "To save poor souls out of the fire,
> To snatch them from the verge of hell!"

And how awful will it be to have had many opportunities for hearing the Gospel, if we shall have failed to embrace God's offered mercy? In view of this, we would affectionately remind you that it becomes you to listen to the Gospel with deep seriousness, remembering it is a message of mercy to guilty man. In it we have unfolded the Divine scheme for acquitting the guilty, for purifying the unholy, for making the miserable happy, and for saving the lost. Here are exhibited on the one hand the terrible consequences of sin, and the fearful condition of the sinner; and on the other the fulness of the love of God, and the riches of the grace of Christ. At one time aspects of the Divine character are presented that fill the Seraphim with profoundest awe, and the most daring rebels with dire dismay; and at another time such aspects as awaken in angelic hosts the highest raptures, and in guilty sinners the deepest compunction. God is set

forth as a "consuming fire," and as most mild, most merciful, most compassionate. At one time we are told that "It is a fearful thing to fall into the hands of the living God," and at another time that "He is gracious and merciful, slow to anger and of great goodness, pardoning iniquity, transgression, and sin." He affirms positively that he hath "no pleasure in the death of the wicked," and no less positively that "The soul that sinneth shall die;" and that "The wicked shall be turned into hell, with all the nations that forget God." In one place we are exhorted to "Behold the Lamb of God that taketh away the sin of the world," and in another to "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Here, terms expressive of the greatest tenderness, and compassion, and benignity, are applied to him; and there he is represented as just and holy, so that "he can by no means clear the guilty." As a God of justice he bathes his sword in the blood of the sin-atoning victim, and as a God of mercy, "pardoneth and absolveth all those who truly repent and unfeignedly believe." To some he says, "Come unto me all ye that labour and are heavy laden, and I will give you rest:" to others, "How can ye escape the damnation of hell?" But, beloved, these aspects of the Divine character vary with the varying condition of men; towards broken-hearted penitents no bowels yearn like his; while no one rebukes incorrigible sinners with such sternness as He. Approach him under a deep consciousness of guilt, and with an earnest and sincere desire to be saved, and he receives you with open arms: persist in the violation of his law, and in the rejection of his mercy, and he frowns you into hell. Rise, as is your privilege, into fellowship with him on earth, and he will crown you with "glory and honour and immortality and eternal life" in heaven; but fail to improve the opportunities afforded you below, and you must for ever forego the enjoyments of the blessed above.

We once more call your attention to a subject that has again and again been brought before you, and which is referred to in the several resolutions passed in the District Meetings respecting the spiritual state of the Connexion. We find that one of the things complained of in those resolutions is, the neglect of the social means of grace. In whatever light others may view those means of grace, we think we may safely judge of our religious condition from our regard for them. We believe it will be found on careful inquiry, that the more spiritually minded people are, the stronger is their desire for the social means of grace; and therefore we think there is much reason to question the safety of our condition when such means are distasteful to us. Instead, however, of urging you, as on previous occasions, to a more regular attendance on those means, we would rather urge you to seek that spirituality of mind, that will produce a constant craving for communion with the people of God.

The year now closed, like many which have preceded it, has been varied in its aspects. It has not been remarkable for success, on the one hand; nor barren of interest, on the other. On several stations gracious revivals of the work of God have been realized; but on many other stations copious outpourings of the Holy Spirit are greatly needed. Thousands of souls have been hopefully converted to God during the past year, but the constant drain upon the Societies, from one cause and another, prevents that augmentation of our numbers that might otherwise be realized. The great and general depression of the mining interests has seriously affected the societies and congregations, and consequently the Connexional Funds, in several localities, and induced a considerable number of persons either to emigrate or to remove beyond the bounds of the Denomination. Thus, for the present, many who for years have been identified with us are lost to the Societies. But as in this way God has in time

past caused the borders of our Zion to be enlarged, we may hope at some future day to reap a rich harvest from the seed thus scattered. We trust, therefore, that this may yet be found to be among the all things that are to "work together for good to them that love God."

It is painful to hear of the distress in many neighbourhoods; but while we affectionately express our sympathy with those of you who are thus called to suffer, we would earnestly advise you "in the day of adversity to consider." Some of the dispensations of Divine providence now, as heretofore, are dark, and inexplicable; but God has not abdicated his throne, nor retired from the government of the world. He still has "His way in the whirlwind," and is doubtless working out the purposes of his mercy, though in a manner that we do not understand.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own Interpreter,
And he will make it plain."

And while it is a mercy to know that "a man's life consisteth not in the abundance of the things which he possesseth," his happiness is not made to depend on his worldly position. "For God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

Death, as usual, has been doing its work, thinning out the ranks of Immanuel on earth, and transporting them to the paradise above. It is comforting, however, to know, that what earth has lost, heaven has gained. Many of those who have been thus removed have left us the most satisfactory assurance that they have

"Found the rest we toil to find,
Landed in the arms of God."

And though for the present we are left in the wilderness to mourn, we bless God that it is not our lot to sorrow as those without hope, inasmuch as we expect, ere long, to join them again where parting is unknown. Let us never forget that the great business of this life is to prepare for a better; and however painful it may be to part with our friends while here, it should be a source of unspeakable satisfaction to us to know, that they have realized the grand end of life beyond the possibility of failure. Let us, beloved, follow them as they followed Christ; and soon, very soon, we may mingle our hallelujahs with theirs, before the throne of God.

As an instance of the uncertainty of life we may say, that some of us, on assembling in Committee, remarked on the fact that the lives of all the Brethren in the ministry, at home and abroad, had been graciously spared during the past year; but on the very day that the Conference assembled, a letter was received, informing us of the decease, on the preceding day, of our esteemed Br. W. Hill, who, although he was superannuated ten years ago, was for many years a zealous and successful minister of the gospel among us. We rejoice however to learn that notwithstanding he was for some time a great sufferer (in his last hours especially his agonies were very great) his death was most triumphant.

The times in which we live are confessedly about the most eventful that were ever known. Changes of a very important nature are frequently taking place; but our conviction is that the times are full of peril to the highest interests of man. Never, probably, was it more necessary than now, for the watchmen of Israel to be awake. Error, the most insidious, appears to threaten the very foundations and bulwarks of Christianity. Formalism, withering to all that is vital and saving, is creeping into almost all the sections of the Church of Christ. The truth that used to fall like a sledge hammer upon the rocky heart, and enter, like a barbed arrow, the sinner's conscience, is in too many instances so presented, as to fall powerless on the ear; and rather tends to soothe the sinner in his slumbers, than to arouse him from his apathy. There is too much resting in the form of godliness,

and too little striving for the power; too much satisfaction felt in having the name on the class book, and too little anxiety to be assured that it is written in the "Lamb's Book of Life." Beloved, we must have done with this. We must arise, preachers and people, and "shake ourselves from the dust, and put on our beautiful garments." Never were there so many agents at work as now: never, perhaps, was there less cause for satisfaction with the results. We must not be satisfied until we hear the hallelujahs of the redeemed waxing louder and louder, and echoing continually from hills and valleys more and more remote. The electric telegraph must flash the Saviour's triumphs from island to island, and from continent to continent, and thus prepare our minds for the world's Jubilee. We ask you, then, beloved, with all the emphasis we are capable of, to aid us by the purity of your lives, and by your entire consecration to God, to "put to silence the ignorance of foolish men." Let them see that Christianity is no sham, but that it is a living, vitalising, sanctifying power: that it absorbs the desires, controls the passions, and elevates the affections of man: that it lifts him high in spirit and purpose above the tempting vanities of this world: that it infuses into him a God-like nature, and enables him to live a Christ-like life. "Living epistles known and read of all men" are the things with which to do battle with the blasphemies of Scepticism. All the arguments of the logician are as nothing in comparison with these in "stopping the mouths of gainsayers." It is useless for the sceptic to deny the power of Christianity while it is exhibited in living examples before his eyes. This is evidence irresistible even to him; and never till he can transform himself as the Christian has been transformed, can he successfully deny the truth and power of the gospel.

We find by reference to the statistical returns, that 3,422 persons on the Home Stations have been admitted on trial for membership during the past year; but owing to the large number of emigrations and removals, arising from the extreme depression in the mining districts, we can only report an increase of 445 approved members. Small as this number is, considering the agency employed, it is beyond what some of us expected, considering the general distress prevailing in those districts where the greater portion of our members have for many years past been located, and from which large numbers have had to remove. But as even in those localities there are vast numbers of persons yet unconverted, we earnestly hope that vigorous efforts will be put forth to gather such persons into the church of Christ.

From the very gracious influence realized during the sittings of the Conference, and at the public services especially, hopes are entertained that gracious revivals will be experienced during the coming year, provided the friends heartily cooperate with their old or newly appointed ministers as the case may be. And that, as far as possible, all hindrances to the prosperity of the work of God may be removed, we would affectionately say, "Let all bitterness, and wrath, and anger, and clamour, and evilspeaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Finally, my brethren, rejoice in the Lord;" "and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Amen.

Signed in behalf and by order of the Conference,

F. W. Bourne, *President;*
T. P. Oliver, *Secretary.*

Address to the Canadian Conference.

DEAR AND BELOVED BRETHREN:—

With gratitude and joy, we avail ourselves of the opportunity afforded us by our annual gathering, of addressing a few words to you expressive of our perfect oneness in spirit and character, in work and destiny; of our sincere and prayerful sympathy with you and your societies in all your struggles, sufferings, and disappointments; of our deepening interest in all that affects your prosperity as a Conference; and of our increasing love towards you all as brethren and friends in Jesus, with whom we cherish the gospel hope to live in a bright and glorious eternity in the presence of our Saviour God, in the society of sinless angels, and the fellowship of the redeemed, amid the light, and love, and purity of Heaven!

We sincerely and heartily join you in ascribing praise to Almighty God for the preservation of the lives of the brethren in the ministry labouring under the direction of your Conference in the past year, and with devout gratitude recognize the good hand of our God upon us as a denomination both at home and abroad, in that the lives of all our Ministers in full work have been continued through the year. Br. W. Hill, after a painful affliction, passed away from earth to heaven, only the day before we assembled in Conference. We are also grateful to know that with those in your midst, as well as with those in England and Australia, who have been called to suffer, either personally or relatively, divine support and consolation have been realized by them in their times of trial. With chastened, but submissive, feelings we learn the intelligence through your address of several of the brethren being compelled to retire from the work of preaching Christ, on account of enfeebled health; especially so in the cases of the Brethren, Edwards, Pinch, and Ham. Two of the brethren at home this year have been deprived of their wives, viz.—Br. Lisle *and Br. Batt.* Br. Moxley, after a year's rest, finds his health unequal to full work, and is therefore put on the list of Superannuated brethren. Two or three of our young men on trial have also been compelled to rest for a time through affliction. May we and you learn the lessons of holy resignation, and evangelical faith, and perfect love, which our Heavenly Father seeks to teach us in all these afflictive and disciplinary processes, that we may all be better prepared for earth's duties, and for heaven's enjoyments. We regret to learn that you are unable from your own Societies to obtain suitable supplies for the important fields of labour presented to you in different directions, as we fear the fact may indicate a lack of holy zeal, and noble self-sacrifice, on the part of the young men in your churches. How readily, eagerly, and enthusiastically young men often subject themselves to great hazard and danger, to toil and effort, through love of travel and adventure and discovery, or through love of fame and power and conquest, or through love of gold and possessions! They sacrifice home with its comforts, friends with all their endearments, and forego many of the world's enjoyments and pleasures, and cheerfully embrace hardships, privations, and perils, in order to attain their ends; and yet how few are there who are prepared to leave home and friends and ease for the sake of Christ, and his cause, and the welfare of immortal spirits! How few of those, who having been brought to Christ through the agency of their converted fellow men—surrounded though they be by such examples of zeal and ardour and daring in the military, political, commercial, scientific, and literary world—and called though they be by a name which pledges them to an earnestness and zeal longer than life and deeper than death—how few are placing themselves on the altar of Christ, saying, "Here am I, send me!" If we are partakers of God's benevolence, if we breathe

the Spirit of Christ, we shall not be able to confine ourselves to a narrow sphere, or to fold our arms in cold indifference to the perilous condition of our fellow men; but our hearts will expand to embrace both the distant and the near, and we shall be ready to go wherever wretchedness and human misery and sin appeal to our pity and benevolence. Every Christian admits that it is the duty of the Church to seek the salvation of the world, and to send the gospel to the ends of the earth; and every true Christian has indeed the heart of a Missionary and of a Martyr.

All are not expected to engage in the work of preaching the gospel. *Some*, however, must do it or the world will not know the good news. Deeds must bear witness. Some must again and again be going forth to make it visibly to appear that the duty of the Church is now what it ever has been, to enlighten and save the whole earth! Some must go and preach Christ's gospel to show that, while the duty of the church remains the same as at first, the vital energy has not become extinct. And what if health fails, and lives are sacrificed in this holy and God-like work! What if our lives are offered on this high and divine service! Surely the highest aim of the Christian is not to prolong life to the utmost, but to fill it while it lasts with deeds of devoted and loving obedience. It is *usefulness* of life, not its duration, that constitutes its true value, and chief enjoyment. "That life is long which answers life's great end."

It affords us pleasure to learn that you have three young men whose hearts are so fired with love and zeal as to place themselves on the altar of Christ, and into your hands to be employed in the work of preaching Christ and His salvation. Our prayer is that they may become "able ministers of the New Testament."

We are gratified to find that the brethren sent out to you from England by the last Conference have received such a hearty welcome, and that their labours are so appreciated by the societies. Your earnest appeal for additional labourers shall be promptly attended to, and the Conference will do its utmost to supply your need. It is a source of pleasure to us that nine young men of good promise, who have offered themselves as candidates for the ministry, have been accepted by this Conference. Our friends in the Adelaide District have also taken out a young man from the Adelaide Circuit. We have been necessitated to send a brother to Victoria in the past year to supply the place of Mr. Minns who has resigned, and if the state of our Missionary Fund would justify it, we ought to send three or four more to enable the brethren and friends in that colony to take the stand and do the work which Providence appears to mark out for us. A very earnest request has also come to the Committee from a gentleman of some social influence in Ceylon, accompanied with very generous offers of aid, for a Bible Christian Missionary to be sent to open a Mission on that Island. The peculiar circumstances under which this gentleman through our agency was brought to the knowledge of Christ and His salvation during a short visit to England, seem to point, as with the finger of Providence, that it is our duty to go to Ceylon, and thus commence our work as a section of Christ's church in battling with heathenism and Buddhism, so as to do some little with other Christian churches in bringing about the speedy conquest of the world to Christ. The church that is not a missionary church is not a living church. We have done something by the grace of God; but it is a question whether we have done enough. Ought we not to take shame to ourselves that we have done so little? Probably this request from Ceylon may be the voice of God calling us to a stronger and more determined faith; to a bolder and more lofty daring! This may be the way that God may choose to shew us that we should *attempt* to do what we have only as yet *dreamed* about; and *do* what we have only hitherto feebly attempted.

to do; and *triumph* where others are only *daring* to do. If we have strong faith in God's character, we shall venture something on His promise. We have encouragement to go on; for the Lord is blessing and prospering us. Jehovah is honouring us by calling us to this great and glorious work. There is an ambition which swells the heart and expands the mind, which the Lord's Spirit enkindles, which the gospel of Christ cherishes and confirms, and which burns to make the whole human family partakers of the common salvation. May we cherish this high and holy ambition. The success of last year should lead us to increased exertions this year. There is as yet much land before us; we ought to go up and possess it. By receiving spiritual truth, we take upon ourselves the responsibility of conveying it to others. We want the very chivalry of Christian duty to enable us to act up to Carey's motto, "Attempt great things for God, and expect great things from God."

We deeply regret that the Queensland Mission which was opened last year has not thus far been so successful as we fondly hoped. Circumstances occurred soon after the brethren, appointed to labour together, arrived in the colony, which have seriously interfered with united and hearty effort; so that hitherto but comparatively little has been done. A site, however, has been secured on which a chapel and mission house have been erected; and preaching has been introduced to a few villages and localities, where, but for our agents, religious efforts for the people's benefit would be very feeble. The colony is now passing through a terrible commercial crisis; but it is confidently expected that a brighter day will soon dawn upon the colony in a commercial point of view, and we fervently pray that the mission, begun under such a dark and cloudy night, will soon be followed by a bright and glorious morning, which shall only be the prelude of a still brighter and more glorious day: and that thus a happy and prosperous future is in store for our agents there, and those who may yet labour in that colony.

Our brethren and friends in Australia have been favoured with "showers of blessing," resulting in a very pleasing increase of members in each district; and, financially, considering the very trying times through which they have been passing in consequence of the long drought, their position is not a discouraging one. Several of the stations in each colony are rapidly approaching a position of self-support; great and praiseworthy exertions have been made in the erection of new chapels, school-rooms, and ministers' residences; and something considerable has been done in the way of extension as well as of consolidation.

It affords us joy to learn that such a spirit of liberality prevails in your societies, as is evinced by increased funds for the support of the ministry, and the spread of Christ's gospel, and our joy is enhanced by the consciousness that a large proportion of our friends at home are increasingly earnest and generous in supporting our various Connexional interests. Many have done this, although the state of trade and commerce has been anything but prosperous. Many hundreds of our friends, especially those in the mining districts of Cornwall, have been thrown into most straitened circumstances through the depressed state of the mining interests. In a few cases, such as Redruth and St. Just, the large chapels, with heavy debts, have become a source of anxiety and trouble; but notwithstanding all these adverse occurrences, the societies generally have nobly sustained our various funds; still, with you, we also have to deplore on the part of many of our members a great want of interest and liberality in connection with the cause of Christ. What a stimulus would be given to the enterprise of the church, what a triumphant vindication there would be of our Christianity, what illustrations of the sincerity of our faith, what a rebuke to the cupidity and selfishness

which prevail all around us, what large revenues of honour for our Redeemer, if on the covenant altar was offered anything like a measure of His claims who spared not His only begotten Son for the redemption of the world!

With devout gratitude we record the fact that, after allowing for a large number of emigrations and deaths, we report an increase to our number of approved members of 445. This increase, though encouraging, is not so great as had been expected as the result of the prayers and efforts of God's people, considering the wondrously rich promises of God. The character of the age in which we live, and the tendency of the events occurring around us, demand that the work of conversion and soul-saving should more vigorously and rapidly go on. All things are hastening forward; error, scepticism, worldliness, and superstition are advancing on every side; mighty powers and influences are working energetically all around. As Christians, we must go forward too. It is not enough that we strive to keep the ground we have already taken, and maintain the position we at present occupy. While Popery and Ritualism are making aggressions upon us; while infidelity is gathering its dark hosts for a deadly conflict with the powers of light and truth; and while worldliness, and love of gold, and show, and pleasure, with their blighting and withering influences, are stealing marches upon the church and the world, we must be aggressive too. We must have more of the felt presence of God, more of the all-powerful and quickening influences of the Divine Spirit, more of the life-giving and vitalizing manifestations of grace divine. We must cluster more closely to the cross; we must get more into the retirement of our closet, so that we may wield more of the omnipotence of holy, powerful, princely and prevailing prayer. The Lord will then revive us, and in this increased energy and vitality of the church, there will be brightened hopes for the world.

It affords us great pleasure to know that your attempt to provide means by which your Sabbath Schools, Societies, and congregations should be provided with suitable books, and have facilities for securing works for healthy and profitable reading, has thus far been so successful; and trust that your excellent and highly esteemed Book Steward will be long preserved to you, that under his able management your Book department may become a still greater power for good. We are also exceedingly gratified to learn that your experiment with the "Observer," as a denominational organ, has been attended with such pleasing and gratifying results. It must be truly inspiriting to the energetic Editor, as it is creditable to all parties concerned, that a Paper of such size, with such a religious spirit and aim, should in so short a period have secured such an amount of patronage as to become remunerative. We sincerely trust that the able editor may be divinely guided and sustained in his arduous and important duties, that the members and friends generally will see and feel it to be their duty to do all they possibly can to support and encourage him, by helping in the circulation of their organ, and thus do something to counteract the mischievous and immoral tendency of a large portion of the public press, to promote the spread of religious information, create and foster a healthy love of sound and pure literature, and help in guiding to a correct knowledge of political, commercial, educational, civil, and ecclesiastical principles.

We are grateful to find that your Conference has been of such a happy, harmonious, and inspiriting character, and trust that, though you have not been able to boast of great triumphs over the world, and sin, and satan in the past year, nor of any considerable increase to your numbers, the year on which you have just entered will be one of rich and unprecedented triumphs. Our Conference has been one of the happiest and most hopeful kind, and we repair to our stations resolved to seek deeper

baptisms of the Divine Spirit, that we may become increasingly prepared for our duties, and successful in our labours, and hope to meet you all at the close of our toils in the Kingdom of heaven.

Signed in behalf and by order of the Conference,

F. W. BOURNE, *President.*
T. P. OLIVER, *Secretary.*

PUBLIC RECOGNITION OF MINISTERS.

On Friday night, August 2nd, 1867, a meeting, to publicly recognize the Brethren who had been received into Full Connexion by the Conference, was held. After singing and prayer, the President delivered an appropriate address. He observed that the occasion was one of thrilling interest, very solemn and affecting, espeically to the elder brethren, some of whom would not be able to continue much longer in the work. He felt much pleasure in attending the present service. The young men had commended themselves to the judgment, sympathy, and confidence of the Examining Committee and Conference; and he sincerely hoped that their after lives would justify the confidence they reposed in them. The congregation would be asked later in the evening to confirm their decision. He would call upon his young brethren to give as brief an account as possible of their conversion to God, their call to the ministry, and the present state of their Christian experience. He first called on

LEWIS BRAUND, who said: I am glad I can bear this testimony, that I am a sinner saved by the grace of God. For sometime I continued to resist conviction. I was blessed with pious parents and a good example. In early life I was sent to the Sunday School; but after attending some time I had the mistaken notion that I was too old to go to School. I left School, and had strong desires for the pleasures of the world. When Mr. Snell held some revival services at Bradford, I attended the meetings every night; but made up my mind that I would not be converted. The revival *services* were ended, but the revival *influence continued.* Not long after I began in earnest to seek the salvation of my soul; but it was five weeks before I could rejoice in a sense of pardon. I united with the church, and it was their opinion that I ought to preach the gospel. After I had made my first attempt I almost determined not to make the second; but a passage of Scripture was very powerfully applied to my mind—"He that putteth his hand to the plough, and looketh back, is not fit for the kingdom;" after which I resolved to go forward. I was soon put on the local preachers' plan, and after some time I felt it my duty to engage entirely in the work of the ministry. During the time I have been thus engaged I have realized some encouragement; but not to that extent I could desire. Once on the Scilly Islands I was powerfully tempted to give up altogether, and go home; and came to the conclusion to do so. I made an attempt to secure a passage, but could not, and by the time I *could,* I felt I could not go.

As to my experience now—the God of Jacob is the God of my salvation. I feel the constraining love of Christ, prompting me to labour for the salvation of souls. My earnest desire is to be useful in leading souls to Christ; and I trust I shall be faithful unto death, and then

"My body with my charge lay down,
And cease at once to work and live."

WILLIAM MEDLAND—I regard the present as a most important period in my life. When young I was the subject of religious impressions, but from the want of pious persons to take me by the hand, and because of other antagonistic influences, I continued to live in sin until I was 21 years of age. For twelve months previously I was notoriously wicked. In consequence of this, my sister became much distressed, and resolved to pray for me every day for twelve months; but at the end of the year I was not only no *better,* but *much worse.* My sister, however, resolved to pray for me six months longer, but before that period had expired I could weep and pray with her. Revival services were being held, and as I had heard much about revival meetings, I went to see how they were conducted; but in five minutes I was so impressed that I was ready to exclaim, "Woe is me, for I'm undone!" From that time

I gave myself to Christ, but it was three weeks before I could rest by simple faith on His atonement, and realize the forgiveness of sin, and the peace of God in my soul.

"I never shall forget the day,
When Jesus took my sins away."

I can see in my mind the spot, the very foot of ground where, and I remember the very moment when, I obtained the blessing.

I am satisfied that my call to the work of the ministry is not of man, but of God. I laboured in the Hatherleigh Circuit as a local preacher for five years, and had the happiness of seeing many precious souls brought to a knowledge of the truth. While a local preacher I was impressed that it was my duty to devote myself entirely to the work of the ministry, but the importance of that work, its responsibility, my inability, and the dissuasion of friends, caused me to shrink from the task. But in that state of mind I had no rest or peace. I was so troubled that I would not pass through another year of a similar character on any consideration. I prayed that the Lord would show me what he would have me do, and God opened my way. Since I have been in the ministry I have felt at home in the work. I have seen many sinners converted, and I earnestly hope I shall see hundreds more.

As to my experience, I feel the love of God is shed abroad in my heart. I feel supreme love to God, and can say, "O God, my heart is fixed." I love the Bible Christian Denomination; it was through their influence that I was converted; and I hope *with them to live and die.* I pray that I may be rendered useful in winning many souls to Christ.

THOMAS BRAUND. From my earliest years I was surrounded with religious influences. My parents and several of my kindred feared God, and endeavoured to train me up in the way that I should go. I was taught to remember my Creator in the days of my youth. From my earliest recollection I desired to be a Christian. When about ten years of age the neighbourhood in which I lived was visited with a gracious outpouring of the Spirit. Many careless souls were awakened, and the teachers of the Sunday school had the happiness of seeing several of the children converted to God. My name was on the list of those said to be converted, and I believe I was. One Sabbath morning I was taken by my sister to a prayer-meeting held at an early hour. Many persons present appeared to be very happy; but I became very unhappy. I could not rejoice as others, but felt great bitterness of soul. In great anguish I cried unto the Lord who "delighteth in mercy," and my little heart throbbed and swelled and was ready to break. I did not then find what I wanted; but in the evening the Shepherd of Israel, who carries the lambs in his bosom, took me up in his arms and blessed me. My sorrow was turned into joy. Some supposed that one so *young* could know nothing about religion, but I have never doubted the reality of my conversion. I am conscious of many infirmities, but having obtained help of God I continue unto this day. Religion has not cast a dark shadow over my path, it has not made me melancholy, but it has encircled me with rejoicing, and made my cup run over.

When I was converted I desired that all my school-fellows and friends should feel as I felt; and that is just as I feel now. From my early years I had an impression that I should become a preacher of the gospel. At the age of fifteen I was requested by a local preacher to go with him and take part in the services. I at first hesitated, but afterwards I went forth in weakness, and fear, and much trembling; but have often wondered since that I had not known better. However, God blessed me in my work, and as I went from place to place as a local preacher, sinners old and young were brought to Christ. Impressed that it was my duty to give myself wholly to the work of the ministry, I prayed earnestly for Divine direction, and the way was made clear. After spending some time at the Institution happily, and profitably, I was recommended by the Shebbear Quarterly Meeting as a candidate for the ministry. I am satisfied that I am where God would have me be. I have sometimes been tempted to give up my work, but feeling that my call was Divine I have been encouraged. Though when I view the importance of the work; when I think of the Great Master, and how he should be obeyed; the Gospel, and how it should be preached; the churches, and how they should be cared for; of souls, and how I should strive to save them; of the judgment, and the account to be rendered; I am led to inquire, "Who is sufficient for these things." But believing that my call and sufficiency are of God, I am resolved to consecrate my

services unto the Lord, and continue to labour on until I shall be accounted worthy to enter into rest.

JOHN JEFFREY. I feel the present occasion to be a very solemn one, and the subjects of which I have to speak to be of the highest importance. In reference to my conversion I speak with confidence; I can no more doubt my conversion than my present being. I was converted at the early age of twelve years, through the affectionate and faithful labours of Br. Ellis, who was then my Sunday School teacher, and from that day to the present I have never totally lost the consciousness of my acceptance with God. I have had difficulties and temptations in my path, which have appeared like mountains high and impassable, or like valleys deep and dark; but, thank God, hitherto the Lord hath been my helper. I have frequently been cast down, but not destroyed, and by the grace of God I have been preserved.

At an early age I began to exercise my talents in the pulpit, and even then God gave me some fruit to shew me that my labour was not in vain. Being persuaded to give myself wholly to the ministerial work, after much thought and earnest prayer, I offered myself to the Conference, and was accepted. I believe I am where God would have me be. From my four years' experience, I can see nothing to cause me to regret being a minister of the gospel. Every year has been crowned with some good, and the last has been the happiest of all. As to my present experience it gives me happiness to know that I am God's child, and God's servant; I can say, "Abba, Father, my Lord and my God." I feel it to be my duty to obtain all the mental and moral strength I can; not that I may be thought learned, or great, but that I may be useful. I want to do good. I have this day made a solemn covenant to give myself to the Lord and to his church. I know I love Christ better than friends, or riches, or honours, or life. I know too this is what I ought to do, for it is through Him I enjoy a sense of forgiveness, and a hope of heaven. My desire is to do the will of God, that when the great Master calls me away from earth it may be seen that I have not laboured in vain, but faithfully accomplished the work assigned me.

JAMES WOOLCOCK. There are two things I shall never forget, the fact that I am converted to God, and the fact that I have been received this day into full connexion. Though I might forget every thing else, I can never forget the time of my conversion. It is as clear as my existence that God for Christ's sake has blotted out my sins. I am able to look up and say, "My Lord, and my God." The change I have experienced is a glorious one. From fifteen to sixteen years of age, from a sense of guilt, I could scarcely sleep; and only retired to rest at a late hour of the night. At length I came to the conclusion that I would seek the Lord and realize salvation within three weeks. I wept bitterly, and prayed that God would have mercy upon me. And sometimes I was afraid the three weeks would pass before I experienced converting grace, but I thank God I realized the blessing. "My chains fell off, my heart was free." Though I was down in the mire, the Lord has brought me up out of the mire and clay, and set my feet upon the rock, and by his grace I continue to this hour, and can testify that Christ hath power on earth to forgive sin. Being converted I began to talk about it to those whom I met. My conversion was a cause of great rejoicing to my dear mother. She throwed her arms around me, and showed how glad she was that her only son was brought back to Christ.

As to my call to the ministry, I am satisfied I am called of God. The minister who travelled in my circuit, told me I must get a clear head, and a right heart, and God would have something for me to do. My name was put upon the plan, and after a time the way was clearly opened before me to enter upon the ministry. I feel I belong to the denomination: — through their instrumentality I was converted, and I hope to live with them and die with them, saying,—"This people shall be my people, and their God my God."

WILLIAM WILLIAMS ANDREWS said: For twenty years I lived in open violation of the laws of God, and was addicted to swearing, card-playing, and other evil practices, and thought very little about my soul. But under the pastorate of Mr. W. Hopper, and after he had preached on one occasion, there were three or four crying for mercy. The person with whom I laboured was one of them, and the next day he became converted. This made a deep impression upon my mind, and instead of going to labour on Friday night I went to the prayer-meeting. The friends engaged in prayer. I myself bowed

down before God, but opened not my mouth; I found it very difficult to pray. I returned home, but was invited by my Christian brother to go to the class-meeting on Sunday morning, and I promised to go with him. Sunday morning came and my companion went without me, but thinking of his promise he came back again to fetch me. I have often thought of that season. I uttered not a word, but tears told the feelings of my heart. The day passed, and at twelve o'clock at night I resolved earnestly to pray. I had prayed in my way before, but had not really prayed until then. I doubt not that it was said over me in heaven, "Behold he prayeth." I had not prayed long, before God spoke peace to my soul. I am confident as to my conversion. Can I doubt my existence? I could as easily doubt the one as the other. It was too clear to be mistaken.

After this I felt it my duty to go forth to warn sinners to flee from the wrath to come. The thought gave me much anxiety, but at last relief came. A brother asked me to accompany him to his appointment: he told me what was in his mind, and pressed me to take part in the service. At last I consented, and was encouraged in opening the Hymn book by the first hymn that met my eye, which was, "Forth in thy name, O Lord, I go." When the way appeared to be opening for my coming into the ministry, I came to the conclusion that I would go to America. I went, but did not feel comfortable,—remained about twelve months. I wrote home, and receiving a satisfactory reply, I gave up my situation, came home, and offered myself for the ministry. I went to Shebbear school for some time, and derived great benefit from so doing. In 1863 I was appointed to the Kilkhampton Circuit, where it was my happiness to see many souls converted to God. The past four years have confirmed my impression that I am where God would have me be. I am indebted to this society for my conversion, and with this Denomination I hope to live, and labour, and die. My feelings and experience may be expressed in the words of the Poet:

"Happy, if with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb!"

Octavius Lake. I cannot, like some of my brethren, rejoice in being blessed with pious parents. And why were they not converted? Probably the true answer to that question is,—they attended the services of their parish church, where the truth as it is in Jesus was not preached. I think it is a cruel wrong that such men are so often found in the pulpits of the Established Church, who, though appointed to preach the gospel, deal out stones instead of the Bread of Life to their famishing congregations; and give the people scorpions of doubt instead of the strong meat of gospel truth. But though I was not converted when very young, and though I am not at present all I could wish, yet with the Apostle I can gratefully record, "By the grace of God I am what I am." When about seven years of age, I was brought to the knowledge of the truth. I heard two of my father's men talking about conversions, and revivals, and wondered what things they were. A revival broke out in our village (Trellick) under the ministry of Mr. John Hopper. The excitement was great. I went to the chapel to mock, but remained to pray. While the minister was so well describing my case, a voice said to me, "*Thou art the man.*" The text was, "Acquaint now thyself with Him, and be at peace." That night, for the first time in my life, the glorious truth that God is love dawned upon my mind. I was grieved that I had grieved such a loving God; and his Divine mercy broke and melted my heart. I left sneering companions and went to the penitents' pew; and through a long and bitter hour sought to find redemption through Christ's blood, even the forgiveness of all my sins. While I wept and prayed, Christ revealed himself to my soul as my pardoning God. I went home singing,—

"Now I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation slain."

I had never read of any conversions till the Holy Spirit wrought my own. I lost my burden at the cross, and the change in my experience was like that described in those beautiful lines of Wesley:

"Long my imprisoned Spirit lay,
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light;
My chains fell off, my heart was free;
I rose, went forth, and followed thee.

"No condemnation now I dread,
Jesus, and all in him is mine!
Alive in him, my living Head:
And clothed in righteousness Divine;

Bold I approach the' eternal throne,
And claim the crown through Christ my own."

Quickly after my conversion I began to work for God. My labours were blessed. Souls were converted. I was sent to hold a prayer-meeting, but a person who was present told me I must say something to the people. I made the attempt, and an old woman eighty years of age was brought to God. About six months after my conversion my name was put upon the local preachers' plan. Then I went to Shebbear school, where I spent a year and a half. Among the most pleasant memories of my life is the time I spent at Shebbear. There I met, what most I wanted, a friend, who greatly influenced the destinies of my life — Mr. John Thorne. My call to preach the gospel became more clear; and I left Shebbear with a determination to give myself fully to that work. Circumstances favoured my intentions, and I entered the ministry accordingly. My present experience is a sense of Divine forgiveness, and a deep love to the work in which I am engaged. I am not ashamed of the gospel of Christ. I am delighted to preach a full, free, and present salvation. I have the fullest confidence in my brethren, and in their ranks, God helping me, "*I will live, labour, and die.*"

Mr. Garland, in moving their reception, felt that he was freed from all embarrassment relative to the duty imposed upon him, in moving that the seven young ministers, with the four in Canada, and two in Australia, be received among us as approved ministers of Jesus Christ. He thought it was a great relief to one's mind, to feel that he could *do* this with all his heart. If these young brethren had some excellences and some defects, and *the one equal* to *the other*, he should feel perplexed and scarcely know what to do. But now he felt no difficulty. If their hearts were right; if their minds were right; if their lives were right; and if they have the power of speech, concerning which no one could doubt after hearing their testimony; they were the right men for the work. And one could only feel quite easy in this duty. They had been recommended by the examining Committee, the testing authority, and the reading seemed to be clear; from what they heard that day in Conference, the reading was clearer still; and he was getting surprised to see how *clear* the reading was. And from their experience and testimony, to which they had just listened, he felt that the reading was so clear, that he who runs may read. His task was easy; for the young men had done the work themselves. He was pleased to take part in receiving them into Full Connexion. Preaching Christ was the hope of the world, and if our hearts drink in the spirit of Christ, if our souls be in deep sympathy with souls, it is a happiness to preach Christ. There was a remarkable text in the Revelation of John, where he says, "And I saw another mighty angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The result of that will be, that the earth will be filled with the glory of the Lord. Great warriors, and great statesmen, never fill the world with glory. But the minister of the gospel, who faithfully preaches Christ, and fills the world with the name of Christ, fills the world with God's glory, and confers the greatest possible benefit on man. The greatest benefit was supplied by the preaching of the gospel of Christ. He had great confidence in moving that these dear brethren be received among us as approved ministers of Jesus Christ.

Mr. John Ching seconded the resolution, and said, he did not think he needed to make any apology for not speaking long. The time of the evening required that he should be brief. So much had been already said, so well said, altogether to his mind so satisfactory, he felt it was so inspiring to his heart, and it gave such joy to his soul, that he really felt proud. He felt proud, not because he was there on the latform, for he was always better atisfied to sit in quiet. An old minister said to him eighteen months ago, "I am an old man, and I suppose they will soon put me on the shelf." He felt too he was getting an old man, and if he should live a little longer he should be put upon the shelf too. But it delighted his heart, in the prospect of stepping off the platform of action, that we should leave a race of men far better than ourselves, "though," he observed, "we have done the best we could." He thought the young brethren were exactly the right sort of men. As they have gone on in their experience, one after another, he thought the congregation were ready to say,

"*That's the man!*" "*Bless God, that will do!*" There is a tremendous work to be accomplished, and all sorts of enemies to be overcome, for which it was necessary to have evangelical, believing men, whose hearts were warm with the love of God. And he felt to bless God that they had them there that night. And he would ask the congregation not merely to offer up so many prayers, but so to pray down the Holy Ghost upon them that they might carry the blessing about with them for a long time to come. He himself was carrying about a blessing with him received in answer to prayer a fortnight ago. He would have them pray down such a baptism as they had never had before,—increasing their love for souls, and their determination to spend and be spent for God. He should be soon going to the house appointed for all living, but he was glad that with his whole heart and soul he could recommend his young brethren for the work of the ministry, and he most heartily seconded the resolution for their reception among us as approved ministers of Jesus Christ.

Mr. Gilbert supported the resolution, and it was carried unanimously.

The Ex-president then delivered the following

CHARGE.

Before I proceed to address these dear Brethren, I would say a few words to this congregation. Probably many of you have never attended a service of this kind before. It may therefore be well to inform you, that according to the rules of our Connexion it devolves on the person that may be elected to fill the chair at one Conference to address the Brethren who have fulfilled their term of probation at the next Conference. More than once it has devolved on me to do this, because I have been induced to take the position that I never thought myself competent to fill; and still less do I think myself competent to deliver a charge to Brethren situated as these are.

You, my dear brethren, are occupying a very solemn and important position; and I need not tell you, that, in a great measure, you are responsible for that position. You have, in a sense, placed yourselves there. You have declared again and again your solemn conviction that God has called you to the work of the ministry; and, but for your own repeated professions, you never would have stood where you stand this day. You have said in the Conference to-day, and have repeated it on the platform this evening, that it is your solemn conviction that you are called of God to preach the gospel. We were all satisfied in the Conference, and I presume that no one in this large assembly questions the sincerity of your professions and the reality of your convictions. Having heard your testimony we believe you are called to this work, and are resolved to devote yourselves to it. If you have not been mistaken, and if the Conference have not been mistaken, what is your present position, and what your solemn obligations? If it be a fact that God has called you to preach the gospel, none but God can release you from the obligation to do it. If it be your solemn conviction that God has called you to this work, it is your duty to continue in it as long as God shall spare your lives and give you strength to labour, unless you become the subjects of convictions as powerful and satisfactory as those under which you now labour, that it is your duty to retire from the work. One subject, my dear Brethren, has very much engaged my mind: it is this, How is it that so very few of our *sons* devote themselves to this work. There are only just one or two. One, the son of our venerable and departed Br. Reed, and another, the son of our respected Br. Batt. I know not of another. Is there another? (no) What then is the cause? Why is it that so few of our sons rise to fill our places? I have pondered this subject much, and made inquiries of others, as to how we are to account for this. Is it, I have thought, owing to the fact that our sons move about with us, and get to know something of our trials and exercises of mind?

I have thought seriously that this may have had considerable influence in keeping them from engaging in this most important work. I may not be correct; but I fear this is the case. I have a son that was under an impression, some years ago, that he should thus be engaged. He has long since been converted; but he has not entered the *ministry*. I should have been pleased had he done so; that is, if the Lord had called him, not else. But what I want you to understand is this; that if you continue in the ministry you will have numerous trials, and severe exercises of mind. Notwithstanding what you have had already, if you continue in the work, as you say, and as we hope and believe, you are resolved to do, heavier trials may await you. But be not discouraged, whatever difficulties may arise; but when tempted to retire, pray for grace, that with all firmness and manliness of mind, you may stand firm and prove faithful to your trust. You will need in the future, as now, the fullest evidence of your acceptance with God. If the strength of your convictions die away, circumstances will arise to discourage you. Keep, therefore, your hearts warm with God's love, keep the evidence of your acceptance clear; and labour to maintain the strongest possible conviction of your duty in regard to this work, that you may live and labour to promote the object for which the Saviour bled.

You remember that Paul advised Timothy to study to shew himself approved unto God, rightly dividing the word of truth. These words indicate the course that it becomes you to pursue. Three different courses are open to you:—you may seek to gratify yourselves, to please others, or to glorify your God. You may seek to be popular, or seek to glorify God in the salvation of souls. You may labour to rise in public estimation, to be great, and popular, and eloquent, and to please your audiences, or to honour Him who hath called you to this all-important work. But should you seek to please men there will be great difficulties in your way, for what will please one will give umbrage to another. Let it be your object, then, my dear Brethren, to preach the gospel, and to perform all the other duties of your office so as to please God. It is his gospel you have to preach; the souls redeemed by his precious blood that you have to labour to save; His message of mercy you have to deliver. You must therefore understand the meaning of the inspired pages. Do not endeavour to see what you can make of the passage on which your discourse is founded; but try to understand what the Divine Spirit intended to teach, and when you have ascertained the mind of the Spirit therein, remember *that* is what you have to publish. Study, therefore, to shew yourselves approved unto God. So preach as to please, to honour, to glorify God, that you may have his smile while here, and stand prepared to render up your account with joy at last. Remember that thus to preach the gospel, the strongest and greatest need divine help. We have no qualification in ourselves apart from divine influence. You must feel in your own hearts the importance and influence of the truths you preach;—you must know for yourselves that the gospel is the power of God unto salvation. It is made an essential condition, that those who are set apart to the ministry among us should possess a saving knowledge of the truth, and a saving interest in the precious blood of Christ. We should not think of employing you to preach the gospel if you had not felt its saving power, and had an experimental knowledge of religion. Men may be qualified for other duties without this; but without this experience you cannot be prepared for your work as ministers of Christ. Having passed through the pangs of the new birth, you will be able to sympathize with, and direct others. Having felt the burden of your guilt and found your way to the Saviour, you will be able to point others to the Lamb of God that taketh away the sin of the world.

And it is just as necessary in order that you may lead others up and on to the higher degrees of religious life, that you should have experience of these things yourselves. Keep the love of God burning in your own hearts;—let your own souls be in close communion with Christ, then you will never be at a loss to direct and lead others panting for the higher attainments in Christianity.

You have declared solemnly that it is your intention to labour in connection with this denomination. I cannot but think that if God makes use of the Connexion in raising up an agency, that agency, as a rule, should be employed in extending the interests of the denomination. And I am pleased to find, that, however much we may lament and mourn over our want of greater success, the agency necessary for carrying on the work continues to be raised up in the Connexion itself. We are older many of us than we used to be. Many will soon have done with life; but should our lives be spared, we shall not be prepared to labour much longer. However, it is a mercy that while some of us are passing away, others are coming forward to take our places and carry forward the work of Christ. Several years ago I trembled for the safety of the denomination, lest some who were out among us should run our little bark upon the rocks. But circumstances transpired which led to their retiring from the work, and I looked upon this as the salvation of the Connexion. But when I look at you, dear Brethren, whose hearts are burning with love to souls, and with zeal for God's glory; who feel it is your highest honour, to live, and labour, and die with the denomination which has been made instrumental in your conversion, I thank God and take courage. And though our heads will soon be laid low in the dust, there will be a succession of men to carry on the work of God, and extend the interests of the denomination. Be sure, my dear Brethren, to cleave unto the Lord; live in humble dependence on Him; remember the essential qualification of which we heard the other night, "the power from on high." Without this the devil will laugh us to scorn, and we shall utterly fail to battle with our difficulties, and to minister successfully the word of life. May you be abundantly baptized with power from on high. Pray earnestly for this from day to day; and as you say God has already blessed your labours, be encouraged to look for still greater success, that many may be the crown of your rejoicing in the day of Jesus Christ. Whenever tempted to turn aside, think of your solemn vows, and the solemn account you will soon have to render at the bar of God. Think of the glorious reward, the crown of righteousness, if you are faithful to your trust. Paul felt himself honoured by having a dispensation of the gospel committed to him. He says, "Unto me, who am less than the least of all saints, is this grace given!" What grace was this? It seems to me that he referred to the distinguished privilege of preaching among the Gentiles the unsearchable riches of Christ. Amidst enemies, discouragements, scourges, imprisonments, he gloried in the thought that a dispensation of the gospel of Christ was committed unto him. God bless you, my dear Brethren, and keep you faithful, and finally crown you with eternal life in heaven! Amen.

CHAPELS.

Bishop's Tawton.—On the afternoon of Tuesday, July 9th, a very interesting ceremony took place in this parish. The public are well aware of the novelties that have been imported into the church since the accession of the present vicar to the incumbency—and that the introduction of Ritualistic practices has caused considerable dissension, and alienated the affections of a great number of influential parishioners, who were wont to attend the services, some of whom held office in the church. The general dissatisfaction has been loudly

expressed, and the piously-disposed looked around to see if any were ready to pity their spiritual destitution—to come to their aid—to teach them the way of life—to preach to them the simple truths of the gospel without any admixture of error—to expose and denounce semi-Popish mummeries and superstitions which are sapping the foundations of all vital religion. The Bible Christians responded to the appeal, and, having purchased a site for the erection of a suitable place of worship, appointed Tuesday for the ceremony of laying the first or foundation-stone. It was, of course, connected with a religious service. After singing and prayer, an appropriate portion of scripture was read by Mr. MARTIN, of Southmolton; Mr. PHILIP ANDREW, sen., then proceeded to lay the stone—a massive block—in the name of the Father, Son, and Holy Ghost. He then gave a short epitome of the leading doctrines held and preached by the denomination, and prayed that the blessing of God might accompany the word that would be delivered in the chapel about to be erected to his honour and glory. A suitable hymn was then sung, after which Mr. W. GILBERT, of Bideford, delivered an able and eloquent sermon, replete with sound evangelical truth, accompanying his remarks by a faithful and affectionate exhortation to his very attentive auditory. The preacher chose for his text, Psalm xcix. 5:—"Exalt ye the Lord our God, and worship at his footstool; for he is holy." The public service concluded, the company repaired to a beautifully-situated field belonging to Mr. Waldron (kindly lent for the occasion), where above 100 persons sat down to tea and much enjoyed the frugal repast. At about half-past six a Public Meeting was held in the same field. A platform was improvised by a few rough boards being thrown across the frame-work of a "mow-stead," from which addresses were delivered to a large and respectable congregation, in which every denomination of Christians was represented. Mr. JOHN DARCH, of Loxhore, was called to the chair, and the other speakers were Messrs. FRANCIS MARTIN, W. GILBERT, P. ANDREW, R. P. LETHABY, KNILL (Wesleyan), J. R. WOOD (Baptist) and RAY (Agent of the Band of Hope). The addresses were earnest and effective, and produced a happy influence upon the hearers. Mr. P. ROUNSEFELL (minister of the Barnstaple circuit) stated that the estimated cost of building, finishing, and furnishing the chapel was £300, and he read out a list of subscriptions towards the amount, spontaneously announced, amounting to between £60 and £70. He was sanguine in his expectations that the whole of the money would be subscribed, and that little difficulty would be experienced in completing the good work. The proceedings closed by singing the doxology and pronouncing the benediction. *North Devon Journal.*

HELSTON.—The seventh Anniversary was held on Sunday, June 9th, 1867, when three sermons were preached: in the morning by Mr. Roberts, United Methodist Free Church, and in the afternoon and evening by Mr. Balkwill, from Hicks Mill. The services gave general satisfaction. On the following Tuesday Mr. Balkwill preached in the afternoon, after which we had a public tea, provisions all given. A Bazaar was opened the same day. The entire proceeds of the Anniversary were over £50, including £15 from a liberal friend, enabling us to pay off £50 of the debt.

The chapel was opened in the year 1860, with a debt on the chapel and house of £540. During the last seven years £225 have been paid off, leaving a present debt of £315. The efforts of the friends have been very praiseworthy, and worthy of imitation. A few years more of such efforts will entirely remove the debt, when the chapel will be a considerable help to the circuit.

Our society here has been somewhat fluctuating; notwithstanding, the power of God has been delightfully realized in enlightening the mind, subduing the will, and converting the soul. It may be said of many, "They were born here."

J. COTTLE.

BEERFERRIS.—About twenty years ago Mr. Williams and Mr. Trevethan jointly took Barton Farm in this parish. As there was no chapel in the place, and as Beeralston was two miles distant, the Barton house was opened for religious worship. Services have been conducted there up to this time, to the great inconvenience necessarily of the family; but the congregation has always been cheerfully accommodated. The divine influence has been often realized, and Barton House has also been the birthplace of many souls. Several of the family have died in the faith, and are gone to be for ever with the Lord. The need of a chapel has long been much felt, and its erection often talked about; but no decisive measures were adopted until lately. During the past winter the Lord answered prayer in a most gracious manner, poured out his Spirit,

and saved many precious souls. The revival, which continued many weeks, was carried on principally by the leading friends of the church. The congregation increased, and believers multiplied. The place became too straight, and we were led to say, "Give place for me, that I may dwell," or worship. Application was now made to the Earl of Mount Edgecumbe for a site on which to erect a chapel, which was readily granted. The preliminaries were at once attended to, and Thursday, July 18th, 1867, was appointed for laying the Foundation Stone. The morning was wet and gloomy; but about noon the clouds dispersed, and we had a beautiful afternoon. Friends from Plymouth, Tavistock, and the neighbourhood came to our help, and cheered us in our enterprize. About half-past two Mr. Westington gave out the hymn, beginning—

"Except the Lord conduct the plan."

Mr. Hill (Independent) offered prayer. Our old and long tried friend Mr. John Williams laid the stone, to the delight of the inhabitants and the large concourse assembled. Mr. Bourne then stepped on the stone, and delivered in a most impressive and telling manner an eloquent, clear, and comprehensive discourse, that was listened to with marked attention, and will be remembered long. A hymn was again sung, and Mr. Wheeler engaged in prayer. By this time the tea was ready, and about 400 sat down to well furnished tables.

In the evening a public meeting was held in a large barn. Mr. Williams was called to the chair. Messrs. Bourne, Westington, Bray, Daniel, Hill (Independent), Wheeler, Yeo, and Trevethan, were on the platform. Several addresses were delivered, and a blessed influence realized. Between £50 and £60 have been promised, and the collections and profit of tea (after deducting expenses) were about £20. The chapel is commenced, and many a fervent prayer has been presented for success. May it indeed be a Beth-el. R. WESTINGTON.

KINGSBRIDGE.—For many years past there has been a great desire to build a chapel at Kingsbridge. The late Richard Peek, Esq., just before his death, kindly gave a piece of ground in Dodbrooke, which had been purchased at the cost of about £190. On Tuesday, June 11th, the foundation stone was laid. At three o'clock Mr. Dymond, of Torquay, preached an excellent sermon from Heb. viii. 6 in the Brethren's Room. After singing and prayer, the stone was laid by Mrs. W. Clarke. Mr. BROWN, of Plymouth, then gave a suitable address. Tea was provided in the Brethren's schoool-room, of which over 160 persons partook. The meeting in the evening was held in their chapel. Mr. W. Wills was elected chairman, and the ministers of the other denominations in the town, Messrs. Brown, Dymond, and Clarke delivered spirited and effective addresses.

The proceeds of the day, including £5 from Mr. Clarke, and other subscriptions laid on the stone, amounted to a little over £16.—*Kingsbridge Paper.*

[As we could not find room for the whole, we have considerably abridged this report.]

Missionary Chronicle.

SEPTEMBER, 1867.

CANADA.

THE ANNUAL CONFERENCE, 1867.

(Concluded from page 388.*)*

On Saturday, the 8th, the Conference re-assembled at 9 o'clock, a.m., engaged in devotional services, and then adjourned for one hour to allow the Stationing Committee an opportunity to complete their work. At half-past ten o'clock the Conference again came together, and the Stationing Committee presented

their draft of the Stations, and were instructed to meet again at four o'clock, to consider objections.

The Committee appointed to consider the propriety of establishing a printing office of our own reported favourably of the project.

The following Resolution on the Spiritual State of the Connexion was also passed.

"That having heard the reports from the several Districts, we have reason to be thankful to God for the devoted piety and zeal of a goodly number of our members, and that those who have been taken from us, by death, have died happy in the Lord. Nevertheless we must express our deep regret at the painful fact that many among us give evidence of a low state of spiritual life, in the too frequent neglect of the public and private means of grace. This has a very discouraging influence on those who are striving to build up Zion, and loudly calls upon us to 'Arise, and shake ourselves from the dust,' to 'put on the Lord Jesus Christ,' and, by a holy and unblamable life, to contribute to the utmost towards a higher tone of piety, more general prosperity, and to the building up of the kingdom of our Lord and Saviour Jesus Christ. May the blessing of him who dwelt in the bush rest largely on the membership of the churches."

In the Afternoon, among other matters, the Ex-president submitted the draft of the address to the Societies; a well-written document, touching upon subjects of great importance to the peace and prosperity of our Societies.

On the Sabbath, the congregations were large, and the influence good.

The Stations were revised and read a third time on Monday morning.

The following Resolution was unanimously adopted:—

"That the Stations as now read be confirmed, and the hearty thanks of the Conference tendered to the Committee for the very satisfactory manner in which they have done their work."

A fraternal greeting from the Primitive Methodist Conference was received and read. This body, through their President and Secretary, conveyed to the Bible Christian Conference a warm expression of their affectionate regard, and stated that, holding, as they do, the same doctrines, actuated by the same motives, encouraged by the same promises, led by the same Spirit, trusting in the same Saviour, and looking forward to the same celestial home, they felt that in all essentials they were one, and it was their sincere prayer that the Lord might increase them in numbers and usefulness.

The Conference adopted an address in reply to the greetings of their Primitive Methodist brethren. They reciprocated the catholic sentiments of their brethren, and remarked that, should the day come, in the order of Providence, when they and kindred branches of the Church shall be drawn more closely together, so as to be one denominationally, the way to such a consummation must be paved by the manifestation of that affection and esteem which our common Christianity inculcates as due to one another.

At 3 o'clock, p.m., the Conference chapel was thrown open to the religious public, irrespective of denominational distinctions. The commodious church was well filled, and a very gracious influence was realized while, for upwards of one hour and a half, the members of the Conference freely discoursed on their religious experience.

The tea meeting was a complete success. The evening was devoted to the Anniversary of the Missionary Society; the President in the chair.

The devotional exercises were conducted by Br. T. R. Hull; after which the President dwelt briefly on the nature and object of Missionary Anniversaries, and hoped they would inaugurate this one, by unusual liberality. Br. D. Cantlon, the Secretary, read some extracts from the eleventh annual Report, presenting the mission work in a cheering and increasingly important aspect. In consequence of stations rising into independent circuits, and ceasing to be returned as missions, no increase in membership was reported, but the receipts of the society show an increase of over eight hundred dollars.

Br. Paul Robins moved the first resolution:—

"That the Report, an abstract of which has been read, be adopted, and printed under the direction of the Committee; and we gratefully acknowledge the increased liberality of our members and numerous friends in supporting the cause of God during the past year."

He did not apprehend any difficulty in inducing the audience to pass it, as it was the acknowledged duty of every Society to issue a Report of its doings. It encouraged its patrons, and provoked to increased effort and liberality. While man exists on earth, he would require stimulation to the accomplishment of good. So many are the influences that oppose the progress of God's work that, as some one has said, the funds to sustain it have to be dragged through the devil's teeth. He did not think it strictly true, but a work so great demanded unity of effort. We derive benefit from reading the English Report; it tells us of their work, and success. And by our Report we advertise our existence, our effort, and liberality. It is true we shall tell our friends we are in debt—but it is a

debt diminishing yearly, and was contracted through confidence in our people and our God, and we intend to pay it honourably. But the motto of the Connexion must be extension, though the debt be increased. Our aim should be to enter every city, town, and hamlet in the Dominion; to maintain primitive zeal, boldness, and piety, and secure next year, by union of members and ministers, an addition of one thousand members.

Br. J. H. EYNON, in seconding the Resolution, said:—My Brother Paul has the text, and has preached from it, so that I find a difficulty in addressing you. It is now thirty-four years ago since I landed on Cobourg wharf. Things looked dark then. I began to preach in the open air, and in the jail; my circuit extended from the east of Cobourg to Whitby, thence to Dummer, requiring me to travel 200 miles each time I visited it:—while there were so few members that the first Quarterly receipts only amounted to an English half-crown. But when listening to the report of over 7,000 dollars being raised for missionary purposes alone, I thought of the thousands of our membership with adoring gratitude. What hath God wrought? Take Cobourg as an illustration of our success. When I landed I organized the first society; it consisted of four persons, two of whom have died and gone to glory; Br. Hoar and Br. Jennings yet live. We erected a small church, but in consequence of the members removing, for a while it was locked up, and some were for removing it into the country; and when I wished to re-open it the officials on the station regarded it as useless. But God smiled on the attempt. The church soon became too small—it was enlarged once or twice—and then we had to erect the beautiful sanctuary in which we are now assembled—and the noble friends here have nearly paid for it. Let then the Report that details such operations be printed. It tells of labour, and labour not in vain. How could it be in vain? When the Lord directs and aids, the devil cannot hinder. Talk of powerful instrumentalities. The Gospel is more than 100,000 horse power, and has the secret of perpetual motion. It will work until every purpose of God shall be fulfilled, and the earth filled with his glory.

Br. R. HURLEY moved the second Resolution—

"That in order to carry out the Divine purpose in the evangelization of the world, greater sacrifice, more strenuous efforts, and entire consecration to God on the part of the church, are essentially necessary."

He said, I am the fruit of missionary labour; it found me an alien, and brought me to the feet of Jesus, and saved me. The purpose of God is to evangelize the world—to educate man in the knowledge of God, of salvation, and duty, to bring him to submit to the claims of his Maker, that he may receive and enjoy the riches of grace preparatory to the possession of glory. The church is the instrumentality by which this is to be effected, and for the accomplishment of this great work sacrifices should be made, strenuous efforts should be put forth, and the church should be wholly given up to God and the truth.

Br. W. HOOPER, in seconding the Resolution, contended that it was but seldom in our day that men made sacrifices for the cause of God. They give, but it is out of their abundance. Few, like the widow, cast in their all, or even give until they feel it. He then dwelt on the importance of home missionary operations, and gave the *drones* in the church-hive a severe castigation. Some people are afflicted with such moral maladies that only Christian activity and liberality will heal them; if they would only awake to a conception of duty and privilege, how ministers' hands would be upheld and their hearts cheered; he thought it reflected on the Christianity of the age that while every profession was full to overflowing the Christian ministry should be so inadequately supplied.

Br. G. T. COLWELL moved the third Resolution—

"That this meeting returns its sincere thanks to the English Conference for the valuable accession to our ministerial staff which they have kindly sent us during the year in the persons of the brethren Webber, Newcombe, and Heysett; and also devoutly acknowledges the gracious Providence of God in preserving these brethren, with Mrs. Webber and child, during the perils of their journey and bringing them in safety to their destination, where through the divine blessing their labours have already resulted in good. And we further hope to have the number increased by at least three additional Missionaries the coming year."

He was an opponent to political annexation, and believed it was for our interest to maintain our connexion with the British government and the English Conference. We derive protection from the one, and assistance from the other, and as they had shown such deep interest in our welfare in sending us men, he heartily approved of tendering them our warmest thanks.

Br. W. WOODMAN, in seconding the resolution, observed that Christianity was constantly exhibiting its Godlike

principles, and the Conference at home had been acting in harmony therewith in the additions they had made to our ministerial staff. He was sorry we were not able to raise men enough in Canada to meet the demands of the connexion; but hoped, until we could, England would supply our need.

Each resolution was unanimously adopted by a large, appreciative audience. The speaking viewed as a whole was first-class; we were delighted with the absence of all clap-trap. The Lord blessed his people.

On Tuesday, the following Resolution was adopted:

CHRISTIAN EXPERIENCE.

"We have been greatly refreshed in our intercourse with each other and the friends generally, experiencing the truthfulness of the saying of the sweet singer of Israel, 'Behold how good and how pleasant it is for brethren to dwell together in unity.' In relating our Christian experience a sweet melting influence was enjoyed, coming from the presence of the Lord. All spoke clearly of their acceptance with God, and some of living in the possession of perfect love. We are thankful to Almighty God for the evidence of His favour vouchsafed towards us during the past year, and now unitedly resolve in the strength of grace to devote ourselves anew to the service of God, and, ordered by the Holy Spirit, to go forward in the great work of winning souls to Christ, and thus aid in the extension of the Redeemer's Kingdom. Amen."

The evening was devoted to the advocacy of Temperance, the President in the chair. Addresses were delivered by the Brethren, H. J. COLWELL and E. ROBERTS.

On Wednesday, the Secretary read the draft of the address to the English Conference; after due consideration thereof, it was received and adopted. Resolutions on Sabbath Schools and Ministers' Salary and allowances were also, after discussion, adopted.

A supplementary tea-meeting was appointed for this evening, which was well attended. After tea, addresses were delivered on the importance of Sabbath School instruction, by Brs. W. Hooper and G. Webber.

On Thursday, the Conference reassembled at 9 o'clock a.m. The Book Steward's Report, which was laid upon the table at an early stage of the proceedings, was considered to day, and it was resolved:

"That we receive the Book Steward's Report, referring the suggestions it contains to the consideration of the Connexional Committee, and heartily thank him for the diligence he has displayed in this department of our work, and devoutly thank God for the success with which he has been favoured, and further suggest to the Brethren and friends generally, the propriety of doing their utmost to make it a still greater business."

After fixing the grants to Mission Circuits, appointing the several Committees, and determining a few minor questions, the Journals were signed by the President and Secretary, and the Conference of 1867 was brought to a close.

The next Conference is appointed to be held in Mitchell; to commence its sittings on the first Thursday in June, 1868, at 9 o'clock a.m.—*Abridged from the Observer.*

Address to the English Conference.

DEAR FATHERS AND BRETHREN:—Through the tender mercies, preserving care, and sustaining grace of our Heavenly Father, we are permitted once more to assemble in our annual Conference; and we feel it to be a source of no small joy that we are again privileged to unite in sending you our Christian salutations: thereby evidencing our oneness with you in heart and soul, feeling and desire, aim and purpose, zeal and piety, sacrifice and effort, to glorify our common Saviour's name, in fulfilling the great, sublime, and glorious purpose of our Denominational existence,—in the diffusion of light, the propagation of Christian principles, the salvation of souls, the conversion of the world, and the glory of God. With mingled feelings of praise and gratitude to the great Head of the Church, we record the many mercies which have been vouchsafed to us during the past ecclesiastical year; the lives of all the brethren have been graciously preserved; though some of them have been called to pass through severe personal and family afflictions; but in the time of trial they have been succoured and upheld by the consoling power of the love of Christ. Several of the brethren who received their appointments last Conference, and repaired to their respective fields of labour with cheerful hearts, hopeful spirits, and most sanguine expectations, have been so afflicted that it has been

with great difficulty they have remained in the field during the year; and their health at present is in such a precarious state, that they must be allowed to rest for some time, if ever they resume their ministerial work; with humble submission we yield to the will of Him, whose we are and whom we serve. These afflictions, and the increasing infirmities of a few of the aged brethren, render it impossible to supply the present stations, not to speak of responding to the *repeated* invitations to enter new and promising fields of labour, in cities and towns, and rural districts. "The harvest truly is plenteous, but the labourers are few." How many of the younger brethren in the ministry among you, who are filled with the missionary spirit, are willing to respond to the Macedonian cry, "Come over and help us!" How many, from a divine impulse, burning zeal, quenchless love, holy ardour, and self-sacrificing spirit, are prompted to say, "Here am I, send me." We tender you our sincere and hearty thanks for the Brethren you have sent to us since our last Conference, but we want many more such men, men of piety, acceptable abilities, and connexional attachment, and we will cheerfully send the means to meet the expenses that may be incurred in their coming hither. May the Lord fill the hearts of some of the brethren with such a missionary spirit that they may be constrained to offer themselves for this promising field of labour. It gives us much pleasure to hear of the successes in England and Australia; we rejoice in the triumphs achieved at home and abroad, and earnestly pray that still greater prosperity may characterize our Connexion. It produced in us great sorrow of heart, and caused our eyes to overflow with tears, to learn through your last official address that so many of the brethren had been tried in the furnace of affliction. We deeply sympathize with every afflicted man in your Conference, and fervently pray that the will of the Lord may be done, and his purpose accomplished thereby; we share in your sorrows, rejoice in your triumphs, sympathize with you in your distresses, and glorify God in your deliverances, and hereby assure you that our oneness of heart, and soul, and feeling to all the brethren, both old and young, throughout the jurisdiction of your Conference, is firm and increasing; may it still abound until we meet in heaven, and join in songs of praise and thanksgiving and triumph to him who hath redeemed us with his blood.

While our ministerial staff has been weakened by the resignation of Br. Pinch, through affliction, who has laboured with us with acceptance and success, the increasing infirmities of our long tried and esteemed Br. Edwards, who is not equal to full labour, and others whose names have been dropped from the list, it is gratifying to us, and will be to you, that three young men have been received as candidates for the ministry; and that four, who have fulfilled their term of probation, and who have been cordially recommended by their respective Quarterly and District Meetings as suitable young men to be received into full Connexion, having passed through a satisfactory examination before the Conference, have been unanimously and heartily received as approved ministers of Jesus Christ.

Financially, the Connexion never presented a more healthy appearance; our Missionary and Quarterly receipts are far in advance of last year's. Numerically, there is a small decrease, reckoning approved members, and those on trial; this we deeply deplore, and it is a subject that has caused much pain of mind, and heart searchings, that after all the efforts that have been put forth we have only a small increase of approved members. We lament that a deeper tone of piety does not characterize us as ministers and people; we fully believe that this is the great want too visible among Preachers and people throughout our Conference. May the Lord richly imbue us with the blessed influences of the Holy Spirit, and

lead us forth in the pursuit of richer, more frequent, and overpowering baptisms from on high, and thus prepare us for more extensive usefulness. You will be pleased to learn that our Book store, under the judicious management of Br. P. Robins, is progressing favourably. Our Connexional organ, edited by Br. C. Barker, promises to be a complete success, and we doubt not but it will be rendered a great blessing to our societies and congregations. We have long felt the need of such a journal, and although it has only been started for a few months, it has more than paid its way.

The present Conference has been distinguished by a gracious influence; the brethren have taken a lively interest in the various subjects brought before them. There has been great freedom in discussion, with amity and affection of spirit. Some of the religious services have been marked by a very blessed influence. It has been one of the most pleasant and interesting Conferences we have ever had. And we separate for our various fields of toil expectant of great success.

Fathers and brethren, pray for us.

JOSEPH HOIDGE, *President.*
CEPHAS BARKER, *Secretary.*

AUSTRALIA.

MELBOURNE DISTRICT MEETING.

DEAR BROTHER.—I should like you, and the rest of my brethren at home, to see our new chapel in Skipton street, Ballarat, and to know a little of its history. You would know then, if you do not now, that all the architectural taste and skill, and all the spirit of faith and gospel enterprise, are not left behind in dear old England. It is a fine and beautiful structure. But I must not forget that it is not of this chapel that I am appointed to report, but the District Meeting recently held. Well, to begin then, the District sermon fell to my lot. It was preached on Thursday evening, February 28th, and by request of the meeting I have forwarded it for publication. On its merits or otherwise, you will, I know, excuse me from saying a single word. After the District sermon, that most blessed and soul-reviving ordinance, the Sacrament of the Lord's Supper was administered. How good it was to be there!

On the following morning the business of the District Meeting commenced, and, (Sunday excepted) was followed up from day to day until Wednesday, March 6th, when it was finished. On Sabbath afternoon, Br. Hosken gave us a capital sermon in the large hall of the Mechanics' Institute, on Moses's choice. The rest of the brethren were employed during the day in preaching in the eight good chapels which, at present, comprise the Ballarat circuit. Perhaps the most important part of the meeting for me to report is, *the reception into* Full Connexion on Monday evening, March 4th, of Br. Richard Warren. Br. Tonkin commenced with singing and prayer. The chairman (Br. Rowe, of course) then called on Br. Warren, who spoke as follows:

"My dear brethren and friends,—I feel this to be a very solemn period in my history. I have to speak on my conversion to God, my call to the ministry, and the present state of my Christian experience. As early as I can remember I was the subject of deep religious impressions. When quite a child, thoughts of heaven, hell, and of judgment, would often flash across my mind. I had a religious training. I was taught in the Sabbath school by Christian teachers, and was blessed with sitting under an earnest gospel ministry. With my brothers and sisters I was taught to kneel at the family altar, while the blessings of heaven were invoked on our heads. But notwithstanding all this, I ran with the multitude to do evil, rejected the strivings of God's Spirit, and His offers of mercy, hated everything that was good, and fought against my best Friend, until I was eighteen years of age. About that period affliction of body laid me on what I thought was my bed of death. I then promised, if God would spare my life, to give Him my heart, and live for heaven; and all thanks be to His holy name! the burning fever was baffled, quenched, and I, the chief of sinners, was longer spared to live. Soon after my recovery a revival of religion broke out in our chapel at St. Just. Drawn by the

cords of love divine I attended the revival services. To me the result was most glorious. My hard heart was softened, my stubborn will subdued, and my lips unaccustomed to pray uttered the publican's cry, "God be merciful to me a sinner." God's people clustered round me, and pointed me to the Lamb of God which taketh away the sin of the world. Long we knelt at the foot of the cross, weeping and praying. At length I was enabled to cast my weary, burdened, sin-sick soul upon my Saviour. And, oh, what a blessed effect was realized. The free pardon of my sins, the joy unspeakable and full of glory, and the peace which passeth all understanding were communicated to me by the Holy Spirit. This occurred on Good-Friday, 1859.

'Never shall I forget the day,
When Jesus took my sins away.'

I had no sooner received spiritual liberty than I felt anxious to see others made free. I felt to exclaim,

'O that the world might taste and see
The riches of his grace,
The arms of love that compass me
Would all mankind embrace.'

"Shortly after my conversion I was asked to preach Christ. I felt the work was great, and I trembled to undertake it. At length the church (divinely moved, I trust) put my initials on the preachers' plan. I now asked God to shew me my duty. I prayed much about the matter, and after subjecting myself to a rigid scrutiny, I was convinced that God was working within me to will and to do of His good pleasure. After I had been a local preacher a few months, I felt it my duty to devote myself wholly to the work of the ministry. I spoke of my feelings, and was encouraged to read, study, and pray, and to prepare for the Itinerancy. I went to the Connexional Institution for some time, and then offered myself in the regular way. I entered on my work soon after the Conference of 1863. Having spent four years in the ministry I am, from the testimony of my conscience, the blessedness enjoyed while pointing sinners to the Lamb of God, and the results of my labours both at home and abroad, satisfied that I am employed in the right work, and doing the will of God. My present experience is this, my evidence of sins forgiven is clear, and my prospect of heaven is bright. I know in whom I have believed. I am looking to the Lord—trusting in my Saviour, and clinging to the cross which to me is the grand centre of attraction. And I am determined, supported by God's grace, defended by his power, and constrained by his love, to continue to preach Christ crucified till I die.

'Happy if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
'Behold, behold the Lamb!'"

Br. Warren's reception was moved by myself, seconded by Br. Teague, and supported by Br. J. O. Coomb, and on being submitted to the large and intelligent congregation present was carried unanimously.

Brother W. H. Hosken then delivered the following ADDRESS to Br. Warren.

"MY DEAR BROTHER.—The position we occupy this evening is a very important and responsible one. The God of love has for some years been your reconciled Father. He has enlightened your mind, pardoned your sins, washed your moral nature, and made you happy; and you have taken upon you the profession and name of our common Christianity. You have told us that soon after your conversion you felt a love for souls, which led you to pray for your fellow-sinners. As soon as experience justified, you ascended the pulpit and from thence spake words of comfort to the people of God, and words of warning to guilty men. In due time your *local* sphere was left, and you entered the regular ministry, and four years in that ministry have now passed away. During these four years, you have been watched by the people among whom you have laboured, and by an Omniscient God. Annually you have been examined on the means you have used for the improvement of your mind, and on the progress you have made in the Divine life. During the last few days you have gone through a most rigid examination, to the satisfaction of the committee appointed to examine you. You have been unanimously received into "Full Connexion" by the District Meeting, and this evening you have been approved of by the audience, in a most cheerful, hearty, and creditable manner. And now, it remains for me to address you on the great business to which you have devoted your life. I wish this duty had fallen on some other person more aged and more able than myself, but as it has come upon me I will discharge it as best I can. I will here read a few lines from the Book of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. Your calling, my brother,

is a noble, a glorious one; and having entered into covenant with your God, and the church, I hope your work will be done, and *done well*.

"Your first business will be to show yourself 'approved unto God.' I believe you had *the approval of God as a Christian* before you entered the ministry, and that you possess it now. We fear this is not the case with all who enter the ministry. Yet this Divine approval is of the most vital importance. But it is not *all* we need. There is *more* than this implied in the words of St. Paul. You must, in your capacity as a minister, labour to obtain and retain *God's approval on your work*. It is awfully possible to be in the ranks of the ministry, and to be destitute of this. Study, then, to show yourself approved unto God in this respect. And in order to this, your heart must be right, your motives must be pure, and your course of life in conformity with the Divine requirements. You must labour with a single eye to the glory of your Great Employer. And if you do this, and possess a definite knowledge of the pure doctrines of the cross of Christ, you will be led to lay such plans, and pursue such a course of action, as will meet the approval of your heavenly Father. This will require much faith, much prayer, much study, and, in fact, much hard labour.

"I hope, my brother, you will ever guard this point. Ever remember this, it is not the approval of *man*, but of God that you are to obtain. With this, all other things will be comparatively easy. God's approval will give you power to breast the waves and storms of life, and your hardest, your most difficult tasks will be a pleasure and delight.

"You must study also to show yourself a '*workman*.' From this expression you will perceive that your life is not to be one of *idleness* or *ease*. You must be a *workman*. Not a religious pauper, or a ministerial beggar, but a *workman*. And you must aim at being a *good* workman,—one who is not ashamed of his work. This will require 'study,' close, diligent, hard 'study.' To succeed, you will have to *avoid many things* as earnestly as you have to *study* others. You must 'avoid profane and vain babblings.' This is truly a Babel world, and its vain *babblings* are often heard within the *church*. Some of them might constitute *a minister* an admirable kitchen jester, *or a parlour* buffoon, but they will *never add to his* dignity, nor to his power in leading the mind of the church aright. In the church these babblings are injurious, and when endorsed by the ministry they become a plague. Therefore avoid them. You must 'avoid youthful lusts.' Do not forget that you are a man of like passions with others. Be guarded here, for on this rock some of the brightest sons of the church have wrecked their hopes and prospects both for this world and the next. Foolish and unlearned questions will cross your path, and challenge and court your attention. These have done much toward destroying the peace of the church. Therefore *avoid* them. Avoid them all. But while these things are to be avoided, others are to be *studied* and *followed*. The Psalmist says, 'While I was musing, the fire burned, then spake I with my tongue.' I have ever regarded this passage as significant. We have in it, the head, the heart, and the tongue. These must be highly cultivated in order to success in the ministry. First, there is the *heart*. "Keep thy heart with all diligence, for out of it are the issues of life." This is vitally important. It is the central fact of religious life. Neglect the heart, and all will go wrong. Consecrate it to God, make it a habitation of God through the 'Spirit,' and all will go right. He who knows most about his own heart, is generally most successful in reading others. Next, the *head*, or intellect, must be highly cultivated. The fire in the heart will speedily lead to fanaticism if the head be neglected. 'I mused,' said the Psalmist,—*thought*. To properly cultivate the head you must *think*. A taste for reading is a great blessing, and it should be cherished with all possible care. Read, my brother, and let your reading be pretty general. Do not entertain too contracted a notion as to the books a minister should read. You will need general information, therefore read such books as will supply your need. But attend especially to those that will aid you in preaching Christ, and, above all others, to the Book of Books, the Bible. Make this your own. Read it consecutively, daily, and with all possible care. The Bible is the sun in our book world. But while you read, you must also *think*. Submit all you read to the crucible of *thought*. Think as you read, and think *after* you have read. Muse on it. Digest it. Make the matter your own. By acting thus your thinking powers will grow and strengthen. This, my brother, is a delightful field: labour in it. Like the bee, that goes from

flower to flower to collect sweets, go from part to part of the great field of reading, and lay up in the storehouse of your soul the rich treasure you may find, that you may be able to bring it out again during the subsequent *labours* of your life. You may perhaps ask how you are to find time for all this. I have only to say that you must make the most of the time you have. Embrace every passing moment. You may have to bend over the midnight lamp, or what is far more advisable, rise with the lark and pursue your studies at early morn. Next, you must cultivate the *tongue*. It is well to have a good stock of preaching material, but it is better to be able to use it to advantage. I hope you will study hard to become a good and effective speaker. Many of us have expended much physical strength that might have been saved had we attended to the art of speaking in early life. With your heart full of holy fire, your head full of heavenly light, and your tongue properly trained, you will have much that goes to make up a good 'workman.' Before passing from this part, however, I would urge upon you the propriety of cultivating the habit of regular prayer. After reading and thinking until you are all but exhausted, a few minutes at the throne of grace will produce wonderful effects, will bring fresh life to you.

"In conclusion. You must always have an example before you to stimulate you in your work. The force of example is very great. Look at an establishment for the production of various kinds of mechanism. The principals have first-class men at the head, and they urge every apprentice and juvenile workman to copy their example. The wise youth will attend to this. And so it must be with you. There are many of our Master's servants whom we could present as fair examples, but they are not perfect. Copy them, however, as far as they copy the great Head of all, Christ Jesus. Make him your model, for he is *the model*, and has left us an example that we should follow his steps. Study well his character. You can obtain much information from books written on the subject, and especially from the New Testament. There you have the full narrative of Christ's life and labours; there you will find that he was loving, kind, benevolent, humble, patient, disinterested, zealous, manly, always going about doing good, and always himself. Copy his example. Aspire to his likeness. Then will you possess a knowledge of the word of truth, and be able rightly to divide it. You will be a blessing to all among whom you labour. You will give to all a portion in due season. Your work will be a delight, and your heavenly Father and Master will show his approval of you by making you the instrument in saving many souls. I commend you to God, and earnestly pray that you may be a workman of whom none need be ashamed."

I had almost forgotten to say that the ministers of the District Meeting subscribed for a small but beautiful copy of the Holy Scriptures, to present, with a suitable inscription on one of its fly leaves, to Br. Warren, in commemoration of the occasion, and as a mark of the kindly feelings his brethren entertain towards him. The evening following this, the four chapels situated more immediately in the town of Ballarat were occupied by the brethren, who were sent out two and two to speak on the evils of drunkenness, and on the benefits of total abstinence from all intoxicating drinks. The full amount of good accomplished it is perhaps impossible to state, but some of the speakers returned from their labours with a number of signatures to the Temperance Pledge as a token of their success. I should be glad if I could report the utter abolition of the strong drink traffic, for between it and me there is no love. I would long ago have served it as Samson served the lion in the vineyards of Timnath had I possessed the power: rent it in two. But I must not fall to writing a Temperance Lecture just now. Well, the District Meeting came to an end, and to a *good* end. There had been much unfettered and plain-spoken discussion, and on some points we could not, after all that was said, see eye to eye; but, like Polycarp and Anicetus on one occasion, we agreed to differ. Of one thing I am sure; we separated from each other, and returned to our circuits, with a renewed determination to present our bodies and souls to God in labouring for his glory in the salvation of men.

T. E. KEEN.

SOUTH AUSTRALIA.

Kadina, June 26th, 1867.

DEAR BR. BOURNE.—Believing a few items of intelligence from this part of our mission field will be interesting to many of our friends, I forward this for our valuable periodical.

The Kadina circuit has been the sphere of my labours for a little more than twelve months; during that time we have had many interesting meetings, and progress has been our motto.

CHAPELS.

A new and commodious chapel was opened for Divine worship, at Wallaroo Mine, on Lord's day, December 23rd, 1866. Mr. Hancock, from Adelaide, preached three interesting sermons, to crowded congregations. On the following day, the tea meeting was well attended, and the public meeting quite a success. The report showed the subscriptions and collections to be £150. Cost of building a little over £500. The building, in a prominent position, is 45 feet by 30 within; style Elliptic Gothic. Since the opening of the chapel our congregations have been large, and now there are upwards of 130 sittings let at one shilling and sixpence per quarter each. May this house be the birth-place of souls. Amen.

The first anniversary of our large chapel, Moonta Mine, was held on Sunday, Feb. 17th. Mr. Lang, from Auburn, preached three times to good congregations. The tea and public meeting on the following day were well attended, the collections liberal, the speeches stirring, and the report interesting. The report showed that £75 had been received for seat rents during the year, and that many souls had been born for glory. Praise God! Profits of anniversary £55. In connection with this place we have nine classes and 140 members. We have three other chapels on the station, with encouraging congregations.

SABBATH SCHOOLS.

The Sunday School department among us is one of interest. The anniversary of Kadina took place on February 3rd. The services were conducted by Br. Trewin and the writer. The children were examined on the history of Job, and the life of Christ. Suitable pieces were recited, and appropriate hymns admirably sung by the Teachers and Children. On the following day the teachers and children marched round the mine and Township, headed by the temperance band, and at three had their usual treat. The tea meeting was largely attended, and the public meeting quite a success. There are 120 children and 24 Teachers belonging to the School. Several of the elder children have been brought to God during the year. Proceeds of anniversary £25.

The anniversary of Moonta Mine came off on Easter Sunday, a day not soon to be forgotten. Many came from other parts of the circuit. The morning service was conducted by the writer, the afternoon by Br. Trewin, and the evening by Mr. Wellington, (Primitive Methodist). The congregations were crowded, and the singing by the choir was much admired. A few pieces were recited by the younger children, and the larger ones were examined on Scripture History. On the following day the friends, teachers, and children mustered largely, and having marched round the mine, headed by the band, partook of the good things provided; the public meeting commenced soon after six o'clock. Spirited addresses were delivered by some of the teachers, and the circuit preachers. Votes of thanks were given to those who had assisted in various ways; and the meeting closed in the usual way. Proceeds of anniversary £17 10s. 0d. There are 220 children, and 45 teachers and officers in the school. Two children died happy in Christ during the year, and the school every way improved.

The anniversary of Wallaroo mine took place on June 2nd. This was also a high day; the congregations were large, the influence rich, and the singing delightful. Many pieces were recited by the children with good effect, and they were examined in the afternoon and evening on the journeying of the children of Israel. On the following day, after singing round the mine, the children had their usual treat. A large number of parents and visitors followed, and then the public meeting commenced, presided over by Mr. J. Visick, from Hicks Mill. Speeches were delivered by two of the local preachers, Br. Trewin, and the writer. There are 120 children, and 32 teachers on the books, being an increase of 40 children, and 13 teachers during the year. Proceeds of anniversary £32.

The anniversary of Moonta Township came off on June 9th. The congregations were large, the singing good, and the recitations and examinations gave great satisfaction. On the following day the children had their usual treat, and a large number of visitors and parents sat down to a first-class tea. The public meeting was addressed by several speakers, and a rich influence realized. Proceeds £25. One pleasing feature in most of our Sabbath schools is the adult Bible Class, largely attended; we believe good must be the result. May each Sabbath school be a nursery for the Church. Of the large sums given at these anniversaries, about one-third must be deducted towards the expenses. The remainder is to be spent in replenishing the Libraries and rewarding the children. Two of the schools have voted something towards the trust funds of the chapels, a step in the right direction. I expect before you receive this we shall be assembled in our first Sunday school Conference in this Circuit.

PROSPERITY.

We have realized a little prosperity during the year, more than one hundred souls have been admitted on trial, and after allowing for unfaithfulness, removals, and deaths, at the end of twelve months we have an increase of 60 members, a large staff of able local preachers, and seventeen classes, most of them having a leader and an assistant leader. The majority of our members have been brought to God in the colonies; others are from various parts of Cornwall, and a few from other places who have held fast their confidence. Scores are living around us who have made shipwreck of faith; may they speedily return to Christ. I hope we shall labour on at God's command, and at the end of another twelve months be able to report greater prosperity than in the past, and when our work is done meet in our Father's house in glory.

I am, yours truly,

HENRY MASON.

ARRIVAL OF A MISSIONARY.

Under date of June 27th, we have received a letter from Br. Alfred, *announcing his* safe arrival at Melbourne, in excellent health, after a *pleasant* voyage of 82 days.

BIBLE CHRISTIAN

MAGAZINE.

THE CHRISTIAN SCHEME.

NO. X. THE FINAL JUDGMENT.

By John Tremelling.

The certainty and necessity of a final Judgment are placed beyond all dispute. The question as to whether it shall be, is for ever settled by the infallible declarations of Divine truth. Diversified as are the opinions of men in relation to moral agency, the extent of the atonement, and the perpetuity of future punishment, they are generally one in relation to the certainty and necessity of a future tribunal. To call in question the existence of a fact so prominently taught by prophets and apostles would be to deny the clearest statements of Divine revelation. We shall not therefore attempt to refute the theory held by a small minority as touching its *certainty*, as such belief does not generally prevail, and where it does, the extreme fallacy of the notion sufficiently refutes itself.

The doctrine of a final Judgment is not the theory of modern invention; it is of ancient date, and wears the impress of antiquity. It is coeval with the race. Among others of the olden times, whom we could enumerate, who believed and taught this important doctrine were Enoch, Solomon, and Job. Heathens also entertained a notion in relation to its existence. From whence did they derive their idea of Elysian fields, the Stygian lakes, and infernal judges, but from those glimmering apprehensions of a future judgment.

Various opinions have obtained as touching the circumstances of the judgment-day. The time it shall occupy,—the locality where it shall be held,—the number and character of the risen dead,—have in turn been topics of special interest and discussion to inquiring minds.

In our *view one prominent* error into which Biblical expositors *have fallen in their* treatment of this question, is, a precocious

certainty. They have been positive where the Bible is indefinite, and have freely fixed dates where God has fixed none. The time of the Judgment has been distinctly asserted, the end of the world minutely described, and the destiny of the race for ever settled, but despite of all this, things continue as they were, and the non-fulfilment of those idle predictions shows how little men know of the Divine arrangements. Where God does not speak, it is wisdom in man to be silent. Every intelligent and sober mind in reviewing the operations of the Divine plan, the success of the gospel, and the promises of God in relation to the destiny of our world, must conclude that "the end is not yet." We have good ground to believe that there will be much in connection with the final Judgment which we do not now understand. All the works of God are mysterious. Every lesson which He gives shows the wisdom of the Instructor. Every problem He presents to the intelligent mind provokes thought, and yet baffles inquiry. We trace the simple up to the profound, and the finite up to the infinite. But our utmost endeavours lead us only to the margin of the sea: the vast and unfathomable abyss is always beyond. There is a hidden meaning, and a mysterious working, in all the lessons of God's Providence, showing how deep and profound are the purposes of the Infinite mind, and we believe the Judgment will not be an exception to His general method of procedure. But while there is much that is mysterious, there is much that is revealed and comprehensible. The future Judgment concerns the whole family of man. It is not an arrangement for a certain class, or community, or generation, but for every member of the race.

WE BASE THE NECESSITY OF A JUDGMENT-DAY ON MAN'S PROBATIONARY STATE. Without fear of contradiction, we assert that our earthly existence is a state of trial. Human consciousness and Divine revelation emphatically teach this. The present is inseparably connected with the future. We are bound to it by an indissoluble tie. Every moral act has its proportionate influence in the formation of our character, and in determining our future destiny. Character is made up of moral actions, and these are the inevitable result of virtuous or vicious principles. Our habits of mind, natural passions, and controlled or uncontrolled propensities, give a necessary status to our moral existence. The inner life develops itself in the outer act. Actions are the only true test of character, and apart from this we have no proper guage by which to measure it. The tree is known by its fruit, the sun by his shining, the rose by its beauty and fragrance, the river by its murmuring waters, and man by the life which he lives. If his moral actions

be wrong, the regulating principle of his life cannot be right. The principle within and the life without will necessarily correspond. "As he thinketh in his heart, so is he." The probationary condition of the race is prominently set forth in the parable of the steward and the ten talents, in which it is clearly indicated that man is a creature of trust, indued with faculties and properties capable of vast improvement, and by their proper exercise he can render himself eminently useful on earth, and happily secure the approbation of his Divine Master at a future day. No truth is more clearly revealed than this, that our happiness in the world to come solely depends on our conduct in this.

Heaven and hell are not hap-hazard consequences, but the necessary result of undying principles laid down in this life. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." The kind of fruit produced will be in exact harmony with the seed sown: if the seed be sin, the harvest will be death; but if the seed be holiness, the harvest will be eternal life. Moral influences are indestructible and eternal. The good is essentially eternal under all circumstances, and God alone can, by His grace, prevent the evil from being eternal also. How important then is life when viewed in a probationary light, and in its connection with moral influences.

No voluntary act or influence can be regarded as unimportant in its relation to the character of a moral agent. If as probationers we are held responsible for every voluntary volition of the mind, and every motive by which we are influenced, it behoves us to look well to our ways. The influences by which we are surrounded, and the impressions we receive, are constantly tending to our moral elevation or degeneracy. Man is a strange compound of matter and mind. The mysterious connection existing between his physical and moral nature, as demonstrated by philosophy, tends to excite both wonder and suspicion. Nothing which is put into this complicated system of ours can be taken out or prevented from operating. By the voluntary exercise of our own powers, we are building up a character that must last for ever; hence the necessity of carefully examining the materials of which it is composed. Character is our *own* creation. For it we are responsible, and we can build it as we please; but with this consideration, that when built it will last for ever. We have the power to connect ourselves with either heaven or hell. We can surround ourselves with the scenery of either world, and choose the companionship of fiends or angels now; but having once finished our probation we can then effect no alteration. How *pitiable then is the position* of those who are only living for this *life, and utterly regardless* of their responsibilities;—better for such *if they had never been* born.

In a world so full of ideas and influences, no part of life can be unimportant. As a social being, man, during the whole of his probation, is a living power for good or evil. The peculiar constitution of the mind to give and receive ideas renders this necessary. The impressibility of the human mind is the measure of man's power for usefulness; but to be useful we must sow good seed. Whatever is sown into the mind will germinate and produce a crop, whether good or bad. The thirsty earth is not more susceptible to the summer shower, or the clouds to the sending forth of rain, than is the human mind to the dissemination of ideas and impressions. Mind affects mind. We give and take. We are constantly scattering and constantly receiving. There is associated with our existence a conscious and an unconscious influence, and it may be that the *unconscious* is even greater than the conscious. As rational beings we are ever sending forth ideas and impressions into the universe which have a veritable history of their own; and though we may carelessly fling them into the world of spirits we cannot recall them, and may not see them more, but they are not lost, nor will the mind that sent them forth be overlooked. They are out in the world of spirits, producing their own influences and reverberations, and though the thunder of their tones may not be heard by us now, yet we must hear it some day. It shall come back to us, either in holy, happy harmonies, creating a heaven within the breast, and flooding the path of our endless being with perpetual sunshine, or in terrible, crashing, revengeful peals of discord, which shall only awaken the sad remembrance of our guilty and corrupted nature. How important is the judgment when viewed in relation to man's probation, when not only every act, but the *consequences* of every act will pass under review. Yes! man's buried deeds will have a resurrection. The power of conscience and the law of association shall combine at the day of judgment to call forth from their slumbering graves our guilty deeds and forgotten purposes. "A man's sins in this world are often like old forgotten, buried coins. They have grown rusty and illegible. They are laid away in the mind like the lumber in the shop of an antiquary. But they have all an image and superscription. They have dates and hieroglyphics full of meaning, and there is a process by which they may be restored. The rust can be rubbed from the surface, and by fire, if no way else, the letters can again be read." If the Scriptures be true, they shall all come to light, and be properly understood in their own true character. What a vast accumulation of thoughts and *purposes,* actions and consequences, good and evil, stand associated *with one short* life. Man's life is fuller of meaning than we are *inclined to think,* and the day of judgment will reveal it.

IT SEEMS TO US THAT THE CONSTITUTION OF THE HUMAN MIND, WITH ITS INNUMERABLE CONNECTIONS AND CONSEQUENCES, MAKES A FUTURE JUDGMENT NECESSARY. It is furnished with materials which eminently adapt it for close investigation. Conscience, memory, association, and moral agency, all tend in that direction. But some will ask, "Where is the necessity for a future judgment, seeing it can reveal nothing to the mind of God?" True, the rigid investigation at the day of judgment will not reveal anything new to the infinite mind. God is acquainted *now* with every buried thought and forgotten purpose of man's life, but that does not render unnecessary a future tribunal, and a cursory glance at the attributes of mind would sufficiently show the fallacy of this reasoning. Such views in our judgment indicate profound ignorance of Divine government and moral agency.

On the same principle we might ask, "Where was the necessity for the world's creation?" God foresaw that man would fall, and that a world of stainless beauty and grandeur would be tarnished and corrupted by sin; but the fact of His foreknowledge did not supersede the necessity of creation.

Redemption can be viewed in the same light. God knew when he gave Christ to redeem the world, that all men would not be saved, but this was no reason why an atonement should not be made, and a full salvation provided for all who would embrace it.

There is a profounder meaning associated with the Divine method of action than we, in our ignorance, are disposed to think. Despite of all the suffering, and sadness, and terrible failures associated with creation and redemption, there is yet an infinite amount of good, and the good will vastly preponderate over the evil. God does nothing in vain. Every enterprise is a success, and the unclouded light of eternity will reveal it. Connected with His unfailing efforts to benefit the race, there are visible, scenes of earthly struggles, and dark clouds of human woe. But the end shall be better than the beginning. The closing scene of earth's history shall exhibit brighter pages of intelligence than had caught the student's eye, while the song of redemption, so full of music here, shall find a happy echo in the world above, and be joyfully perpetuated on the golden plains of unearthly light by the choral songsters of the skies. Christ shall stand forth at that day an object of enraptured vision to the unnumbered myriads of admiring spirits who hover round His throne. Countless honours and undying memories shall grace His royal name, and eternity weave its perpetual amaranths of unfading beauty to place upon His *manly brow. Saints* and angels in holiest concord will fall *prostrate at His feet,* and in loudest accents ascribe all honour

to His name. Their happiest exercise will be to swell the tide of everlasting joy, and "roll the rapturous hosannah round," until heaven's vast plains shall reverberate with a pure and lofty music that shall thrill every heart, set every tongue on fire, awaken the happiest emotions, and cause admiring seraphs, and redeemed ones from the earth, to proclaim with one voice in the unbroken harmony of heaven that indisputable truth,

"Our Jesus hath done all things well."

Christ will yet have His due; not a particle shall be withheld, and the day of judgment will emphatically declare it.

The NECESSITY for a future judgment finds its foundation deep in the constitution of the human mind. If God be a moral Governor, then there must be a moral law; and if there be a moral law man must be a moral agent; and if man be a moral agent he must possess certain qualities and attributes of mind which constitute that agency. These are, memory, perception, association, conscience, responsibility, and freedom of action. There is but one rule by which human life is to be regulated, and one standard of moral obligation, which is, the unerring law of God. By that law we shall be judged, and every departure from it will be clearly pointed out by the force of memory, the power of conscience, and the law of association. Every faculty of the mind and every power of the soul will be brought into full and healthful exercise at the bar of God. The most faithful witnesses and terrible accusers of our evil doings will be found within us. The judgment we are certain can impart no additional light to the mind of God. He will not be wiser after the transaction than before. But we apprehend that it will reveal *much* that is new in relation to *ourselves*.

Human life is a problem that requires more than the light of time for its solution. It stands associated with a mysterious chain of events which no finite intelligence can unravel. Its proper development involves continuity of progress, and endless variety. In it there is the painful and the pleasant, a little that we know and much that exceeds our comprehension. Life when viewed in its present aspect has in it much that is objectionable: it is a scene of struggle and far from being one unbroken line of beauty and equanimity. There are in it disturbing elements, constant upheavings, and terrible tossings to and fro. Its successes and achievements are not the result of blind chance, or unintelligible fate, but of constant plodding and earnest toil. To produce fruit we must live, to conquer we must fight, and to make progress we *must* persevere. But though life is a scene of trouble, it is not

all trouble: it is not one vast desert without an oasis, a constant struggle without a victory, or a perpetual storm without a calm. There are in it sunny spots and quiet resting places where, undisturbed amid the scene of strife, the human spirit can regale itself, revel in unearthly joy, and bask in the sunshine of a Father's love.

Nor do we believe a right view of life would induce us to wish its sufferings less. Painful as is the process through which the patient has to pass, a belief that it will produce recovery makes him resigned to his fate. As in the physical world the storm tends to remove the dense vapour, purify the atmosphere, and render life more healthful, so in the moral world does suffering as a remedial element tend to the suppression of corrupt desires, and the upgrowth of virtuous aspirations. The world is a school of moral training in which God is ever educating man, by a series of strange and impressive lessons, for a higher destiny. The Teacher is Divine, and the lessons are original,—hard to learn because deeply felt, but productive of a sound education. Strange as it may appear, in the field of moral discipline we learn more from clouds than sunshine, from toil than rest, from suffering than ease. The painful and the unpleasant, so constantly testing our principles and powers, are the great educating forces of our earthly existence. The day of Judgment will reveal, among other things, this important fact, that the dark shadows on the sun dial of life are not devoid of meaning, but contribute their quota of good in the discipline of human conduct. Man is a complex being,—a summing up of all earthly nature. He exhibits organic structure, animal life, and rational existence. He is a world in himself. He has a history of his own, like every separate planet, and yet a part of a great whole, with which he is inseparably connected. His existence is mysteriously interwoven with all other existences: he cannot live alone. He is a wheel in the vast machinery which God has set in motion, and his volitions not only affect himself, but the whole of the machinery.

In this light we conceive it impossible for any one to measure the exact breadth of his influence and power for good or evil. Every moral act is a fresh cause, producing new effects in the world of being. It is a stone cast into the shoreless ocean of eternity, which shall produce commotion that will never end. From that one cause effects, one after another, will rapidly follow in an infinite series. No mind but the infinite can comprehend, at a glance, the force of one short life. If we were asked to give an opinion of what *we* consider to be right and wrong in life, it is more than probable that on some points it would be sadly defective. No doubt some things which are now held sacred will be found at that day to be spurious, and others

which we consider heterodox will be found to be true. There are some things in our experience which we shall have to give up, and others we have yet to learn. We can always be conscious of our sincerity while here, but not so conscious of right. We have done some things from a sense of duty, which we should have left undone had we known better. Purity of motive is no guarantee of infallible conception; and with this view of life the day of judgment assumes a most important aspect. Every moral act will there pass under careful review, and its influence upon the actor, and upon the world, be seen in its heaven-ward or hell-ward tendencies. Man will see himself at the bar of God as he really *is*, and as he never saw himself before. He will there meet undisguised the consequences of his doings face to face; and with a light such as the day of judgment only can impart, he will form a correct estimate of his worth as a member of the great moral universe. The influence of every moral act which he has sent floating on the world of mind, with a virtuous or vicious tendency, shall then confront him with its catalogue of results,—nothing will be lost—nothing overlooked—everything will be revealed. The feeble effort and the stupendous enterprise, the cup of cold water and the prison-visit, the widow's mite and the nobleman's synagogue, shall alike come under review.

The visible and the invisible in our conduct, while on earth, will there be distinctly seen. That which we at present know in relation to ourselves, and that which we do not know, will at once appear. "There is nothing covered, that shall not be revealed; and hid, that shall not be known." Every heart will be open—every tongue will be silent—and in the conscious presence of a just and holy God, men will wait, without defence or murmur, to receive their final doom. What a day for the revelation of human secrets! The gospel emphatically reveals the character of Christ, but the judgment shall reveal the true character of man.

But while the judgment will reveal much that is new in reference to ourselves, it will also reveal much that is new in the conduct of *others*, of *Providence*, and of GOD.

We know comparatively little of each other here. We sit at the same table, join in the same conversation, walk in the same path, engage in the same workshop, enlist our energies in the same enterprise, and are yet comparative strangers to each other's private history. There is a secret chamber in every heart, into which no one finds admission but ourselves. Friends and foes try hard to force an entrance, but prudence suggests, "no admission here." Its *inmates* are not always of the happiest kind: corrupt desires, *wicked thoughts*, base purposes, vain imaginations, and everything *which life* would be better without, finds a lurking place there. It

is life's misfortune that there should be so much of the objectionable associated with it; so much that we could wish out of it. Our history is, to a great extent, a history of blunders; of blunders which are the result of ignorance, or a vicious tendency. No one who understands himself would attempt to plead absolute exemption from error in either thought or practice; nor could any one, who sufficiently respects himself, care to have all his defects and idiosyncrasies exposed to view in this life. There is much in connection with fallen humanity, in its most perfect state, that will not bear the light. That which we do not care to divulge, is generally that which life would be better without. Happy he who has the fewest secrets to keep, and happier he who has them all forgiven. There are, however, accounts, in the history of each, to settle at the judgment day, which are known only to God and ourselves. We can better trust him with our infirmities than each other. But they shall all be revealed. The character of each individual will be fully understood. The mask which shielded it from view while on earth will be torn away by the impartial hand of justice, and God will enter the private chamber of our being, and "bring every work to judgment, with every secret thing." There will be much revealed in the conduct of others, of which we are perfectly ignorant now. For various reasons, we fail to form a proper estimate of men and their moral attainments. There is much in human conduct that is hidden from our view. Nor will our limited information allow us to go deep beneath the surface; hence we are biassed to a great extent in our opinions by externals. There is a common conventional standard of religious life, which is often out of place, and as false as it is general. It has no permanent foundation either in philosophy or Scripture; and judging from this stand-point, people profess to measure the exact moral status of the children of God. Defective in its acquaintance with the laws of mind, it makes no allowance for constitutional diversities, and regards as spurious all that does not harmonise with its own superficial and antiquated notions. The judgment we pass on each other is not always righteous. We are often misguided in our conceptions, and, judging character through a certain medium, men fail to get their due. Some have credit for being much better, and others for being much worse, than they really are. "It is not all gold that glitters." Much of the apparent goodness of some persons is in their constitution. But God's judgment at the "great day" will be righteous. He will not form a wrong opinion of, or cherish a wrong feeling towards, a single member of the race. Things will not appear to us at that day as they appear now. To our disappointment, it will be seen that the light of some will shine *dimly, whom we expected* to see exalted high in moral purity; while

others whose moral attainments were considered slender will be nearer the throne than we had anticipated. "Many that are first shall be last; and many that are last shall be first." It will be found that not he who heaves the deepest sigh, gives most freely to the cause of Christ, talks most fluently about Christian duty, wears the most gilded titles, and receives the greatest applause because of a yearly contribution to some benevolent institution, will receive the brightest crown; but he who, in deep humility of heart, esteemed others better than himself; who followed no example, courted no smiles, copied no model, and consulted no will but Christ's. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

There will be much revealed at the Judgment, in connection with the *Providence of God.* That there is an all-wise Providence, which mercifully presides over the manifold operations and influences in our world, is abundantly evident. Its existence is demonstrated by the records of history, the discoveries of science, natural law, and personal experience. God has not set the world in motion and then retired into the shade perfectly indifferent to all its operations; but as the ever-faithful Friend of humanity He inspects its movements, watches every motion in each wheel of the machinery, arrests its agencies, and by a peculiar sovereignty controls its events, both physical and moral, for the general well-being of the race.

A belief in an over-ruling Providence has prevailed in all ages, and among all classes of intelligent beings. The function of providence in its relation to the world is two-fold, *general* and *special.* Both are necessary, and the effects of both are visible. Said Robert Hall, "The denial of a particular providence is, to all practical purposes, equivalent to the denial of a providence altogether. Trust in God is the act of an individual, as all the exercises of piety must necessarily be; so that if the providence of God embraces not the concerns of individuals, no rational foundation can be conceived for expecting protection from danger, or relief under distress, in answer to prayer. The denial of a particular providence is, it must be confessed, the best possible expedient for keeping God at a distance."

The Providence of God, when rightly viewed, brings before us, in one broad expanse of moral beauty, a most important subject for reflection. We discover, in connection therewith, the Divine modes and forms of action in man's behalf. Providence, like a *golden thread,* is beautifully interwoven with the whole course of *nature.* Every law of the universe is vitalized by it. It stands *associated* with every geological fact and chemical process, with

every system of philosophy and physical law, with every moral influence and form of government. We cannot separate Providence from the world's history, or the experience of individual man. It is everywhere present with its mission of love. It is *in* all, and *superintends* all. It can be seen alike in the snow-clad hills of dreary winter, and the brilliant sun of a summer's day; with the fettered slave and the free-born subject, the toiling serf and the selfish despot who "grinds the face of the poor." Providence takes cognizance of every event, whether great or small. Nothing escapes its notice. It sees the poverty of the poor, and the abundance of the rich; the suffering of the oppressed, and the cruelty of the oppressor. It witnesses alike the death-struggles and dying groans of the wounded soldier on the blood-stained field, and the upswelling joy of the happy spirit as it breaks the last tie which bound it to earth, and conquers, through Christ, its final foe.

The motion of every wheel in the vast machinery is carefully watched, and every circumstance which transpires is made to contribute its quota of good to the general well-being of man. Good is often brought out of evil. There is a tendency in sin to produce evil, and there is a tendency in the evil produced to suggest motives against the sin from which the evil springs.

In the system of Providence there is no room for chance, because there is no void where Providence is not. It fills the entire whole, and could we see how closely it is interwoven with every act and circumstance of life, we should at once expunge chance from our vocabulary as a word without meaning. "The Lord reigneth, let the earth rejoice." Says an eminent writer,* "The events of providence appear to us very much like the letters thrown into a post-bag, and this parcel then sent forth on its destination. The person who carries it,—

> 'Messenger of joy
> Perhaps to thousands, and of grief to some,
> To him indifferent whether grief or joy,'—

onward he moves, quite unconcerned as to the nature of the communications he bears, or the effects produced by them. And when we look into that repository, it may seem as if its contents were in inextricable confusion, and we wonder how the letters, parcels, &c., should ever reach their destinations. But then every letter has its special address, the name and residence of the party, and shall in due time fall into his hands, bringing its proper intelligence. But what different purposes do these letters fulfil—what varied emotions do they excite! This declares that friends are in health, and the other tells of some crushing disappointment. It is a kind of picture of

* M'Cosh, abridged.

the movements of Providence. What a crowd of events, huddled together, and apparently confused, does it carry along with it! Very diverse are the objects bound up in that bundle, very varied are the emotions which they are to excite when opened up; yet how coolly and systematically does the vehicle proceed on its way. But meanwhile every occurrence is let out at its proper place. Each has a name inscribed on it, each has a place to which it is addressed. Each, too, has a message to carry, and a purpose to fulfil. Some inspire hope or joy, others raise only fear and sorrow. Some of the dispensations propagate prosperity through a whole community. And others, so black and dismal, carry, as they are scattered, gloom into the abodes of thousands. But amid all the seeming confusion, every separate event has its separate destination. If there be a thousand persons allotted to a pestilence in a district, it will not allow one to escape. If there be one whom it has no commission to seize, that individual must remain untouched.' 'A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.'"

The freedom with which man is invested as a rational being affords ample scope for the operations of Providence. God has determined, by a fixed necessity, the laws by which man is to be governed; but he has not fore-ordained every volition of the will, and determined by an unalterable decree the character of every action: if so, man would be free from blame in the performance of *any* act, because of the law of necessity by which that act was performed. Divine sovereignty does not destroy moral agency, or human liberty. Man is free in the exercise of his powers; nor is God under any obligation to prevent a sinful course of action by the fiat of his omnipotence. "To assert the contrary would be to infringe on the liberty of God, and to deny to him the right of creating moral beings, or of putting them on probation; for evidently there could be no trial of any creature's obedience, if his disobedience were rendered impossible by the interposition of almighty power."

Fore-knowledge is not *fore-ordination*. God can foresee an event without determining it; hence in his moral government He has left a broad margin for contingencies, and within the circle of that margin we discover the necessity and operations of a particular Providence. The system of divine Providence, as revealed in nature and the Bible, holds an inseparable connection with the judgment day, and when viewed in its relation to that event, assumes a most important aspect. In Providence God works, but as a Worker often keeps himself out of sight. His conduct is vastly mysterious, hence it is difficult to trace His footsteps. His ways are "in the whirlwind," and his "footsteps are not known." But at the day of Judgment,

every trait of the Divine conduct will be clearly revealed. Nothing will be left unexplained. Every difficult problem of life will be solved, and it will be seen how in every dark season, and afflictive dispensation, when we groaned beneath the load of suffering, that God was behind the scene, controlling every event, and making "all things work together for our good."

The final Judgment will be a fitting time for the full manifestation *of God's character and conduct, in His moral government of the world.* With our present limited conceptions of the system of Providence, it is utterly impossible to understand all its operations. In looking at the works of God from any one point of observation, we see them but imperfectly. To be understood rightly, they must be seen as a whole. Providence in "its complicated connections—its direct and indirect influences—its elements and processes of progressive development—its ebbs and flows of tidal energy," and the general tendency of all its movements to the good of mankind must be clearly seen, ere we can understand the conduct of God in his direct personal treatment of the race. Creation, providence, and redemption work in harmony. "The universe is a unity, a harmony, yea, rather a divine organism." Nothing is isolated, but the connection of existences we shall not fully understand until the time of the restitution of all things, when God will reveal to an assembled world the justness of all his proceedings.

In the government of the world, God has left ample scope for the exercise of faith. Our discipline in this life is pre-eminently a discipline of faith, but if we understood at first sight every movement in the divine conduct there would be no room for the exercise of this important principle. We regard the Divine conduct as being just and wise, not because in every particular we *understand* it so, but because we *believe* it so. Our faith in the Divine character qualifies us for believing in the justice and wisdom of the divine conduct when we cannot understand it.

There are mysterious problems in the conduct of Divine Providence which baffle human skill, and exceed our ability to solve. Looking at them from our present stand-point, it is difficult to reconcile them either with justice or sound policy. Seasons of unmerited grief seem to overtake us, bright prospects fade, dark angry thunder-clouds begirt our path; but the reason is concealed from view: the only solution we can give is, "Even so, Father, for so it seemeth good in thy sight." There are times when, like the patriarch, we feel to say, "All things are against us,"—when the only ground of relief is, quietly to submit to what we cannot alter, and honestly to believe when we do not understand. In such seasons, faith, as the true guardian of the soul, bids

us look, and live, and in the hour of temptation saves us from landing on the shoals of scepticism.

But at the Judgment, faith will give place to understanding, and doubt to everlasting certainty. Every wrong conception will be removed, and every mystery unravelled. God will exhibit to an intelligent universe the wisdom of all His doings, and the righteousness of all His laws as a moral Governor. Men and devils will stand convinced of the justice, the harmony, and exactitude of all His plans. Everything which now appears crooked in Providence will then appear straight, and every rough and severe dispensation smooth. Much remains to be cleared up at that day, of which we are ignorant now. God will then set Himself right with man, by showing him all the complex connections of His vast machinery. All the difficult webs, the critical infoldings and interlacings of His providence will appear. Everything will be seen for the first time in its proper light. It will be shown how Providence could justly hold in her hands both evil and good, rewards and penalties, roses and thorns, clouds and sunshine, prosperity and adversity, tears of sorrow and up-swelling joy. At present things seem partial and one-sided. One good man prays and receives an answer; another prays and receives none. The plans and purposes of the good are often thwarted, while the wicked "flourish as the green bay tree." Devils and wicked men are at times allowed unrestrained freedom to execute their nefarious purposes, and accomplish their hellish plans, in direct antagonism to the interests of truth and righteousness. Ten thousand evils exist under which the world groans, and which God could sweep from the universe by a single volition. But He does not do it. On the contrary, He allows full scope to mistaken human action, in its manifold forms of malice, caprice, and waywardness. Tyrants reign, and, by a fiendish despotism, ruthlessly tear in pieces the cherished hopes and happiness of the good. "Inequalities of condition exist, and false theories of religious truth and social order abundantly prevail." Immense evils are inflicted upon society by one man usurping undue authority over another, and who, by the unlawful exercise of a necessary power, influences the circumstances and affects the destiny of his fellow-creatures. There are those who, in the name of God and religion, would by the iron hand of tyranny crush out of existence the better instincts of our nature; "blast every budding hope of our being, and trample every germ of immortal joy and freedom in utter ruin under their feet. Conscientious visionaries, bigots, and fools, have turned the world upside down." Apart from faith in the Divine character, we should think, in the midst of this seeming confusion, that God was *forgetful* of the interests of humanity. But no! He reigns in the

midst of it all; "*in all the power of His nature,* and in the *full splendour of His moral excellence,* as well as of *His personal kindness, among men and for them.*" The works of God "are a many-leaved and gorgeous commentary upon His character, as well as upon His own express declarations concerning Himself, and His wishes, plans, and purposes; although He never tarries anywhere for our appreciation, or even for our comprehension of Him or His counsels."

Providence points to a Judgment-day for a solution of its problems, crises, periods, intricacies and developments, and when these are unfolded to our view, we shall discover much that we had not seen before.

THE DIVINE METHOD OF JUDGING THE WORLD IS CLEARLY SET FORTH IN VARIOUS PORTIONS OF THE NEW TESTAMENT. It seems more than probable that it will be simultaneous and universal.* The righteous and the wicked will be summoned by the trump of God to assemble at His bar at the same time.

The premillennial theory, as propounded by Mede, Elliott, Cumming, Bickersteth and others, has but little foundation in Scripture. We are certain much can be said on either side, but we are also certain the Bible cannot consistently support two doctrines of opposite tendency, and it must be admitted by men of sober Judgment that the millennium theory, as defended by some, ingeniously twists the most simple declarations of Scripture in support of its own views. It shuts out altogether the idea of a general judgment, and separates that which the Bible represents as one undivided scene. Says Dr. Brown, "We have found them obliged to parcel out the Judgment not only in separate acts or processes, distant from each other by long periods of time, but into heterogeneous transactions, that cannot be brought under one category; and to call the whole period of a thousand years '*the day of Judgment.*' Thus, they make the judgments upon the anti-christian nations which are to usher in the millennium to be part of 'the Judgment of the great day,' and style these the judgments of the *quick,* an expression which, in their sense of it, is only fitted to mislead." Numerous are the passages which seem clearly to indicate that the righteous and the wicked will be judged at the same time, and that the general Judgment will immediately follow the resurrection.

In defining the elements of true discipleship to his followers Christ reminded them that His service involved complete abnegation, and self-surrender to His will in all things. Said he, "If any man will come after me, let him deny himself,and take up his cross, and follow me. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. xvi. 24, 27.

* See Matthew xxv.

In Matthew xxv. 31—46, we have a full description of the final Judgment. "Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats," etc. The parables of the foolish virgins and the talents support the same theory of the general judgment. They represent the consequences of human conduct, and the final period when every action will be analyzed. There is, also, one other parable* we ought not to overlook,—the tares and the wheat—as it bears with considerable force on the character of the final judgment. Christ's advice was, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." That this parable refers to the "end of the world" is beyond dispute: and considerable violence must be done to this passage to extort from it any other doctrine, than that which comes upon its surface—the general and unbroken judgment of the last "great day." In relation to the doctrine taught in the above passage, Dr. Brown says: "The points to which I request the reader's attention here are these; *first*, that the judgment spoken of is at the very time of Christ's coming, as is admitted on all hands; *next*, that not only are the tares gathered at the same 'harvest time' with the wheat, but the tares are gathered and burned first, (so in Matt. 25—46); *lastly*, that as the sowing of the tares runs parallel, in point of time, with the sowing of the good seed, and represents all the false-hearted professors of religion *in every age*, whom Christ will have to remain till he come; so the gathering and burning of these at the time of harvest denotes *the judgment* of the whole of the wicked *at the time of Christ's coming*."

In (John v. 28, 29) we read, "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "The resurrection and the judgment are here connected, the one act being represented as in order to the other, and both said to be done in one hour. It is not the *length of time* which this word 'hour' is designed to mark—it may take a short or a long time—but it is the unity of *period and action* which alone is intended, and which, notwithstanding all the criticisms made upon it, can never, without violence, be made to comprehend under it the multifarious and broken transactions that are expected to occur from the beginning of the thousand years to the last judgment." Reason and revelation suggest the idea of a general simultaneous judgment. For a certainty Christ

* Matt. xiii. 24—30; 36—43.

will revisit our world, he will appear the second time without sin unto salvation, but his final appearing will not be distinguished by a personal reign on the sunny heights of Jerusalem, but by the general judgment of the race.

That the proceedings of the final Judgment will resemble in every point an ordinary judicial court of investigation, we can scarcely suppose. There are features in it which will admit of no earthly analogy. At a human tribunal the innocent are sometimes condemned, while the guilty go free. The judge being biassed in his decisions by external evidence, and not able to penetrate beneath the surface, often pronounces a wrong sentence; hence those who deserve much receive little, and those who deserve nothing are punished severely. But at the bar of God each will receive his just doom. No external evidence will be required, for no additional information can be given. "He needeth not that any should testify of man, for He knoweth already what is in man." At that great Assize the only witnesses will be the omniscience of the Judge, and the conscience of the criminal. These are sufficient. There can be no *deception*, for the judge is conversant with every moral act, and "knoweth the thoughts and intentions of the heart." There will be no *partiality*, for "justice and judgment are the habitation of His throne." No bribes can bias *Him*. No privilege will exempt the rich, nor obscurity shelter the low. The whole race will be there, not to receive personal favours, but to be "judged according as their works have been." Nothing will escape the all-seeing eye of the Judge. Every voluntary action of the will—every motive by which we have been influenced—every desire we have secretly cherished—and every act we have performed will be faithfully analyzed and brought to light. In this life much passes for godliness which is only selfishness and pretence. On earth much that is counterfeit passes for genuine coin, nor can we separate the gold from the dross:—"wheat and tares must grow together." But at the final Judgment, the flimsy covering of human deception will be removed, and principles be brought to light as they really are. The assembled world will stand at the bar of God, not as high and low, rich and poor,—for these distinctions will then cease,—but as men and subjects; and in that day holiness and sin will be the only distinctions between them.

It is not for us to theorise on the "Books which shall be opened," but we may learn *first*, that a *record* of our actions will be kept, and *secondly*, that all our doings while on earth will be *reproduced*.

The Scriptures, in speaking of the second advent of Christ, distinguish it from every other event by its unrivalled majesty. The most glowing terms and the most expressive figures are employed to describe His coming. "The Son of man shall come in His glory,

and all His holy angels with Him, then shall He sit upon the throne of His glory." "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God." "For the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God." The second coming of Christ will outstrip in visible glory the first. His character then was but partially revealed; it was obscured beneath a cloud. He then stood for the hero of Bozrah, "travelling in the greatness of His strength,—mighty to save," treading the winepress alone, and wearing garments rolled in blood. His first advent was one of suffering, temptation, and woe. But now the ignominy of the manger and the cross have for ever disappeared; we are again invited to behold Him; not as a babe in Bethlehem's manger, wrapped in swaddling bands, and nursed in His virgin mother's arms; but, riding upon the clouds of heaven, with princely dignity and majestic splendour, attended with unnumbered myriads of blazing seraphs, the voice of the Archangel, and the trump of God. How changed His appearance! How altered His circumstances! When first He visited our earth, He came in the "form of a servant," but *now* as Judge of all mankind. *Then* He was the "man of sorrows and acquainted with grief, and the people hid, as it were, their faces from Him;" but *now* He is the object of enraptured vision to saints and angels, who gather round His throne and celebrate His praise. Then He came to toil and suffer, weep and die; but now, the scourge, the nails, the crown of thorns, the bloody cross are for ever gone; we behold Him for the first time arrayed in the full-orbed glories of the celestial world. Once numbered "among the transgressors," and having "nowhere to lay His head," He *now* occupies a throne of unparalleled dignity and unrivalled beauty, and holding in His hands the rod of universal empire. His humiliation being over, He will stand invested with unfading glories and celestial beauties, such as the world has never witnessed. At His appearing, memory will recall every fact associated with His great and honoured name. Gethsemane, with its mental anguish and bloody sweat—Calvary, with its dying groans and death struggles, its crimson gore and dense darkness, its opening graves and rising dead, will recur fresh to every mind; but as facts never to be repeated.

The universality of His appearing is attested by the most convincing proof. "Behold He cometh with clouds, and every eye shall see him." Not one will lose sight of the Judge. Every eye will see,—every ear will hear,—and every heart will feel. The archangel's trump will be heard in every land, and reverberate on every shore. The solemn call, "Arise, ye dead, and come to Judgment,"

will roll along every vale, visit every grave, and set in motion every particle of slumbering dust. Not one of all the race will be absent. From the period of Adam down to the flood—from the flood down to the birth of Christ—and from the birth of Christ on to His second coming, — a number which exceeds all human calculation; yet *all* shall be there. Christ will recognize in that vast assembly His friends and His foes. Among others will be seen Judas who betrayed Him, and Pilate who condemned Him, to answer for their treachery and crime. The noisy rabble who one day cried, "Hosannah!" and the next, "Crucify Him!" will also be present to witness the force of His character, and receive the reward of their doings. Infidels who have derided the Christian religion, denied the existence of God, and the evidences of Divine revelation, will then discover to their sorrow, that there is a vast and terrible future, and a Just God who holds men accountable for their moral conduct, and who will "punish with everlasting destruction" all who obey not the gospel. The unbelieving Jews who denied His authority, cast His name out as evil, and thirsted for His blood, will now tremble to behold him in beauty arrayed. His friends and His foes of every age and clime will be arraigned at His bar, while He who once humbled Himself as an outcast, and a curse below, will shine forth fairer than the sons of morning; with a lustre on His brow, and a fire in His eye, and invested with a name above all others, "every knee shall bow and every tongue confess" that He is Lord, and "Judge of all the earth." The heavenly hosts will do Him homage. Angelic crowds will gather round His throne, and reverence His name. Those bright and happy spirits who looked with eager eyes into redemption's mystic plan,—sang the song of gladness at His birth,—hovered round Him in His earthly struggles,—and viewed Him with amazement as He trembled in the garden, and languished on the cross, will be present as spectators of the solemn scene, and rejoice with unmingled gladness at His conquests as a King.

The *suddenness* of Christ's appearing, is an important feature we ought not to overlook. Not when we are best prepared will the summons be given, but at a period when He is least expected will the active scenes of life be thrown into confusion by the announcement of His coming. "At a moment, in the twinkling of an eye," the trump shall sound, and the dust of myriads shall awake. What a scene of bewilderment and confusion will follow! How terribly will His coming interfere with the arrangements of earth! The din and strife, which now distinguish active life, will in a moment be hushed into silence. The rumbling of every chariot wheel, and the furious dashing of every troubled wave, will for ever cease. Horror and dismay will seize the careless sons of earth! Every

grave will be empty, every eye will be open, and every earthly engagement will terminate. The counsellor at the bar, the philosopher with his books, and the miser with his coin, will alike be panic-struck at the coming of the "Son of Man." Fair prospects will be blighted, strong ties broken, and loving friends for ever separated. This grand old earth, so full of historic interest, and which has been the scene of so many high achievements, shall succumb to the battling elements, and reel and tremble as did Horeb of old at the presence of God. Its lofty pyramids, its stately cities, its gorgeous palaces, and its beautiful monuments, which have raised their heads to the skies, and hitherto defied the assaults of time, shall fall to rise no more. The present economy will then terminate, for, with the appearing of the "Son of Man," there will be the final dissolution of all things. "The heavens and the earth shall pass away with a great noise." Ten thousand thunders will echo through every vale, while the vivid lightning will illumine every part of the hemisphere above, and shine into every dark chamber below.

> "The greedy sea shall yield her dead,
> The earth no more her slain conceal."

Sitting upon a throne of glory, with all nations before Him, He will commission His angels to go forth and "separate the righteous from the wicked, as a shepherd divideth his sheep from the goats." With the tares and the wheat for the first time fully separated, the Judge will proceed to pass the final sentence. Turning to the righteous, with a glow of celestial radiance encircling His brow, He will say, "Come, ye blessed of my Father. I was a stranger and ye took me in. Your kindness to my followers was kindness shown to me,—enter ye into my joy." Turning now to those who stand trembling and self-condemned, He says with a dark frown gathering on his brow, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. I was sick and in prison, but ye visited me not; a stranger, but ye took me not in. Ye have had privileges in abundance—my disciples have warned you. They are my representatives. It was my gospel they preached, my claims they defended, my salvation they urged you to embrace, and my heaven they wished you to gain; but ye have despised their reproofs, cast their names out as evil, and laughed at their folly, and inasmuch as ye have done it unto these, ye have done it unto me." How terrible the thought,—how painful the emotion! Cursed with *everlasting destruction*, they depart from the presence of their Judge, while the forked lightnings follow them with intensity of glare to the "bottomless pit," and while entering we hear its flaming gates grate upon their massive hinges, while demons beneath upraise one *discordant* yell of infernal triumph, which will echo and re-echo

through the dreary regions of the damned. Lost! Lost! For *ever* lost! For *ever* shut out of heaven, and for *ever* shut in with demons and lost souls. Satan and his angels, too, will have received their final doom. What that additional punishment will be we cannot tell, but one has said, "The fulness and extremity of their torments is not yet come; but there abideth a more fearful, and final condemnation. Now they are suffered to tempt man, which is a pleasure to their malice, thinking themselves by this means somewhat revenged on God. *Now* they are suffered to wander abroad, *then* they will be confined to their own gloomy prison. Now they contain *their* hell, but *then* their hell shall contain them." As the result of their punishment, hell will be worse after the Judgment than before. Confined for ever, they will lash their fury with unbridled vengeance upon the victims of their craft and guile. With such terrible realities before us, it is certainly worth a thought beneath, as to—

"How we may escape the death
That never, never dies."

From what has been already advanced, we may infer, that we *cannot escape* the Judgment. Nor ought there to be any reason for our wishing to do so. Painful apprehensions of a future tribunal, imply that there is much in the conduct of life which is wrong. Conscience, as a faithful monitor performing its office in the soul, is ever pointing us to that period when all our secret wrongs shall be brought to light, and every work be justly rewarded. But painful as is the thought of a future judgment, there is no way of escaping it. We are bound to it by an indissoluble tie, and though we shrink from the thought of exposure, every folly of our life will be seen. There is a sense of the future judgment ineradicably engraven in the heart. It lies upon the soul as an inevitable reality. Nothing can obliterate it. Every sinful being is conscious of it. Every sin that is committed, carries with it a monition, a prediction, I shall meet that sin again. And this deep consciousness of a future judgment "is one of those insignia of man's divine origin, and moral nature, which no power of sin—no recklessness of debauchery can ever wear out. No searedness of conscience is proof against it. All men fear it, and so all men believe it. Guilt is a dreaded attendant. Guilt is woe. They are sworn friends. One tracks the other. You never see them apart. Sin of every kind; *your* sin, *all* sin, unrepented, unforgiven, is perdition. Nature cries out through all her works, that sin is woe! Revelation utters a corresponding voice, 'The wages of sin is death!' It is heard through all heaven, sin is woe! It reverberates through hell, sin is woe! It is echoed from that world to this, in thunder that makes every guilty soul tremble, sin unrepented of, is *death eternal*." Hence there is nothing, in connection with the whole range of

human existence, which men fear more than the Judgment. A guilty universe would rather be annihilated, than meet an angry God. But meet him we must, with every action of the past. Sins which neither conscience nor Providence has made public, shall then be brought to light. That dark deed—that foul purpose—that broken vow—that secret wrong, which no one knows but God, shall then be seen in the light of eternity. Memory will retrace every scene of life, and recount every act of our earthly pilgrimage. At the bar of God memory and conscience being brought into fullest exercise, will transmit the past into the present. There will be no bad memories then. Each will recollect with unmingled pleasure or terrible regret. One way in which the law of association acts, is this, that "anything which the mind greatly fears, is for that reason held tight to it. If you put by an article of your experience and say That is debarred from remembrance, I never wish to see that again, let it never have a resurrection, the very label which you put upon it, *never to be revealed*, the very burial service which you perform over it, the very act of your will, consigning it to eternal banishment and forgetfulness, secures its eternal existence and power over you."

The lesson we wish to inculcate is this, that a life of *sin* will be followed by an *eternity* of suffering. That sin which seems at present sweeter than honey, will be followed by an eternity of bitterness. "No man knows, when in a course of sinful, or sensual indulgence, in the pursuits of ambition, or the greedy grasp of gain, what lines he is tracing, as with the pen of a diamond, or burning in, as with a pen of solid fire upon his spiritual being, hidden perhaps now, but by and bye to come out, and to be read through eternity." Men cannot get rid of themselves. In company with a wasted life,—the remembrance of a neglected gospel,—the curse of God, and the terrible wail of suffering demons, they must *for ever exist.*

Young man, think of this. We wish thee to feel it. If possible, we would burn it in letters of blood upon the tablet of thy heart. It may be, that for a while, amid the gay scenes of life, the fascinations of a wicked world, and the follies of sin, that this earth may seem a paradise. But, alas! thou art deceived! There are times even now, when the muffled drum of conscience within thy youthful breast, gives terrible alarms of a coming retribution, and like the booming thunder of some distant ocean, reminds thee that somewhere beyond the present range of thy limited vision, there are terrible upheavings, and tossings to and fro.

Guilt will arm conscience with a thousand stings, and a scorpion *whip, which* will lash the soul into perpetual fury beneath the

irrevocable decree of an angry God. Such is its power while here, that we need only be brought under its influence to be miserable.

Sin may be sweet, but guilt is a hard master. Memory will never vacate its seat, and throughout eternity will supply conscience with facts which will feed the fires of guilt upon the soul. It is so now.

"Alone, at midnight's haunted hour,
When nature woos repose in vain,
Remembrance wakes her *penal power*,
The Tyrant of the burning brain.
She tells of time misspent, of comfort lost,
Of fair occasions gone for ever by,
Of hopes too fondly nursed, too rudely crossed,
Of many a cause to wish, yet fear, to die."

The judgment is certain. We cannot escape it. Every faculty of the mind and every law of God gives to it an importance. May we all prepare for it.

MEMOIR OF DANIEL ORGAN.

By James Milton.

Christian biography is not only interesting, but also instructive, and encouraging. Having ourselves to sail over life's tempestuous ocean, it is pleasant at times to come across the wake of others, who have braved its dangers, and have safely reached the haven of everlasting repose. It is also instructive. It teaches us the importance of keeping a good look out ahead; of being in readiness to shorten canvas, reef sails, or if necessary spread our canvas to the breeze; to keep our eye constantly fixed on the compass; and be careful not to run foul of rocks, quicksands, or other obstacles. Again it is encouraging. When breakers dash against our frail bark and threaten its destruction, we might despair but for the hope of reaching home in safety; we know the Pilot that conducted others will also conduct us safe across the main. Yes, they were exposed to dangers and temptations as we now are; but they have reached home, where

"Not a wave of trouble rolls,
Across their peaceful breast."

However terrible Death may appear to the sinner, to the Christian he has lost his sting, and wears an angel's face. He sees his Father's servant, on his Father's pale horse, coming to take him home; and to weeping friends he says, *Farewell!* I am going home. He is not afraid, for he knows that

"To die, is but to fall asleep,
In the soft arms of God:"

Daniel Organ, our beloved friend, and brother in Christ, was born at Nibley, Gloucestershire, in the year 1805, on the last day of January. Being blessed with pious parents, he had very early religious convictions and desires. While yet a lad, he loved the sanctuary much: at one time he walked ten miles to hear a dissenting minister preach: such was his

love for God's people, and for the truth they taught. While listening to that sermon he was deeply convicted; but on his leaving home those good desires left him. He came to Watchet about the year 1830, and was married about a year and six months after. Soon after his marriage he had a serious illness and thought he should die; then, his sinful conduct came fresh to his mind, and Eternity, with all its solemnities, stared him in the face. Oh, what a position for an unpardoned soul! Brother Organ saw this to be *his* position; he felt he was a great sinner. Afraid to die, his language was, "I am going to hell!" To his terrified imagination the room seem filled with smoke, and an evil spirit was come to carry his soul away, to darkness, fire, and chains. Oh, how he wrestled in prayer! What anguish was depicted on his countenance as he pleaded with God for mercy! The Lord was pleased to hear his prayer. By faith

"He saw the Saviour dying,
On the tree."

He ventured his soul on the precious blood of atonement, the Holy Spirit entered, and he was made a child of God. On that bed of affliction, he could then sing,

"He bids the guilty now draw near,
Repent, believe, dismiss your fear;
Hark! Hark! those precious words *I* hear,
Mercy's free!"

The Lord was also pleased to restore him to perfect health. No wonder everything appeared new to him. What a change had taken place! The language of his soul was—

"Did Christ, when I was sin pursuing,
Pity me?
And did he save my soul from ruin,—
Can it be?
Oh yes! he did salvation bring,
He is my Prophet, Priest, and King,—
And now my happy soul can sing,
Mercy's free!"

For some time he enjoyed the love of God, and walked consistently; but he soon found that his old master was not willing to lose him, and in an unguarded moment he fell into sin, left the narrow path, and lost his religion. But the Spirit never left him, though he had backslidden; consequently he was kept from those depths of sin into which he had before fallen: he was never known to swear or blaspheme, as he had formerly done; he also attended the public services of the sanctuary; in short he was strictly moral. In this way he continued for about twelve months, but he was not happy. The Spirit strove with him till he again sought and obtained mercy. Surely he could then sing with greater earnestness than ever,—

"Long as I live I'll still be crying,
Mercy's free!
And this shall be my song when dying,
Mercy's free!
And when this vale of death I've passed,
When safe beyond this stormy blast,
I'll sing while endless ages last,
Mercy's free!"

A circumstance occurred soon after his conversion, which, we think, was a plain and unmistakable proof that he was indeed a Christian. Coming from the house of God, he was struck by a drunken man without cause, who knocked off his hat; our dear brother did not strike him again, took up his hat and with an expression of pity on his lips walked towards home. His wife thought he ought to have struck the man again, but to her he said, "No! I would rather turn the other cheek also; I pity him; a short time ago I was as bad as he, grace alone has made the difference." In his closet that evening he did not forget to pray for the drunken man.

He was a member of the Wesleyan Society until about two years before his death, when he united with us. His own words were, "I feel more at home with the Bible Christians." All his acquaintances believed him to be a pious, devoted, and sincere Christian. I became acquainted with him in January, 1866, and found him a constant attendant at the means of grace. Never shall I forget him at our revival services; his zeal, fervour, earnestness, and love for souls were unbounded. He prayed "without ceasing," was instant in season, and out of season; as his constant companion, I knew that he kept the prize in view. He was very unwell sometime before his death, which prevented his attending the revival meetings; and as the cause at Watchet was very low at that time, he was indeed greatly missed. He often spoke of being at the meetings, and longed to be there; if I told him of the blessed meetings we had had, or of souls being made happy, he would abundantly rejoice. In March 1866 a cancer was cut out of his lip; but when partially recovered, the yellow jaundice setting in, proved fatal. Nearly every day I read and prayed with him. Resting on the Rock of Ages, he was not afraid to die.

His sufferings were great, and at one time I said to him, "It *seems* hard to suffer so much day after day." "Ah!" he said," it is hard, *very* hard; but the Lord does all things well." If anything was said about his recovery he would say sometimes, "I think I shall, but I have no desire to live, if it is the Lord's will to take me." Disease made such progress, that it was soon seen his time on earth was short. I said to him one evening, "Is it all right within? are you resting on the Rock?" "Oh, yes!" he said, "it is all right: Praise the Lord!"

"'Tis religion that can give
Sweetest pleasure while we live;
'Tis religion will supply
Solid comfort when we die."

I reminded him one day that Satan would most likely be busy with him while passing through the dark valley, and endeavour to shake his confidence in God. His reply was, "My trust is in Christ." The next day he asked me if I remembered what I had said; and added, "I have had a mighty battle with the enemy; he tried to make me believe my religion was vain; that I had not experienced a true change of heart, and that I should be lost after all. But thank the Lord! I have overcome, my trust is in Christ; I have no fear of death now; Heaven is my home." And no one could doubt that he spoke the truth; there was such an influence with his words, that it was like heaven below. His face seemed lit up

with heavenly radiance. Was it not a reflection of the beams of the Sun of Righteousness? Never after this was his confidence shaken. I read and prayed with him almost every day, and he was always very happy; sometimes while I was praying he would shout and praise the Lord in such a manner that I thought every moment his spirit would take its flight. When much nearer the river, and when his sufferings were truly great, I asked him if all was well, if he was on the rock? "*Waiting! waiting! waiting!*" he said, "Waiting to go!" To his wife, who was by his side, weeping, he said "Weep not for me, but for yourself; meet me in heaven." Many times he enjoined on each member of his family to meet him in heaven; "Many, many prayers I have offered in your behalf, and I trust they will be answered." He would constantly talk of heaven, saying, "I shall soon be home, where there are mansions prepared for me." When racked with pain, he often repeated the lines—

"Let me be still and murmur not.
It's my Father's hand that fills the cup,
And what he wills is best."

To the inquiry of those about him who often thought they heard him speak, he would say, I am talking to my heavenly Father." He could eat but very little. His wife would say, "You will be starved," "There is no hunger in heaven," he would reply, "I shall not starve there." His sufferings increased daily, and daily he grew weaker, it was evident he was sinking fast. Friends were around him weeping, anxiously watching for the last breath; it was Saturday night, and we expected he would spend the next Sabbath in heaven; what a night of suffering! still not a murmur escaped his lips. At length the Sabbath dawned, the last he was to spend on earth. That morning his son William came home from sea. His countenance brightened when he saw him, and he said, "Thank the Lord, I knew he would spare me to see him, and now I shall soon go." He appeared better, but he said, "I shall die to-morrow." On the Monday morning about one o'clock he was taken much worse, constantly throwing up blood. Before his son-in-law left in the morning to go to his labour, he came to his bedside to bid him farewell; "Farewell!" the dying saint said, "for the last time." He was very happy, and tried to sing, "Heaven is my home." The world was to him now receding, and heaven was opening on his eyes, and his ears with sounds seraphic rang. He could say, "O death! where is thy sting? O grave! where is thy victory? Thanks be to God, which giveth me the victory, through our Lord Jesus Christ." He told his son Henry he was going to heaven; that he had offered up thousands of prayers for them all, and he could believe that the Lord would answer them, and convert his family. "This," he said, "is my last sickness, I am going home to die no more."

Just before he died he was asked if he knew one who was standing by his side. "Yes!" he said, "I can't see, but I hear it is my dear son William; the Lord has blessed me with my right mind, I'm perfectly sensible." The cold death-sweat lay on his brow, and the spirit struggled to be free. His son Henry, being also a believer in Jesus, thought he should like to hear at the very last moment that all was well, and whispered, "Is all well, *Father?*" "Yes he replied, "All is well, I am going home to be for ever

with the Lord." Henry said, "You are passing through the dark valley." "No!" he said, "the valley is not dark; Jesus is with me, my Saviour is with me; all is well; Heaven is my home!" These were his last words. In another moment there was a gush of blood to his mouth, which prevented his saying a word more. He lay unaltered in appearance, with a smile on his face, but his pulse had ceased to beat, the spirit had fled, and was being borne on angel wings to the realms of bliss.

Thus ended our dear Brother's voyage of life on the 4th of June, 1866, in the sixty-fourth year of his age, respected and beloved by all who knew him. His death was improved a few Sundays after in the Temple Bible Christian Chapel. A sermon was preached by the writer from 1 Thess. iv. 13, 14. "But I would not have you to be ignorant, brethren, concerning them which are asleep," &c. There was a very large congregation; tears were freely shed, and there is every reason to believe many became determined from that hour to love the Lord. His memory is as fresh as ever; truly we can say of him, "He being dead yet speaketh."

PRACTICAL PAPERS SUGGESTED BY THE ANNUAL CONFERENCE.

No. 1. The Debt on the Missionary Society.

Dear Friends.—It has occurred to me that a series of short papers on subjects that came before the last Conference would not be uninteresting or unprofitable. If the pleasant and harmonious character of our deliberations may be accepted as a token for good, we cannot but be hopeful that the year on which we have just entered will be one of great success in the conversion of sinners. We must have "peace within our walls"—and that we have—in order that we may have "prosperity" within our palaces; and the converse of this is true also,—that we must have "prosperity" in order that we may have "peace." In a certain sense, to be peaceful is to be prosperous; but for one I despair of long retaining peace in our midst unless we realize prosperity. When the atmosphere is greatly agitated and shaken by winds and storms, the buds and blossoms of spiritual life are sadly injured, and in but comparatively few cases ripen into fruit; and in the absence of all buds and blossoms, the old bare and lifeless trees become the object of attack and scorn. If the angel of peace be driven from her rightful home, the church of the living God, the sun of her prosperity is at once obscured; and when her harvests fail, it is no wonder if we have suspicions and rivalries among the reapers.

Let us briefly apply these principles to the case in hand. Our largest and most important Connexional organization is heavily burdened by debt. Notwithstanding that for two or three years past, there has been an increase of members on our Mission stations, and a decrease on our circuits, the Society has been suffered each year to go more deeply in debt. On more than one occasion official explanations on this point have been forthcoming. The income of the Society has increased year by year, but the expenditure has still more largely increased. Our Connexional springs have not been dried up, but the waters have been diffused over a larger

surface. Too much, in one sense, has not been attempted; but not enough has been done. And the fact is overlooked by many, *that while our missions ought to be conducted with as much economy as they have been, yet they cannot be for the same cost.* And all are agreed, that it would be most unwise, most imprudent, to go further in debt. Nearly a third of the year's income is expended before the year is begun! Where shall we begin to retrench? or what measures shall we adopt to increase our resources? A close revision of the stations, the ground we occupy, and of our manner of working it, seems to be required just now; but to lessen the number of our agents on some stations and to withdraw them from others, solely on account of the expense of working them, would be most painful, and ought not to be necessary. But to this it must come, and before long too, unless our expenditure can be otherwise reduced, or our income largely increased. The Committee will doubtless direct their attention *first* to the husbanding of their resources, and *next* to their speedy and permanent improvement.

Brother WILLIAM HIGMAN'S suggestion for paying off the debt has hardly received the attention it deserves. A contribution of *one shilling and sixpence* per member would provide a sum more than sufficient. *One shilling and sixpence is hardly the cost of a breakfast one day a week for six weeks in succession.* Perhaps in very few cases this little act of self-denial would be necessary, that all our friends might be able to give *eighteen pence* extra to the Missionary Society this year. But would not such a sacrifice, on the part of all our members, both rich and poor, be pleasing and acceptable to God? Would not such a proof of our love to a cause for which Christ shed His blood be full of meaning and significance, and is it therefore unnecessary? If the whole Connexion was animated by a common sentiment, and a common purpose, there would scarcely be any limit to our usefulness and success. "When the Florentines built their wonderful cathedral, a decree was issued by the republic declaring that they 'would carry forth their idea into performance, commensurate with the grandeur of a soul composed of the minds of the whole community, united and resolved into one single will and purpose.' A soul composed of many minds—a whole community united and resolved into one single purpose—that is what we want." Let us only have that, and we shall have every other necessary thing. After Christ's ascension, all the disciples "continued with one accord in prayer and supplication;" and *that* had its reward in the glories and wonders of the Pentecost. After the day of Pentecost, because they "continued daily with one accord in the temple," "the Lord added to the church daily such as should be saved."

Whatever may be the result, the great value of Br. Higman's suggestion is this, that it shows us how easily the debt on our Missionary Society can be paid off. *One shilling and sixpence* per member is required, and that is all. We can save this sum if we please by going without a breakfast or a supper once a week for six weeks, or by doing with one little holiday excursion, or one pair of gloves less, or by denying ourselves, it may be in some instances only for a day or a week, of some idle habit, or some *expensive* luxury, or by going without the first thing that we do not really *want, that* we only imagine we want, that we might go without, and be *notwithstanding* quite as happy in a short time afterwards.

F. W. BOURNE.

IS THIS ONE OF MANY?

It was after a public service, some years since, in the county of Kent, that a man, about thirty years of age, came to the writer and said, "I was eighteen years of age before I knew that I had a soul!"

1. What an instance of neglected education! Is this a solitary case? Are there not thousands in this enlightened country equally neglected, and equally ignorant? See the man who lives, and eats, and drinks, and works, and rests, and dies without any serious thought about the next life! Does he know that he has a soul? Has he any idea that there is another life? Would he live so unconcerned about his future life, if he felt that he had a soul, and believed in a coming eternity? What a stranger to the Bible, to prayer, to God! Should it be that he does know it, then how great his wickedness! How fearful the account he will have to give in the last day, when he stands at the bar of his Maker! How painfully the Scriptures speak of his ignorance and wickedness! "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." "The heart is deceitful above all things, and desperately wicked, who can know it?" My dear reader, do you know it? Do you know that you have a soul, a soul that must live in heaven or hell for ever? Do you ever think of living to please God, so that after death you may live with saints and angels in glory? The Jewish lawgiver well and earnestly said, "O that they were wise, that they understood this, that they would consider their latter end."

2. How injurious is this ignorance to man in the present world! To range all creation, and see no Creator, what a heavy calamity! To look on this world with its rivers so convenient, and its springs of water so welcome; its woodlands and coal-pits so necessary, and the trees with their fruit, for the life and strength and comfort of man; to look to the garnished heavens above, and the beautifully spread out carpet of earth beneath, and expect to pass away into a land of darkness where all is forgotten forever! How unwelcome and depressing the thought! How man is left to struggle on with life, all hopeless for the future! The only comfort he can take to himself being the sentiment of the ancient infidels, "Let us eat and drink, for to-morrow we die!" Poor man, as one on a lonely rock in the sea, only waiting to fall down amidst the angry waves to rise no more! My reader, how dreary the condition of one who does not know that he has a soul! How perilous the condition of one who does know it, but treats it with indifference! How will he stand before his Maker in the last day? How will you stand in that day? How? But when a man can look through all creation and see a Creator everywhere, how full of beauty and glory the world! What inspiration and gladness he feels in his own heart! Then there is the thought, that when the vision of this world shall pass away, the eyes of the soul will open on another world, more beautiful and blessed! What a loss to be without the knowledge that he has a soul, and that its future may be happy beyond all calculation. My dear reader, if you have this knowledge and joyous expectation, be thankful. If you have the knowledge without the *joy*, do not stop short of the soul's happiness. If you *have no knowledge of these things*, from this moment give heed to them.

Parents who leave their children to grow up ignorant that they have souls, souls which must live forever in happiness or misery, and so treat with indifference their highest hopes for life, have no right to expect from them reverence and love, at a time when such attention is most needed and welcome. But those parents who do teach their children the fear of the Lord, and how they should love Him and serve Him by Jesus Christ, may expect in the wasting hours of their lives, such attentions and helps as will greatly gladden their hearts, ere they depart to a better world. Parents, never forget your duty, and then you will not fail of your reward.

3. How ruinous is this ignorance to the soul in the next world! This is only the beginning of existence. The one Book, on which we depend for all our information of things future and heavenly, is careful to keep this fact vividly and constantly before our minds.

By the wise king of Israel, who spake of things great and small, from the hyssop on the wall, to the cedar in Lebanon, it is said, "For the *soul* to be without knowledge is not good." The author of the forty-ninth Psalm says," The redemption of the soul is precious, and ceaseth for ever." Jesus Christ, who was the wisdom of God, the adored of angels, and Saviour of men, says, "What shall it profit a man, if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his *soul?*" Reader, think of this; what would you give? How terrible the situation! The Redeemer, also, in his prompt and astounding reply to the Sadducees respecting the Resurrection, added, "God is not the God of the dead, but of the living." From this statement we are assured that Abraham, Isaac, and Jacob, are still living.

Then the awful question, "Who can dwell with everlasting burnings?" implies an existence when the body has returned to the dust, and a capacity for endless suffering. The incarnation, and sufferings, and death of Christ find a reason here. "He bore our sins in his own body on the tree." "The Lord laid upon Him the iniquities of us all." Man's worth being so great, his power of misery and enjoyment so unutterable, and God's love to man so unsearchable, Christ came from heaven to earth, that man might be brought from sin to holiness, and from earth to heaven.

Now to be left ignorant of these things is a calamity inconceivable to us now, but which the next world will reveal to us: it is to be left in sin, to perish without remedy. The hopes of earth and the joys of heaven, all *lost*, and lost *forever!* The man who was thus ignorant had become enlightened, was now a professed Christian, and labouring to bring his neighbours and acquaintances to know the truth as it is in Jesus Christ.

My reader, have you ever thought of these things? Do you ever think of your soul, of the hour of death, with all its associations, and of eternity with all its realities, of the soul's existence in happiness or misery? Do not neglect your soul's salvation. Think of your opportunities for knowing. Do not postpone the consideration of those things until the bed of sickness and the hour of death. To do so is unutterably dangerous, no one knows how or when he may be called upon to leave the world. Now believe in Jesus Christ as your Saviour. "Now is the accepted time, behold, Now is the day of salvation."

June 1*st*, 1867. ALPHA.

SELSEY AND THE BIBLE CHRISTIANS.

FEW country villages have such historical reminiscences attached to them as Selsey. As a parish it forms a peninsula, being surrounded on all sides by the sea, except on the North West, where it is connected with the main land. It was at this peninsula that the exiled Archbishop Wilfred of York landed at the close of the 7th century on his return to England. He had founded a monastery at Ripon and built other ecclesiastical edifices in the county of York, when for some controversial reason he was banished from England, and he probably went to Rome. After a short time the passions of men were cooled down, the cruelty of conquerors was mitigated, sentiments of enlarged benevolence were cherished, and races hitherto separated were brought into closer fellowship. Wilfred now returned, and cautiously landed at Selsey, where he was hailed on his arrival (so says monkish tradition) by the performance of a miracle. The inhabitants being ignorant of the art of fishing Wilfred, having contrived a net, soon found a miraculous draught, which he distributed among this rude people, and thus predisposed them to receive his doctrines. He here founded the *first* monastery in Sussex, and subsequently became its first Bishop.

Edilwalch, king of the South Saxons, and Ceadwalla, king of the West Saxons, and one of Wilfred's converts, made extensive grants of land in Sussex, and the Isle of Wight, then a part thereof, for ecclesiastical purposes. It was under Ceadwella that he founded the Selsey bishopric, the *original* endowment of which was the island of Selsey, containing 87 carucates,* 85 families, and 250 slaves, who were immediately liberated by the Bishop. The see thus founded continued in Wilfred and his successors from A. D. 680 to 1070—a period of nearly 400 years, when during the episcopacy of Stigand it was removed to Chichester in the year 1075 by order of William, who, after the conquest of England and a settlement of its civil and ecclesiastical administration, gave command that all bishoprics should be removed from villages to cities, and so, forthwith, that of Selsey was transferred to Chichester, which was then, in extent and population, the largest town in the county.

The village of Selsey, which is large, was originally situated near the centre of the peninsula, and from two to three miles from the sea; but the incessant attrition of the waves upon the coast has brought its distance to within a quarter of a mile. The old Saxon cathedral, episcopal residence, and demesnes were, it seems, erected near the coast, but have long since been submerged. "The park" remained during the episcopate of Rede, A.D. 1384, for we find him fulminating a decree against some poachers who had broken into "the park," in pursuit of deer, excommunicating them by the *greater* excommunication. These recusants were condemned by the violent bishop by "bell, book, and candle!" i.e. the bells were to be rung, the cross to be raised, the book to be clapped, the candles to be lighted and then extinguished, the priest at the moment of their extinction declaring,—"So shall the light of the offenders be extinguished for ever and ever! so be it! so be it! Amen." But "the park," too, has for several generations been submerged, and there is not now a vestige of antiquity remaining in the parish. A fine old church was to be seen here till within the last two or

* A *Carucate* was as much land as a team could plough in a year.

three years, but by the will of an ecclesiastical modern barbarian its sacred stones and beams have been removed and piled into an ugly gothic structure near the end of the village.

By what has been said, the reader will see that Selsey has a history not uninteresting, seeing it was the place where Christianity was first introduced and consolidated in the county of Sussex; but it must be admitted that it was rather *traditional* than *vital* in its character. The independent authority of Holy Scripture was set aside, and certain human dogmas, transmitted by writing, and handed down under the covering and mystery of oral tradition, substituted in its place. Want of space forbids our entry on the religious history of Selsey from the time of Saint Wilfred* to that of Stigand, the last Bishop of Selsey and first of Chichester, and from the time of this prelate to that when the BIBLE CHRISTIANS first entered it. Suffice it to say that but few, if any, traces of practical Christianity remained when the first Bible Christian preachers "took the ground." Sabbath-breaking, smuggling, drunkenness, wife-beating, and other crimes were so prevalent that the "Selsey heathen" had become notorious. Among these, more than thirty years ago, an honest local preacher, James Phillips, since pssed into the skies, took his stand in the open air, and preached the gospel of Christ, which is the power of God unto salvation. Many believed, and were saved; among whom were some who have become Itinerant preachers, and Itinerant preachers' wives, and others who have gone elsewhere as social circumstances might lead and Providence direct, whilst not a few have passed away to the glory-land to be

"For ever with the Lord."

Here this once zealous, now sainted, brother erected a chapel, in which many precious souls have rejoiced in the Friend of sinners, whilst hundreds of children at the Sunday school have been taught a knowledge of scripture and the way to heaven. But it is now found necessary to build a new chapel and schoolroom, and it is pleasing to know that a company of Trustees have undertaken the liability—that a Freehold site is secured to the Connexion, and that on the 23rd of April last the corner stone of these new buildings was laid by Mr. G. Arnell, of Chichester, who, with Miss Potter, of Exeter, and the circuit ministers, gave suitable addresses. As the villagers are chiefly of the working class—fishermen, funds are greatly needed, and should this catch the eye of any liberal-hearted brother or sister, who delights to "increase" by "scattering", they will find not many, if any, more needy places than the present struggling Selsey. No direct begging attempt is here made, but a significant hint may be politely dropped to the reader by saying the pastor of the mission lives at *Jubilee Cottage, Chichester, Sussex*, by whom all money received will be faithfully appropriated.

HISTORICUS.

* Wilfred was canonized.

Brief Notices of Books.

THE RIVER OF LIFE. By JAMES BIDEN. Gosport: J. P. LEGG.

The strangest fancies often take possession of men's minds. The more strange, and queer, and mad, the more absolute, often, is their authority. The Author of this pamphlet will not carry off the prize that may yet be awarded to the person who gives currency to the oddest, wildest notions; but he has nevertheless achieved some distinction in this line, and his labours deserve "honourable mention." Doubtless the information will be new to most Bible students, that the term, "*the daughter* of Zion," invariably "means a descendant of the Mosaic or Hebrew dispensation." Of this fact, our Author modestly tells us, he "should probably have remained as ignorant as others but for divine guidance." "When I began my labours in 1848, in a dream I found myself in an assemblage of women, only women. One, in stature above the others, approached me, and said, I will introduce to you my daughter. On this another approached, in stature equally commanding, but in form and features more juvenile. I awoke and became instantly conscious the women represented the several religions; the two whose stature exceeded that of all the others, the two dispensations, the Hebrew and Christian. Applying the information thus given, *a flood of light was thrown on the Bible, and a large fund of knowledge was afforded.*" All this is surely very wonderful! We are greatly tempted to comment on this singular revelation; but no, we will be proof against the temptation. Our Author's experience is novel, and most of his discoveries are novelties too. The Joshua of the prophet Zechariah is no other than the great Italian patriot, "one to whom the eyes of men have been turned," the illustrious Garabaldi. "The very name of Victor Emmanuel announces the work set him to do and accomplish." There is much more of the same kind. It is one comfort that this is *not* the RIVER OF LIFE; and that reminds us of the only serious complaint we have to make against Mr. Biden, that he should designate his foolish fancies, "THE RIVER OF LIFE." But it matters little after all, for his fancies are too foolish to be pernicious.

EPISCOPAL CONFIRMATION: being a portion, revised and enlarged, of "a Catechism of Popery." By WILLIAM O'NEILL.—*London, Snow.*

The author makes short work of prelatical Confirmations. He takes the ground that "the whole thing is, like many other parts of popery, a mere priestly invention, having no authority whatever from the only statute-book of Christianity." This little work is eminently calculated to be useful, especially in those neighbourhoods where proselyting clergymen and their female helpers endeavour to draw away Nonconformist youths, by asserting the necessity of Confirmation, and attempting to shew the scriptural authority for this pretended rite. The wide dissemination of this and similar works, would tend to abate the pretensions of self-styled "successors of the apostles."

ONWARD, *for July and August.* London: TWEEDIE.

This Magazine is the "Organ of the Lancashire and Cheshire Band of Hope Union." It is admirably got up, and its contents are worthy of the great and good cause it represents and advocates.

THE CHARACTER OF JOSEPH. A Lecture to the Young. By the Rev. EDWARD RUSSELL. London: ELLIOT STOCK.

The history of Joseph is literally inexhaustible in instruction. Such a spring can only send forth water that is fresh, pure, and life-giving. The name of Joseph is the symbol of all that is chaste and pure, and if his bright example be only imitated by our young men, the most blessed results may be confidently anticipated. All who may read Mr.

Russell's Lecture cannot fail, we think, to reverence more deeply truth and goodness, and to be convinced that it is their duty to emulate the example of those who now inherit the promises.

NEW TESTAMENT PRINCIPLES VERSUS CHURCH DOGMAS.—Twenty-one Questions for Churchmen. Addressed alike to the Evangelical Clergy and Ritualists. By JOHN HAMPDEN. *Bristol, Mack.*

Religious Intelligence.

THE ANNIVERSARY OF THE MISSIONARY SOCIETY.

THE Annual Meeting of the Missionary Society was held in Zion Chapel, St. Austell, on Monday, August 5th, at two p.m. Mr. KINSMAN opened by singing and prayer.

Mr. H. HAYDEN, from the I.O.W., on being called to the chair, said: Men sometimes made mistakes, and he could not think how his brethren could make such a mistake as to put him in the honourable position he then occupied. But there was no time for making apologies. He had no doubt but that they should have a successful Missionary meeting. It gave him great pleasure to see so many present, come, as he supposed, from various parts of the Connexion, which to him was a proof of their interest in the good cause. The Missionary cause was a great and grand one. He then spoke of the cause of God among us in the I.O.W., and contrasted its present position with its position forty-two or forty-three years ago. Christ had been faithfully preached, and many precious souls had been plucked as brands from the burning. He had experienced great pleasure in attending the Conference, which, according to the testimony of some who have attended many, was among the best ever held. When he looked on the Conference he saw some, who a little while ago were comparatively strong to labour, but who now were bowed down with age and infirmities; however he rejoiced that God was raising up young men to fill their places. As he had several noble speakers on the platform, he would not further address them. He then called on

Mr. W. GILBERT, Foreign Secretary, (in the absence of Mr. W. LUKE, who was indisposed) to read the Report. The Report presented several features of deep interest, but as it was soon to be printed Mr. Gilbert thought it was not necessary to read lengthily, and for the same reason, we deem it unnecessary to say more here than that the Receipts are about £200 more than last year; while a debt of over £1,000 rests upon the Society. The Report was well read, and well received.

Mr. M. ROBINS, the Ex-President, moved:—

"That the Report now read be printed and circulated under the direction of the Committee; and that the cordial thanks of this meeting be tendered to the contributors and collectors, through whose liberality and persevering efforts the income of the Society has been so well sustained."

Mr. ROBINS said,—I know not if every person feels as I feel, the older I get the more I love silence. The Report for years has been so well written as to need no commendation. This, in my opinion, is as applicable to the present as to the past. The debt, however, of which it speaks is a fearful matter. We are especially sorry to know that it has increased some £300 this year. I would much rather that £300 had been paid off. But we are bound to give a *faithful* Report. This £ s. d. affair shows clearly that a great many persons are interested in the cause. We may think that their contributions should be more liberal; but whether they be small or great, they have a right to know how the money is expended. They can learn this from the printed Report. Some people want to know how they may be sure that the money collected is rightly laid out. The Report being circulated in the various neighbourhoods wherein the money has been raised sufficiently answered that purpose. Some people prefer their names being withheld, but that sufficiently indicated their confidence, while we simply do as required to oblige them. We wish to give honest and faithful reports. The more people know, the more they will confide. If we attempt to keep them in the dark, they will be suspicious. If we keep

them in ignorance, we cannot expect support. My experience justifies me in believing that the most interested and best informed of our friends are the most liberal supporters. People who feel no interest to examine the Report evince but little liberality. I advocate its publication that thousands of interested friends may know what we are doing. It is now as ever. We are not so successful as we could desire. Opposition is still manifested in various quarters, and we expect it to be so as long as sin continues in the world. But we must not be discouraged. We must address ourselves to labour, and trust in God. We have truth on our side. Sin shall be destroyed, and the kingdom of Christ become universal. But that we be not discouraged, you must encourage us. The executive is often placed in a most painful position. A chapel is wanted here, and a Missionary there, that the field of labour may be enlarged, and the sphere of our influence extended; but we are tied hand and foot for want of funds. We should heartily respond to the request for more Missionaries now but for the want of money. The man, however, who can only walk had not better try to run, and the man who can only crawl had not better try to walk. We must go on as Providence opens our way and supplies the means. I move the adoption of the Report.

Mr. P. Rounsefell, in a very animated and interesting speech, seconded the Resolution. The Report, he said, would tell its own tale and speak for itself. He felt confident that if the motion for its adoption had been put to the meeting as soon as it had been read, it would have been carried unanimously. After the speech of the Ex-President, it was not needful to say anything further by way of commendation. He was confident it would be printed and circulated, whether he spoke or not. But he would like to say a word to stir up the Missionary feeling in all hearts. Not that he thought there was no Missionary feeling. Even since the commencement of the Conference they had had proof of this. It was evident from the statements of the young men, and in the offer of a good brother to go to America to preach the glorious gospel of the blessed God. He was glad to find the Missionary feeling so strong. But he would like the little flame to be raised higher still, until it glowed intensely. In order to stir up the flame, and increase this happy feeling, they should rightly consider the times in which they lived. A great deal has been recently said about the people's going over to Rome. He did not believe it. Referring to our own times he said, they were the best the world had ever seen. If our forefathers were to come back they would be ready to exclaim, "What glorious times!" If Peter, Paul, and James could come back to them, and enjoy that Conference, they would be ready to say, "Yours are glorious times!" If Wesley and others were to come back he believed they would think the same. But ours were not good times for people to go to sleep;—they were not good times for people to keep their pockets closed. They should rather seek to be clothed with the whole armour of God, and become powerful in wielding that two-edged sword of the Spirit, which had already cut millions to the heart, and would millions more. He thought none of our enemies—not even the devil himself—would be able to stand before such power; and that it was better to have no heart at all than not to have a Missionary heart. If all our friends could keep the Missionary flame brightly burning, the work would go on more blessedly, and the Missionary Committee soon be relieved of their heavy burden. Though he had never been in Committee, and was not therefore so well acquainted with their difficulties and troubles as some, yet he deeply sympathized with the Committee, and had the fullest confidence in them, and prayed continually for more of the Missionary feeling.

Mr. T. Wooldridge, in his very unique, yet interesting style, supported the Resolution. In reference to the finances, he preferred the silver to the gold. His Master was not sold for gold, but silver. And by the use of silver he should be lifted up until he drew all men unto him. "Besides," he added, "silver is plentiful, you can find it almost in every person's house." It was much more plentiful than gold. He would rather have nineteen shillings from nineteen persons, than £1 from one, because by the nineteen shillings coming from nineteen right-minded persons much additional interest would be thrown into the cause.

The Resolution was carried unanimously.

Mr. T. W. Garland moved—

"That this meeting acknowledges with devout thankfulness the manifest favour of God towards the Society during the past year; notwithstanding the great depression in trade and the unusual amount of distress which has prevailed in this country, the

ordinary Receipts have not diminished, and spiritual prosperity on a large number of home stations has been happily realized."

Mr. Garland said, in looking over the Resolution, he was struck with the spirit of the writer. It reminded him of some new settlers in America. They were strong men, but greatly tried. They lived in hard times. On one occasion they had come together, and proclaimed a day of fasting and prayer. This proclamation having been issued several times, an old farmer stood up and said, as they had often proclaimed a day for fasting and prayer, he thought the time was come to proclaim a day of thanksgiving. This was done; success attended; prosperity was realized; the harvest was plenteous; the trees laden with fruit; their land brought forth plentifully; their rivers were full of fish; and many years of thanksgiving followed. The author of this Resolution passed over the difficulties, and called attention to thanksgiving. He thought more of a day of thanksgiving than a day of fasting. When a man climbs the heights of heaven by prayer, and comes back with a heart full of joy and love, he would be sure to be thankful. The Resolution spoke of success on many stations. Had that large congregation been the result of one year's labours, no doubt a dozen persons would rise and sing,

"Praise God from whom all blessings flow!"

But they had done more than this. 600 more were now meeting with them in church fellowship, while 152 had gone home to heaven. The beneficial influence exerted, beside the actual and visible good wrought, none could calculate. It was once said by an inspired author, "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises, to God sing praises; sing praises unto our King, sing praises: for God is the King of all the earth." At Liskeard, the Lord had gone up with a shout, and with the sound of a trumpet. Glorious were the times experienced; the voice of prayer and praise had been heard, then the Spirit came down upon them, scores and hundreds were converted, and the people began to sing, "Sing praises unto our God, sing praises." At Launceston, Torquay, Chatham, and Tenterden, and many other places, God had gone up with a shout, and with the sound of *a trumpet*, the Spirit had been poured *down, and the* people had been shouting, "*Sing praises* unto our God, sing *praises.*" Nothing was so gladdening as the outpouring of the Spirit, and the salvation of souls. There was one passage in Isa. lx. 11. which gave him much pleasure. "Therefore thy gates shall be open continually: they shall not be shut day nor night." He had consulted commentators as to the meaning of that passage, but the explanation that pleased him best was the keeping open of chapels day and night when revivals were in progress, and souls were being saved all the day and night long. "Nothing so gladdens the heart of a good man as revivals of the work of God. Tell a good man that trees are fruitful, harvests plenteous, and vessels coming back laden with gold, yet the solemn question is ever echoing in his ear, 'What shall it profit a man?' &c. But tell him that lost sinners are coming to Christ in connection with his own labours and prayers, and his very heart will dance for joy. Like Simeon, he will be ready to say, 'Lord, now let thy servant depart in peace: for mine eyes have seen thy salvation.'" Let them take courage therefore, and press forward to win souls to Christ. One fact in the history of the Israelites, recorded in the 20th chapter of the 2nd of Chronicles, had greatly struck his attention, viz., Before they shot an arrow, or thrust a javelin, or drew a sword, they began to sing praises, and God did all the rest, and they soon had great joy and great spoil. The secretary had been marshalling their forces, they had come up with their Report, and had shown them their reverses and successes, and he thought they were all ready to strike the blow. The author of this Resolution showed that the successes were in advance of the reverses. The Resolution began with thanksgiving, and ended with thanksgiving; it began with song and ended with song. Praise the Lord, for he is good, for his mercy endureth for ever.

Mr. HIGMAN, in seconding the Resolution, thought the debt on the Society could be paid off with very little difficulty. It could be virtually paid before 9 o'clock. If each member would abstain from one breakfast a week for six weeks, worth 3d. each, and devote that sum to the Missionary cause, the work was done. Great results might be accomplished by united and concentrated efforts. He was sorry on account of the distress that had been experienced in Cornwall; but he rejoiced that souls had been saved, and men were being raised up to work for God; the great want was money.

Mr. YEO, in supporting the Resolution, said one of his sisters was not a good talker, except some one spoke ill of Father, Mother, or any member of the family. Then she waxed quite eloquent. He was converted with the Bible Christian Connexion. He loved its ministers and members, and if spoken ill of, he thought he could then talk too. But he was glad the Resolution spoke of prosperity. In a business point of view they liked to see the balance on the right side of the Ledger; but they rejoiced that, though they had a debt, they had realized an increase, and Mr. Higman had engaged to pay off the debt. He engaged to pay it before 9 o'clock, but they would give him a longer time than that, and then if there was a deficiency it must be put down to his account. God's sustaining providence had been granted. He as much believed God had raised up the denomination, as that he had called the apostles to preach. If God is its Author it must succeed. The Resolution spoke of success. They should not find fault that no more had been achieved; but rejoice that some success had been realized. God's works never fail. The sun moves on as majestically now as thousands of years ago, or when it was first created. "I am a miller, but every now and then I find something out of repair, but the sun is now as God made it. The earth moves round every 24 hours. They tell us it goes round now, as it did thousands of years ago. This is God's work. So with the Missionary cause. But what are we doing to find the necessary supplies? If our ministers supplied men with bread and all needful provisions for the body, they would be requested from all quarters. But do they not give them the bread of life? And what shall we do to make them carry it forth. Reference has been made to gold and silver, but I think that a piece of paper would answer the same purpose, saying, I promise to pay on demand &c., &c. Well: if they would give £45, he would make it up to £50."

This Resolution was also carried unanimously.

After the afternoon's service, Tea was provided in the Assembly Rooms, of which over 400 persons partook. After tea, the adjourned meeting was held in the Wesleyan chapel, kindly lent by the ministers and trustees for the occasion. Mr. JAMES THORNE, on taking the chair, said: "Behold how *great a matter a little fire kindleth!*" *The denomination to which the chapel belonged* was in the time of Wesley very small, but now, so numerous and extensive were its stations, it is said that on them the sun never sets. He remembered when the chapel in which they were then assembled was opened by Dr. Clarke. At that time the Bible Christians had no Missionary Society. His position was very different then to that of the present. He had frequently to travel many miles, and speak twice or thrice of an evening, owing to the scarcity of labourers. And with all their efforts, for the first ten years they could not raise more than £200 per year. But now the receipts exceeded £5,500. They wanted to move forward as Divine Providence opened the way. They had much reason to be thankful, and take courage. God "would have all men saved, and come to the knowledge of the truth." They, to some extent, were responsible for their salvation, and should put forth every possible effort for their salvation. If this were done there would be no room to doubt of the speedy and successful accomplishment of God's purpose in the spread of Christianity throughout the world. He thought, however, if they could see all the systems that were in antagonism to this, they would despair, had not God said "*I* will work, and who shall let it?" They should strive to feel their responsibility, for the final reckoning was coming. The Report they were presenting now was small, but at that day a very voluminous report would be presented, and all inequalities adjusted. He then spoke of the commencement and progress of our Mission cause. They commenced at home, but they did not intend to remain there. Vast numbers were annually emigrating from our shores; if all men would become teetotalers, and save the 120 millions annually spent in intoxicating drink, they might soon send missionaries all over the world.

Mr. GILBERT then read a few extracts from the Report, after which

Mr. GAMMON moved—

"That this Meeting rejoices to learn that several of our Missions in Australia, and other distant lands, have been graciously visited with outpourings of the Holy Spirit, resulting in the conversion of many sinners, and promoting the permanent establishment of the cause of Christ in those places; and believing that only in proportion to the measure of Divine influence which attends the preaching of the truth will be our success, we pledge ourselves to continue in prayer for more abundant baptisms from above."

He said he supposed there was no time for any apology, but within a short time he had been called upon to take the place that had been allotted to

another. He considered however that he should be unworthy the name of a Christian man if he refused to take a part in a meeting so interesting. The chairman had referred to missionary operations in Kent. He, the speaker, was one of the direct fruits of this Society in that county. His resolution was a good text, he could not select a better one. He would call attention to two or three topics which it suggested. He was anxious that this should be the very best anniversary they had ever had. The resolution recognized the work already done in the conversion of sinners. This was the most important work that could be done. It was great for the persons saved. They were brought from darkness to light, from bondage to liberty, and from being children of wrath were made the children of God. They were brought into fellowship with Christ, were plucked as brands from the burning, and were delivered from the horrible pit.

It was a source of delight to angels. "There is joy in the presence of the angels of God over one sinner that repenteth." No one could tell how much joy had been produced during this year from the operations of this Missionary Society. Many sinners had been converted. There were more conversions than was shown in the increase. There had been deaths, and removals, and cases of unfaithfulness, yet after all the vacancies had been filled up, there was an increase of 600 persons on Mission stations.

There was one Being, however, more intensely delighted than any other. Jesus Christ had a greater delight in the conversion of sinners than angels have. He had seen "of the travail of his soul." "We will, therefore, sing Hallelujah, and praise to God. Conversions tend to the establishment of the cause. This only can establish it. We may have Sabbath schools and other means of operation; but the conversion of sinners is the great end of our work. The Resolution invites us to enter into a pledge to continue in prayer." He had little confidence in these resolves, without consideration and dependence upon God. Prayer was the intercourse of the soul with God. Prayer should be offered for the ministry, and for the more abundant baptism of the Holy Spirit. The Lord had been baptizing them, but a richer measure was needed. The Holy Ghost can give light, life, holiness, and stimulate to *every* Christian duty. All should pray, *and pray continually*. One reason why this pledge should be made was, that the Spirit alone can give success. Success was a very agreeable word, but not always rightly applied. "One soweth, and another reapeth." There were some kinds of seed that would remain in the ground ten or fifteen years before springing forth: so the seed of Divine truth might be lodged in the heart of a child, and it might seem as though it were dead, but after a time it would spring up. We should not succeed in proportion to the number or excellence of the sermons preached, but in proportion to the power of the Spirit attending our labours. Christ must be exalted. If a sinner be saved it must be the work of the Holy Spirit. There was a great similarity between the conversion of persons.

"We may have the Spirit. If we ask, we shall receive. We have a foundation for our faith in the promises of God. Let us pray, as did the disciples on the day of Pentecost, and we shall all be filled with the Holy Ghost."

The Resolution was seconded by Mr. TREMELLING, in a very eloquent and telling speech, to which we cannot do justice, in this brief Report. He said: That he felt to night just as others have felt, he scarcely knew where to *begin*; and perhaps he should find it difficult to learn when to *end*. If the talking feeling came over him he should talk, and if it did not he should soon sit down. However, they had heard that talented brethren were to follow. The mover of the Resolution reminded him of what Charles the II. said of Barrow, that he was an unfair preacher, for whatever subject he took in hand he exhausted. "Mr. GAMMON, I dare say, cares but little for those who come after, as his mouth has been filled."

The first thing contained in the Resolution was a reference to prosperity abroad. Now while he rejoiced at prosperity at home, he rejoiced no less at prosperity abroad. Success was the motto of the times: In science, in art, in politics, in philosophy, in poetry, in commerce. But there was no success like that of winning souls to Christ. This success not only affected earth, but heaven. "There is joy in the presence of the angels of God over one sinner that repenteth." None but God could estimate the real value of the soul, and his was doubtless the greatest joy. No doubt the friends of the woman in the Gospel felt emotions of gladness, but it was preposterous to suppose their joy equal to the joy of the woman who had found the treasure she had lost.

They had been Missionary in their spirit from the commencement. He rejoiced at that; and hoped the spirit would not die out. The salvation of souls was their object. They built chapels and sent out Missionaries, but what of that if *souls* were not saved.

The Denomination was very elastic. "Forty years ago we had no missionaries in Prince Edward Island, or in Canada, in the United States, or in Australia. Now we have missionaries in all these places, and in others besides. Nor are we come to a standstill yet, the next 50 or 60 years will put us in possession of fields much more extensive. When you, Mr. Chairman, will be occupying a grander position than that of presiding over this meeting, why may we not have missionaries in India, Africa, and in other parts of Heathendom? I have faith in the Bible Christian Denomination. I love the fathers of the Connexion, and I love the children too. I believe the Connexion is quite as safe in the hands of the children as it has been in the hands of the fathers. I have felt since I have been at the Conference that I would go and labour with increased confidence for success.

"Another feature in this resolution pleases me; it gives the glory to God. We do not take it to ourselves. We give Him the glory, and pray for greater success. A man said to me the other day, he 'could not see how our missionaries got on because they had not been to college.' But success does not depend so much on a classical education as on supreme sympathy with God. God is bound to stamp his seal on large-hearted benevolence, because he is the source and fulness of love. On that principle we must expect success to-day. And ours is a blessed day. I would rather live in this day than in Paul's day. I would rather live in this day than in Wesley's. I would rather be a young man than an old man like our Chairman. I don't follow any man. I believe in following Christ, exercising my own judgment, and pursuing such a course as shall commend me to God. I would not be as Paul or Wesley, but as Paul or Wesley would have been had they lived in this day. The broad field of Evangelical truth is before us; let us enter it, possess its treasures, pluck its flowers, and tell abroad its wonders. I have said much I did not intend, and I have left unsaid much I intended to say; but I hold it as a part of my creed that it is as much my duty to seek the conversion of others as it was to seek my own conversion. We must do our duty, leaving results with God. Many persons are much more concerned about doctrine than duty. Christ having commanded us to preach the gospel, if none were saved through our instrumentality, our duty to preach would not be relaxed. But the Gospel of Jesus Christ has not been a splendid failure. Many battles have been fought, and many *victories achieved*. 'Oh!' but some say, 'we can't see it.' What can you see? One great difficulty is to make you see anything at all as you ought. Our Denomination, the Sabbath School Institution, the Tract Society, and the Bible Society were not in existence 100 years ago. You say we are not as large as other Denominations. Now it appears to me supreme folly to blame a Denomination for not being what it has not the power to be. It would be just as rational to blame us for not being as the Wesleyans, as it would be to blame the child for not being as big and strong as the man. What we want is to see that the element of growth exists. I would not pray that God might make us as large and useful as the Wesleyans. I pray that God may make us as extensive and useful as the Wesleyans *now* are, but I would like for the Wesleyans to be as much before us *then* as they are now. But I must not forget that there are talented men to come after me. The Gospel has been a great traveller. It has visited Rome, Jerusalem, and other places, and not being honoured it has left again. There is nothing meritorious in England in possessing the Gospel. If faithful, God will doubtless make her the honoured instrument of blessing the world; if not faithful the Gospel will leave us as it has left Rome. The day-star from on high has visited us. What wonderful force has light! A man gets on the hill top, he fancies he sees light, but he can scarcely tell, for the night has not departed; he waits awhile—the sun gives premonition of rising. The fainter beams gild the gorgeous cloud and the lofty mountain's brow—now the bright orb mounts the vault of heaven, and pours forth millions of successive beams till all around flames with light and glory; fields of beauty appear, and trees covered with fruitfulness; the birds sing, and all nature is vocal with song. What has done this? No human arm—no power of despotism; light, light has done it all. Some say the great want of the day is talent. A Churchman said to me the other day, 'I suppose you have a number of weak brethren?'

I said, Yes, we have a number of tools we hardly know what to do with just like the Establishment. I believe the wilderness shall bud and blossom as the rose, and man shall glorify God in every direction."

The Resolution was supported by Mr. W. GILBERT, in a few brief sentences, and carried unanimously.

Mr. F. W. BOURNE moved—

"That this meeting hereby expresses its conviction that it is of the highest importance that a genuine Missionary spirit should be fostered by the Church of God, inducing self-sacrificing labour on the part of Ministers and Missionaries, begetting self-denying liberality and hearty co-operation on the part of the people, and constraining all to live and strive for the conversion of the world to Christ."

He remarked that he hardly knew how to begin. He had full sympathy with the sentiments of the Resolution. "If we would continue as a church, we must be a Missionary church, we cannot be a true church else. I have often thought of the statement of the Apostle, 'What! came the word of God out from you? or came it unto you only?' If it has not gone out from us, we are not a true church. The Gospel which we have, we must give to others. This is how the Missionary Society acts. There should be self-sacrificing labour, arising out of gratitude to God and out of compassion to men. Self-sacrificing labour! why the expression is a sermon in itself. Labour for Christ is the highest kind of labour. This comes out of a Missionary spirit. There is great danger in this age of wealth, &c., lest there should be too much self-indulgence: we must practise self-denial, and live according to the will of Christ. 'If any man will be my disciple, let him deny himself and take up his cross daily and follow me,' were the words of the Saviour; and the Apostle said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' An illustration of self-sacrifice is supplied in the life of Mr. Wesley. His abilities were so distinguished that Lord Macaulay is said to have expressed a regret that such noble powers were not devoted to literature. He also made a great sacrifice in giving. When his income was £30 per year, he lived on £28 4s., and gave away the remainder; and when his income was £60, and £100 per year, he still lived on £28 4s., and gave away the rest. We want a genuine Missionary spirit, such as Henry Martyn possessed, who, when his friends opposed his going as a Missionary, because his health was not good, cut short their persuasions by asking his doctor. 'How long can I live?' and when told, 'Not more than seven years' exclaimed, 'Seven years! How much I can do in seven years for Christ.' We want such self-sacrifice as was manifested by one who sold himself into slavery that he might preach salvation to the slaves. We want the spirit of the little girl, who, when on her death bed, received a few pence from a lady to buy fruit, and instead of thus spending the money, secretly put it into the missionary box. We congratulate ourselves on being a Missionary Church, but I sometimes feel humbled that we do so little. At one of the great meetings in Exeter Hall last May, one of the speakers suggested that the ladies should consent to do with one new bonnet less, so that the funds of the Society should be increased. And I should like the suggestion of Br. Higman respecting the sacrifice of one breakfast per week for six weeks, to be remembered and acted upon. Estimating the cost of the breakfast at threepence, if every member of Society would make the sacrifice, nearly £2,000 would be realized, which would remove all the debt, and leave a balance in the treasurer's hand. It is said that one million of persons have left our shores the last five years. We must follow them with the Gospel. The Crimean war is said to have cost this nation one hundred millions sterling, and thirty thousand lives. We can afford to give the same amount for Missionary purposes. We could do this, and in one great battle win this world for Christ. In the history of the Moravians it is recorded, that in 1731 they were a little band numbering about 600 persons. They were poor, but were devoted to Christ, and desirous of saving souls; and in ten years they had Missionaries in several countries, and had given a tenth of their number to Missionary work. If we had their spirit we should send forth 1,000 Missionaries, and God would abundantly pour out his blessing." The Resolution was seconded by Mr. HORWILL, who said: I hardly know what the man is to do who comes after the king. If any one envies my position at present, I can only say he is very welcome to take it. I would like, however, before sitting down, to express my indebtedness to the Missionary cause, and my love to it. The Missionary cause had its origin in the Divine mind. Christianity is essentially Missionary. The Saviour said to

his disciples, As the Father *sent* me, even so *send* I you. This was the Missionary Commission. The Missionary promise is, "Lo I am with you alway, even unto the end of the world." Christianity is not new; it has been in our world for centuries, and has shown itself adapted to all the circumstances of men, and is calculated to bring men from darkness to light, and from the power of sin and Satan to God. I am not ashamed of the Gospel, for it has the same power now as at the Pentecost. I love to read the book of the Acts of the Apostles, their Missionary Report. The handful of corn has grown abundantly. Instead of the thorn comes up the fir tree, and instead of the briar the myrtle tree. The Divine Being works through instrumentality. I am not ignorant of the vice, immorality, and crime which exist; but if with all the instrumentalities employed for the world's regeneration the world is *so bad*, what would it have been *independent of Christianity?* In reviewing our own Society we may appropriately employ the exclamation of James, "Behold how great a matter a little fire kindleth!" Who would have thought that the seed sown by Mr. O'Bryan, in the barren soil of Shebbear, would have spread in so many parts of the globe? Who would have thought that the little stream rising amid the briars and *thorns* of Shebbear would have borne health and happiness to so many thousands of families? And all this has been done without patronage or wealth—education or secular influence. What ought those to have done who have had all these? I believe, all things taken into the account, we compare favourably with other Denominations. But I care more about Christianity than about any section of Methodism. I rejoice in union. Let us cultivate the Missionary Spirit, and commit the truth to the keeping of our children; then though gold fail them, and the mines go down, they shall have a rich heritage to afford them consolation in affliction, or to accompany them to those foreign lands to which they may be necessitated to resort.

It was supported by Mr. DILLON, Wesleyan Minister, who said he was glad to shew his sympathy with the meeting. He thanked God that the Bible Christians had been raised up to spread scriptural holiness throughout the land. As the Wesleyan Methodists and the Bible Christians were one in doctrine and in hope, he trusted they would be one in zealous cooperation for the conversion of the world. If there was ever a time when they ought to be united it was now. They lived in times when the atonement was explained away. He believed they were on the eve of a great battle, when the truth must be maintained in all its power. He had no doubt as to the success of the gospel. They knew that the gospel must conquer. The Methodist family was increasing, and the gospel could never fail.

The meeting was also briefly addressed by Messrs. F. MARTIN, R. BLACKMORE, T. P. OLIVER, and W. LEE. After the collection had been made, one of the most interesting Missionary meetings ever held in the town was brought to a close.

CHAPELS.

DARTMOUTH.—A scrap of information respecting the progress of the building, and building fund, may not be out of place just now. We hoped, when the work was let, to have seen it nearly completed by this time; but in this we are disappointed, the roof not being up yet. However, we hope it will be covered in by the time this meets the reader's eye.

On the 17th of August, a Bazaar was opened, which lasted four days. We rather feared at the commencement it would prove a failure, as circumstances seemed to make against us. The Assembly Rooms, which had been taken, were, a day or two previous to the Bazaar, and long after the bills announcing the same were posted, denied us; so we had to look for another place, which Providence speedily directed us to; and although the rooms were smaller they were far more conspicuous, and instead of costing a sovereign, as the former would have done for two days only, they were loaned free. Thanks to Providence and Mr. M. Fox!

We were a little discouraged again by the fewness of visitors. We had whitened our windows, and fastened our doors, forbidding any to enter without paying *sixpence* "entrance fee." The result was, we had it pretty much to ourselves for some hours, only twenty-five persons visiting us. After a little consultation, we determined to try the liberal principle. The doors were thrown open, the windows cleaned, and soon we were busy enough. However, we did not sell all the first day, nor the second. Nothing daunted, we continued our sale on the third day, and having several things on hand, and fearing to intrude further on the kind-

ness of Mr. Fox, some members of the committee went into the Market the fourth day, where they succeeded in disposing of the greater part of the things that were left. We have realized altogether about £40, and after paying all expenses we have £38 towards the building fund—much more than the most sanguine of us expected.

We have now in hand about £100 towards the fund. Would some wise person kindly tell us how to get £100 more by the time the chapel is opened?

Our friends are working nobly in the Master's cause, and are determined still to work. We want now a revival, so that by the time we occupy our new sanctuary there may be a goodly number of believers to garnish it.

R. ORCHARD.

AVETON GIFFORD.—The Anniversary was held on Sunday, September 8th, when two good, practical sermons were preached by Mr. T. CLARKE, of Northam. On Monday, the 9th, at 3 p.m., a neat and well-arranged sermon was delivered by Mr. J. STRONG. Tea was provided at 5; after which, a sermon was preached by Mr. W. CLARKE. The congregations were large, and the collections liberal. But the best of all was, after the sermon, a long and tried friend arose and said he had thought very much during the sermon about the debt on the chapel, and what could be done to remove it. "I very much respect the ministers," he said, "and through their labours I have been brought to God. You all know what I was before my conversion. I have been blessed many times while listening to the word of life in God's house. Since I have received so much good myself, I wish to do good. We have nearly £100 debt on the chapel. I am very anxious it should be paid off, and if you will give £5, I will give £5; if you will give £10, I will give £10; if you will give £20, I will give £20; if you will give £30, I will give £30; and if you will give £40, I will give £40, and pay the debt right off."

Another kind friend said some time back, provided we could pay off the debt of the chapel, he would give us £20, so that if we could get £40 we should have a free chapel. One friend said I will give £1, and I know two more who will give £1 each. If we could only get £37 more, the receipts of the chapel, which last year were a little over £8, would go towards the mission. Will not some who may read this give us something towards this noble object? *We cannot* do much in this mission, because we are doing all we can for Kingsbridge new Chapel. Help! help all that can, for now is your help needed.

W. CLARKE.

BRADFORD, SHEBBEAR CIRCUIT.

As the industrious honey-bee is furnished with a proboscis, for sucking honey from flowers, so man is furnished with capacious intellectual powers for the acquisition of knowledge. The bee gathers honey from the flowers that deck our fields and gardens—and man obtains knowledge from various sources. The tree of knowledge has many branches, and in our highly favoured land we are at liberty to pluck the fruit of every branch within our reach. Of five methods of acquiring knowledge, viz., Observation, Reading, Instruction by Lectures, Conversation, and Study, "Lectures," in my view, hold a high position. During the last few weeks, Mr. WOOLCOCK has delivered three lectures at Bradford, on the "*Established Church.*" The lectures were well attended, and the *third* especially was listened to with rapt attention, and much applauded. The lecturer expatiated on the doctrines of the Church of England. I will venture to say that wherever such lectures are delivered they will prove to be profitable.

J. W. SLEEMAN.

VALEDICTORY SERVICE.

A MEETING was held at East Street chapel, Stonehouse, on Monday, September 9th, to take leave of Mr. and Mrs. PASCOE and their child on the eve of their departure for the Canadian Missions.

After devotional exercises, the Chairman, Mr. F. W. BOURNE, referred to the circumstances which led to Mr. PASCOE's appointment as a Missionary, and to the satisfaction felt by the Committee in sending so worthy a brother to the Dominion; he then called on

Mr. PASCOE, who briefly spoke of his religious life. He rejoiced that he was "the child of parents passed into the skies;" their prayers and instructions, combined with Sabbath school influence, resulted in his conversion at an early age. He had not held fast his confidence without wavering, but was now assured of his sonship with Christ. Fourteen years ago he entered the ministry; he had had a great variety of experiences, pleasing and painful, during those years, but he had not laboured in vain, hundreds had been

brought to God. He had not been without inducements, and recently too, to leave his own people, but he felt he belonged to the Denomination, and by God's help would serve its best interests to the end of his days. He believed God had been gradually preparing his mind for mission service; he had not been able to fix upon any home station to which he would wish to be appointed, and he was glad when asked to go to Canada, and that Mrs. Pascoe so readily consented. He did not regret the step he had taken, he would rather go than not. He believed his motives were right, if he did not he would tell the Committee, "I am not the man, don't send me." He desired our prayers that his way might be prosperous.

Mr. TREMELLING was sorry to part with Mr. PASCOE; he had felt a growing attachment, which, he believed, was mutual, and it was hard to part with friends. Yet he was glad they had such a man to send to Canada, one who was highly esteemed at home and who would render good service in his new sphere; but, after all, he could not control his feelings so far as to help regretting the loss of Br. PASCOE from our home work.

Mr. BRYANT was parting with a friend indeed; he had been privileged to sit under his ministry, to travel with him as a hired local preacher for a few months, and to keep up a friendly and valuable correspondence ever since: but the ties of friendship would reach across the Atlantic, and they would still be in the service of the same Master.

"Billows roll and mountains rise
To sever us in vain."

Mr. KINSMAN was heartily glad that Mr. PASCOE was going: he had taken a deep interest in Canadian affairs, and rejoiced greatly in their prosperity. He made some pleasing allusions to Mrs. Pascoe, and remarked that the maintenance and extension of the cause in Canada was, in the infancy of that Mission, due very largely to female perseverance and labour. Mr. Pascoe would have a plenty of room to take his "full swing" in that large and flourishing country.

Mr. PASCOE sailed from Liverpool in the "St. David," on the 14th, in company with Br. E. PRICE and his wife, who are also appointed to the mission work in Canada. S. B.

[A similar meeting was held at Bream, in the Forest of Dean Circuit, the same evening, to take leave of Mr. and Mrs. Price. Br. Batt informs us that it was a good meeting, two or three friends in the locality, besides himself and Br. Price, taking part in the proceedings.—ED.]

Obituary.

1. DIED, in January last, at Trevealer, in the Penzance Circuit, Mr. RICHARD KESSELL. He was convinced of sin in the beginning of the year 1831 under a sermon from the words, "Behold I stand at the door and knock." His repentance was deep and sincere; and for six weary months he bitterly mourned over the follies and wickedness of his past life, and then believed on the Lord Jesus to the joy of his heart, and the salvation of his soul. He speaks of his conversion as being "as clear as the sun."

"The Spirit answers to the blood,
And tells me I am born of God."

For thirty-six years he was a humble follower of the Lord Jesus, daily walking in the fear of the Lord, and comforted and strengthened in the Holy Ghost. For eleven years he was a consistent member with the Methodists at Wesley Rock Chapel, and the remaining twenty-five with the Bible Christians at Heamoor. Why he left the Methodists I know not, but there was never a charge brought against his moral character during his long pilgrimage.

For a considerable time he led a class at Heamoor, and was very attentive and zealous in promoting the spiritual welfare of his little flock. He gave the fullest proof of his love to God's house by regular and prompt attendance; and through life was careful to cultivate a humble and devotional spirit. He was greatly respected by the gentleman (and family) by whom he was employed for many years as head gardener; and all who knew him believed him to be a good man; doing justice, loving mercy, and walking humbly with his God.

For several years he knew something what "the sufferings of the present life are," and at times his bodily suffer-

ings must have been very "*grievous;*" nevertheless, it was marvellous to see how patiently and resignedly he bore them all, bringing forth the peaceable fruits of righteousness. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." During sleepless nights and great bodily suffering, "Jesus was his rest in toil, his ease in pain." Frequently he was heard repeating the verse—

"With thee conversing we forget," &c.

The writer saw him several times during the last few months of his life, and always found him blessedly happy, and resignedly waiting for his change to come. He often said, "My last days are my best days. Glory to God, all is well." Just before he died he said "It's all well, I shall soon be in glory." When too weak to speak, there were expressions of the countenance, and motions of the hand, signifying that *all was well.* So closed the peaceful and useful life of Br. Kessell, whose spirit no doubt is with those who have gone "up through much tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our store."

W. B.

2. DIED, at Kapunda, South Australia, June 5th, 1867, of Typhus Fever, after twelve days' illness, aged 22 years, JAMES CHARLES, the eldest son of Mr. JAMES ROBERTS, Bible Christian Minister. He had for some time been a member with the church of which his father is a minister, and gave evidence of sincere and deep piety. He was, it is said, "a young man of exemplary character, and much esteemed by all who knew him." His young brother died at the same place, of a similar fever, only twelve months before.* The bereaved father, in a letter to the writer of this notice, says: "You see I am bereaved of both of my sons! I feel the stroke to be a heavy one. It is a bitter cup to drink. But the Lord has done it, and I must bow. How mysterious are God's movements! His ways are past finding out. Two young men cut down in the bloom of life; just as they were preparing their minds for future usefulness! I find in looking over their private correspondence that both had serious thoughts of engaging in the work of preaching Christ. Sometimes when I look at it, I am almost led to stagger; but here I rest—*my God cannot err!* He has some great end to secure that I do not at present know. I have not, however, a doubt but that I shall see it all right when we meet again in heaven. James Charles died happy in the Saviour's love. He was so abundantly happy that he shouted aloud the praises of God; and we were obliged to send to the mine, for his class-leader to come and join him in giving praise to the Lord! Many of his expressions much cheered us; and afford us now great satisfaction. Just before he died, he looked up and said, 'What a large company! Is Richard Reed Roberts here?' He then smiled, nodded his head with apparent satisfaction, and said, 'All right!' The last words his mother heard him say were, *All right.* The *Kapunda Herald*, in announcing the funeral, says, 'The burial took place yesterday afternoon, and the funeral was one of the most largely attended that ever left Kapunda, there being upwards of thirty vehicles, besides horsemen, and pedestrians in the cortege. The scene at the grave was very affecting, as the coffin of the deceased was laid by that of his brother who had so shortly preceded him. The service was conducted by Messrs. Keen and Hancock, who delivered most impressive addresses with reference to the solemn event which had drawn together so large a concourse of people. Great sympathy is felt here for his parents, who have thus lost both their sons within twelve months, in the very flower of manhood.'"

W. G.

3. DIED, at Solina, Darlington, Hampton Circuit, Mr. JOHN BEER, (Father of Mr. W. C. Beer, Bible Christian Minister,) who with his family emigrated to Canada about eleven years ago, from Haytown, Shebbear Circuit.

* See Bible Christian Magazine for 1866, page 521.

Our departed Brother was brought to a knowledge of Christ in the early history of the Bible Christian Denomination, and was very deeply attached to its ministers, members, doctrines, and polity; in it he lived peacefully, and happily; and its interests he zealously endeavoured to promote, as a local preacher, for over thirty years. He was married twice; first to Miss Jane Bird, who many years ago departed this life for the joys of heaven; and in August, 1836, to Miss Elizabeth Parkhouse, who died happy in Christ, August 9th, 1866. He enjoyed good health, and was in comfortable circumstances. He was industrious and economical. In personal habits, plain and neat; in business, honest and upright; with his neighbours, peaceful and obliging; in his family, kind and devoted; to his classmates, cheerful and courteous; and to the house of God regular. His sickness was short; but the last twenty-four hours painful in the extreme, borne however with Christian resignation. Thus closed the life of Mr. John Beer, on the 10th day of August, 1867, aged seventy-one years. His remains were interred at Eldad, by the side of his second wife. A large number of friends were present, and some very impressive and well-timed reflections were made by Br. P. Robins, from 2 Cor. v. 8. "We are confident, I say, and willing rather, to be absent from the body, and to be present with the Lord."

"Brother, thou art gone before us, and thy saintly soul is flown
Where tears are wiped from every eye, and sorrow is unknown.
From the burthen of the flesh, and from care and fear released,
Where the wicked cease from troubling, and the weary are at rest.

"The toilsome way thou'st travelled o'er, and borne the heavy load;
But Christ hath taught thy languid feet to reach his blest abode;
Thou'rt sleeping now, like Lazarus, upon thy father's breast,
Where the wicked cease from troubling, and the weary are at rest.

"Sin can never taint thee now, nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ and the Holy Spirit fail;
And there thou'rt sure to meet the good, whom on earth thou loved'st best,
Where the wicked cease from troubling, and the weary are at rest.

"'Earth to earth,' and 'dust to dust,' solemnly was said,
So we lay the turf above thee now, and we seal thy narrow bed;
But thy spirit, brother, soars away among the faithful blest,
Where the wicked cease from troubling, and the weary are at rest."

J. Hoidge.

Poetry.

TO EVA IN HEAVEN.

Weep not, my mother, weep not, I am blest,
But must leave Heaven if I return to thee;
For I am where the weary are at rest,
The wicked cease from troubling—come to me!
Old Epitaph.

Dear Eva, thou'rt gone with thy Saviour to dwell,
Far, far from earth's troubles and cares.
We loved thee, but Jesus, who does all things well,
Hath removed thee from earth's vale of tears.

Thy robes have been washed in the blood of the Lamb,
Thy soul hath been cleansed by that blood,
That holy, and spotless, and pure thou mayest stand
In the presence of angels and God.

This earth was not worthy thy soul to contain,
Thy clay was too frail thy spirit to hold,
Disease fastened on thee, but death eased thy pain,
And Jesus received thee at once in His fold.

Bright angels attended to bear thee away,
They hover'd around thee, while death linger'd here;
When death did its work, they no longer would stay,
But bore thee triumphant to a world more fair.

Heaven's gates opened wide their guest to receive;
Archangels sang praises to God and the Lamb;
A crown of bright glory they put on thy head,
And victory's palm they placed in thy hand.

Then presented to Jesus, so spotless and pure,
A soul saved from death, through his own dying love;
With outstretched arms he bade thee come near,
And reign with thy Saviour for ever above.

And now on Mount Zion in glory arrayed,
Where death and disease never come,
Where sorrow and sighing are all done away,
Eternally fixed is thy home.

No longer we'll mourn thy absence from earth,
But view thee in glory by faith.
We'll live near to Jesus,
That he may receive us,
When we too have crossed the Jordan of death.

W. GIDLEY.

Editorial Remarks.

THE ADDRESS TO THE SOCIETIES.

BEFORE these lines reach our readers, probably many of the Pastors, with the assistance of their zealous colleagues, will have read to their congregations and societies the admirable Address adopted by the last Conference and printed in the Minutes; but as some of the dear Brethren lately appointed to the Pastoral office may not be aware that it is their duty, they will excuse the liberty we take in suggesting to them the propriety of their doing so, at the earliest opportunity, after due notice has been given of their intention. It would, we think, be well to do it in every congregation and society, however small. On a careful perusal it will, we think, be manifest that the counsels given in that Address are very valuable, and calculated both to instruct and encourage. We call special attention to the earnest entreaties to observe the social means of grace—including Class-meetings, Prayer-meetings, and the Lord's Supper. If the advice given lead, as we fondly hope it will, to increased attention to, and regular attendance at these means, together with Family Worship in all our households, we shall be confirmed in the hope we cherish, that the present ecclesiastical year will be one of great spiritual prosperity. This is an object worthy at all times of the most strenuous and combined efforts of all the lovers of our Zion; but more particularly in the present year, as the next Conference to which Connexional reports will be sent will be the Fiftieth, or JUBILEE Conference. Nothing will so effectually contribute to make all parties jubilant on that occasion as a revival of the work of God throughout the entire Connexion, both at home and abroad. Nor can we entertain a doubt of securing this desirable object, if we all live, pray, and exert ourselves, individually and collectively, as we ought. May the Lord in mercy stir us all up to be in earnest, with the intention of securing it; and may He condescend abundantly to bless our united efforts.

While on the subject of the Jubilee, our readers will bear with us while we refer to another topic, intimately connected with the foregoing, and eminently calculated to increase the joy and gladness, which will, we sincerely hope, be felt by all who shall be privileged to attend the next Conference, and all who may subsequently be favoured with the report of its proceedings. We allude to the Jubilee Fund. If by combined efforts we *can succeed in* raising such an amount for this Fund, as will enable the

Committee of Distribution at the next Conference to apportion such a sum to each of the six objects for which it is intended, as will remove existing debts, and place our organizations in good working order, not only shall we have additional cause for rejoicing, in brighter connexional prospects for the future; but it will also be an appropriate memorial of our gratitude to God for the great success with which, by His providence and grace, the Denomination has been favoured during the first fifty years of its existence. We suggest to the pastors and their colleagues the propriety of also reading to their flocks the resolutions and appeal of the Conference on this subject, inserted on pages 20 and 21 of the Minutes; and also to urge on all the Leaders at the Elders' Meetings to appeal to *every member* to subscribe according to his ability, to raise this Fund as high as possible, that it may be indeed a fitting memorial of our gratitude. If we each ask: What has the Denomination done for me? How much do I owe to the Lord for raising it up? and all come forward with contributions "as God has prospered us," it will raise us financially to such a position, as will enable us thankfully and joyfully to review the past, and to look forward with hope to the future. If every one give something, and those who can, give liberally, so as to raise in each place a sum equal to five shillings a member on the average, that will produce, with the sum already received, nearly Ten thousand pounds. Brethren, Sisters, Children, Friends, both at home and abroad, do not let this opportunity slip unimproved—we must not shrink from effort—rather let us unitedly resolve that, with the Divine blessing, we will raise a sum worthy of the occasion, before the JUBILEE CONFERENCE.

MISSIONARY CHRONICLE. OCTOBER, 1867.

FROM THE FOREIGN SECRETARY'S PORTFOLIO.

ADELAIDE DISTRICT.

The friends in this district have been long suffering financially from the effects of the late severe drought, but from accounts which are to hand, a pleasing change has taken place. A fine harvest has been realized, and prices of provisions are greatly reduced; trade is brisk, and it is hoped that the various funds for the support of the cause of God will be sustained with increased liberality, so that the heavy debt on the district will soon be removed or considerably lightened.

Br. WAY, writing June 28th, says, "We are praying and working, and hoping for a revival, do help us by your prayers. We have already had a few conversions."

Br. FINCH, the same date, says, "Br. Keen has just returned from Adelaide Committee Meeting. Things are somewhat improved there since the District Meeting—good is being done in the way of soul-saving—fifteen converted up to this week. Br. Best has been down in the fever again lately, but is better. The other brethren are well and working together in peace, seeking to bring glory to our common Lord."

Br. TREWIN, same date, writes as follows:—"We have opened the schoolroom adjoining our chapel at Moonta. We had no stranger for the Sabbath services. Raised upwards of £60. We cannot at present supply the numerous applicants for sittings in our chapel. Our large congregation would seem to warrant a gallery at once; but I want to see the debt brought lower first. We should have given the debt a hard blow this year, if times had kept good; but the state of things in this place at present is very trying. Scores of men are out of work, who cannot get one day's employment. Some have been out of work for three, five, seven, and even ten weeks. Br. Mason thinks there is yet hope for the port—things are improving there. We have had but few souls brought to God as yet; we are arranging for special services. We need a revival through the station."

MELBOURNE DISTRICT.

Br. Rowe writes to say that as soon as Br. Alfred arrived in the colony, it was intended to open a new mission at Clunes, about 20 miles from Ballarat, a settled gold-mining district, combined with agriculture.

Br. Hosken, under date June 27th, says: "I was at Geelong last Sunday week at the re-opening of Mount Moriac Chapel. It is now a credit to the place, and to the people. The services were a great success. Upwards of 200 to the tea. Proceeds of the services about £50. Br. Teague comes here next week for our missionary meetings. Br. Alfred comes just in time to help us. I hope we shall have good meetings. I hear that Br. Orchard is doing well at Sandhurst."

Br. Blamey, writing also June 27th, says: "The second anniversary services of our Sunday School, at Maldon, were held June 9th and 10th, 1867. On the Sabbath, sermons were preached by Mr. J. Orchard, and Mr. Angwin (Wesleyan). On the Monday, the children with happy hearts, and laughing eyes, met together at 3 p.m., and their joy was indescribable as their teachers cheerfully regaled them with tea, cake, sandwiches, tarts, and a great variety of other creature comforts. At 5 o'clock a public tea, such as you cannot see in England, was held. So much has been said of late about the quality and magnitude of colonial tea-meetings, that I will only state, Maldon is considered a *first class* place for tea meetings. At 7 o'clock a public meeting, presided over by the writer. Mr. J. C. Hill, known in the St. Columb circuit, read the Report, and addresses, full of good sense, were delivered by Messrs. T. Angwin (Wesleyan), A. Robb, (Presbyterian), W. Tranter (Baptist), and J. Orchard. We are old-fashioned enough in this part of the world to call the reciting powers of the children into action at our anniversaries; and the applause which they elicited from the crowded congregation was well deserved. I think the services could not fail to produce a deep and favourable impression on the minds of those who were present; and I am sure the officers and teachers must have been encouraged to continue their efforts in this distinguished and important enterprise. The proceeds amounted to £29. A hymn having been sung, and prayer offered, this interesting meeting terminated. It is good to be zealously affected always in a good thing. In the great field of Christian labour the ministry occupies, doubtless, the first place; closely allied to the ministry is the work of Sabbath School instruction. A grand enterprise is the work of religious teaching; involving as it does results which everlasting ages only can disclose!

"Next month we shall, D.V., issue our first number of the 'Victoria Record.' Br. Alfred's ship is now in our glorious bay—I hope he is all right."

QUEENSLAND.

It will doubtless afford joy to our friends generally to know that the prospects of this mission appear somewhat brighter. Sister S. Thorne, at her own request, has been removed to Victoria; and by this time has probably commenced her labours in that colony.

[Since this was in type, we find from a letter to Miss Thorne's parents, that she arrived at Melbourne, July 26th, and was to commence her labours the following Sunday. We see in the *Brisbane Courier* that before she left Queensland she preached on behalf of the Brisbane Hospital, at the School of Arts, to between six and seven hundred persons. The *Courier* says that the sermon "was most eloquent and impressive," "listened to throughout with deep attention," and, at the close, Mr. Parkinson, Wesleyan Minister, offered prayer. The collection amounted to £13 1s. 4d.]

Engd by D.J.Pound

Mr WILLIAM HOOPER.

President of the Canadian Conference 1857.

BIBLE CHRISTIAN

MAGAZINE.

THE CHRISTIAN SCHEME.

No. XI. HEAVEN AND HELL.

By William Luke.

Is there a future state of existence? Is there an eternal reward for the righteous? And is there an eternal punishment for the wicked? These are inquiries that have come from the deepest recesses of millions of anxious minds. Men have turned to each other in vain for an answer. They have also listened to the voices of the earth, the sea, the firmament, and the heavenly bodies; but from these no complete and satisfactory reply has been obtained. To be annihilated at death is an idea from which the human mind revolts; and therefore some theory of future being constitutes a part of almost every form of religion which has been embraced by mankind. On this subject we have had in abundance the visions of fanatics, the follies of the superstitious, and the speculations of the ingenious: but these, in most cases, can only be heard to be rejected, and in some instances, only to be contemned. And we have also had much human reasoning on the matter, by no means to be lightly esteemed, but not sufficient. Still, a more sure word of prophecy on the point is required; and that requirement is met by the Bible.

The doctrines of the immortality of the soul, and of its felicity and misery in the world to come, are usually considered as forming a part of the very alphabet of religion. These truths are generally taken for granted; it being supposed that any doubt on the subject could scarcely be entertained by rational beings. The impulses and aspirations of our common nature may be legitimately referred to in support of this doctrine. Nothing is more repugnant to our mental constitution, or more at variance with our feelings and expectations, than the notion of annihilation. These "presages of immortality are shared in common by the evil and the good." Some have

professed to have reasoned themselves into the opinion that "death is an eternal sleep;" but even for them nature has proved too strong as they have approached the termination of their earthly existence; the soul has then asserted her immortality, vindicated her outraged dignity, and, in the anticipation of eternal futurity, has pierced them through with many sorrows. The soul will not be reasoned out of her faith in the perpetuity of her own existence. The rest and happiness of man are always future. From childhood to old age, and on the verge of dissolution, the full accomplishment of his desires is always at a distance. We read in the yearnings of our own souls evidences of our immortality.

> "Hope springs eternal in the human breast,
> Man never is, but always to be blest:
> The soul uneasy and confined from home,
> Rests and expatiates on a life to come."

The traditions of all people also embody, with greater or less clearness, the doctrine of future happiness or woe. Their existence, however vague and imperfect, point to a common centre of truth, from which they had been derived. And in proportion to the clearness with which the light of the gospel has shone on mankind, these traditions have invariably been confirmed. The dictates of our nature, and the almost universal convictions and belief of mankind, agree with the whole tenor of the word of God in affirming that the wicked "shall go away into everlasting punishment: but the righteous into life eternal." Though, properly speaking, we can know comparatively little of the precise nature of our future existence—"It doth not yet appear what we shall be"—still, as far as is necessary to our well-being, and suitable to our present mode of existence, "Life and immortality are brought to light through the gospel."

HEAVEN.

1. *There is a Heaven.* For God is in "the height of heaven;" He "walketh in the circuit of heaven;" His "throne is heaven;" His wrath is "revealed from heaven;" His glory "is above the heaven;" He "doeth according to His will in the army of heaven;" and He only is "the Lord of heaven." (Job xxii. 12—14. Ps. cxlviii. 13. Isa. lxvi. 1. Dan. iv. 35., v. 23. Matt. xi. 25. Rom. i. 18.) The Redeemer is "the second man, the Lord from heaven;" 1 Cor. xv. 47. The angels are "angels of heaven;" Matt. xxiv. 36. The saints have their inheritance "reserved in heaven;" 1 Peter i. 4; great is their "reward in heaven;" Matt. v. 12; and they will complete "the whole family in heaven." Eph. iii. 15. Satan was cast out "*as lightning* from heaven;" Luke x. 18. Abraham "looked for a *city*" whose foundations are in heaven; in answer to Samuel's

prayer, "the Lord thundered from heaven;" Solomon "spread forth his hands towards heaven;" Moses predicted the bestowment, on Joseph's tribe, of "the precious things of heaven;" "Elijah was carried up by a whirlwind into heaven;" Peter saw a vessel let down from heaven, and taken up again into heaven; Stephen "looked up into heaven;" Paul was "caught up into heaven;" John the Divine beheld "a sign," and "a great wonder in heaven;" and our ascending Saviour "was carried up into heaven." (Heb. xi. 10. 2 Sam. xxii. 14. 1 Kings viii. 22. Deut. xxxiii. 13. 2 Kings ii. 11. Acts x. 16; vii. 55. Rev. xii. 1; xv. 1. Luke xxiv. 51.)

2. *Its locality is unknown.* No precise revelation having been made, it is not for the human understanding to determine respecting the particular locality of the place called "heaven," "third heaven," and "heaven of heavens." The general idea entertained concerning it is, that it is in some unknown place, at a great distance beyond the visible universe. No doctrine of the Bible is stated with greater clearness than that there is such a world, where the throne of supreme glory is erected, where God makes Himself visible to all His holy, intelligent creatures, and where He will finally gather together all who obey and love Him. This has been called the *Empyrean*, from that splendour with which it is believed to be invested; and of this place the inspired writers give us the most magnificent descriptions. The Pagans considered heaven as the residence only of the celestial gods, into which no mortals were admitted after death, unless they were deified. As for the souls of good men, they were consigned to Elysian fields; a place in the lower world, furnished with agreeable woods, groves, shades, and rivers. "Heaven is that place in some remote part of infinite space, in which the omnipotent Deity affords a nearer and more immediate view of Himself, and a more perfect manifestation of His glory than in the other parts of the universe."

3. *Its character is glorious.* It is "Paradise;" "a building of God, a house not made with hands;" the "city of God;" "heavenly Jerusalem;" the "Father's house;" the "kingdom of God;" and the "eternal kingdom."

Heaven, as paradise, is surpassingly glorious. The trees, and fruits, and flowers, and rivers, and sunshine of the original Eden but faintly shadow forth the beauties of the heavenly land. Much less did the Goshen or Canaan of the Jews, with all its corn, and wine, and oil, and milk and honey, adequately represent its blessedness. As a city its foundations are sapphire, its walls are jasper, its gates are pearls, its streets are pure pellucid gold, its watchmen are *angels, its water is the* river of life, on the banks of which stand the *trees of life bearing* immortal fruits, and its centre is the throne of

God and the Lamb. No night is there, and no temple, no sun or moon is requisite, for the Lord is its everlasting light, and "the Lord God Almighty and the Lamb are the temple of it." As a habitation heaven is our "Father's house," comprising "many mansions." The inhabitants thereof shall be clothed with gorgeous "white robes," and crowned with glittering diadems. The great eternal festival of the "marriage supper of the Lamb" which they will celebrate, in respect to the splendour of its entertainments, will be furnished in a manner becoming its wonderful Founder. And the guests, of royal birth, "made kings and priests unto God," and inconceivably magnificent both in character and numbers, will be led to "fountains of living waters," and shall "eat the fruit of the tree of life which is in the midst of the paradise of God."

4. *Its felicity is perfect.* "They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: but they are like the angels of God." Hence we conclude that the employments and the enjoyments of that state are altogether spiritual and holy. It did not appear even to an inspired apostle, while upon earth, what believers would be; but if we can only obtain a glimpse of glory through the breakings of interposing clouds, it will more than repay us for the utmost attention. What pains do men take by artificial mediums to discover the heavenly bodies! Every discovery is, to them, a source of rapture and delight. Yet they expect no possessions in those supposed worlds of wonder. And shall we be indifferent towards those blessed realities in which everything we discover is our own, and our own for ever? As we can have no distinct conceptions of those joys which are never experienced here in their full extent, we have no words in human language to express them. The Bible describes this happiness sometimes in general terms designating its greatness; and sometimes by figurative images and modes of speech, borrowed from everything which we know to be attractive and good. Among the terms, both literal and figurative, which are applied to heaven, in the scriptures, are the following:—"Life," "eternal life," "glory," "the glory of God," "peace," "salvation," "eternal salvation," an eternal weight of glory," and "eternal inheritance."

The most that we can with certainty know or infer from scripture, or reason, respecting the joys of heaven, may be arranged under the following particulars:—1. Entire exemption from evil and suffering. 2. The enjoyment of every description of real happiness. The *exemption* from suffering and all that causes suffering here is *expressed* in the word of God by terms which denote rest, repose, *and refreshment*, after performing labour and enduring affliction.

These indicate a complete deliverance from the evils of our present life, and include a deliverance from this earthly body, the seat of the lower principles of our nature, and of our sinful corruption, and the source of so many evils and afflictions. It also signifies an entire separation from the society of wicked persons, who, in various ways, injure the righteous man, and embitter his life on earth.

Heaven is the home of ever-during peace, tranquillity, and rest. Fear, tumult, deception, pain, tears, sorrow, death, and sin will there be never known. Even the remembrance of guilt and corruption, of affliction and trouble, all seem to have fled away for ever. In heaven there will be a continuance of the real happiness which we had begun to enjoy here, and in addition thereto, we have good reason to expect other rewards and enjoyments which stand in no necessary connection with the present life. For our felicity would be extremely defective and scanty were it to be confined merely to that which we carry with us from the present world. Besides the promised rewards of goodness, there must be others, which are dependent on the will of the Great Supreme.

The New Testament represents the joys of heaven as resulting strictly from *the favour of God*, and as being undeserved by those on whom they are bestowed. Hence there must be something in addition to the natural good consequences of our actions.

It has been supposed that the saints in heaven may be taught by *immediate divine revelations*, especially those who enter the abodes of the blessed with only a small measure of knowledge, such as children, and others who, themselves being without blame, have died in ignorance. On this subject nothing is definitely taught in the Bible; but both scripture and reason warrant us in believing that provision will be made for all such persons in heaven. According to Christian doctrine a considerable part of our future happiness will consist in corrected and enlarged knowledge respecting God; His nature, attributes, and works; and in the salutary application of this knowledge to our own moral benefit.

But the chief source of heavenly bliss will, undoubtedly, be the presence of Christ, who, in scripture revelations, is always represented as one who will be *personally visible* to us, and whose personal, familiar intercourse and guidance we shall enjoy. Herein Christ Himself places a chief part of the joy of the saints; and the apostles often describe the blessedness of the pious by the phrase "being with Christ." We shall there see "the brightness of the divine glory in the face of Christ," who is "the visible representative of the invisible God."

The scriptures teach that some of the redeemed will have a *greater degree of glory* in heaven than others. (Dan. xii. 3. Luke

xix. 16—19. 1 Cor. xv 41, 42.) The brightest stars in the heavenly firmament will be the most faithful servants, and the holiest saints, and those who have rendered the longest and most devoted service to God on earth; these will be the most happy and glorious in heaven for ever.

The perpetual condition of the righteous in heaven must be supremely felicitous—the understanding being greatly expanded, and ever expanding; the affections being pure, and increasingly developed; and the body having been raised immortal from the tomb. They are the adopted children of the God whom they adore. They are all one family of brethren to each other. They have fellowship with angels. And, with regard to their employments, they will be most favourably circumstanced for the study of the character and works of God. Their enlarged intelligence shall be engaged in clearing up the numberless mysteries of revelation and providence, and in exploring the immeasurable vastness of redeeming grace. All their powers will then be employed to the praise and glory of God. To Him they will render a willing and a perfect reverence. His excellences will excite their grateful and wondering admiration, and will elicit their supreme confidence and love. Their holy transport will constrain them them to sing and shout His praise. Their voices and their harps will unite to fill all heaven with harmony, and all eternity with anthems; while the burden of their song will be, "Worthy is the Lamb that was slain;" and "Holy, holy, holy is the Lord God Almighty."

5. *Its duration is eternal.* Upon the earth everything is inconstant, and subject to perpetual change, but in the world to come it will be different. Here nothing is sufficiently abiding to be capable of satisfying our expectations and desires; but the bliss of the saints in heaven will continue without interruption or change; without satiety and without end. There we shall realize a never-ending growth in intelligence, holiness, and joy. We shall "know even as we are known;" and shall therefore not only enjoy greater means of knowledge which, like a fountain, will flow for ever, and assuage our thirsty souls; but our minds will be abundantly irradiated and enlarged by the teaching of Christ, whose delightful work it will be to unfold the mysteries of God, and to conduct our understandings amidst their boundless resources. The pleasures of heaven are "for evermore." Its "inheritance," and its "crown of glory," "fadeth not away." "The gift of God is eternal life." All "the ransomed of the Lord shall return, and come to Zion, with songs, and everlasting joy;" and with Him, they "shall reign for ever and ever."

HELL.

The eternal punishment of the wicked is a subject immeasurably awful and affecting. No one, if his heart is not as stone, can contemplate it without overwhelming amazement. It becomes us to discourse thereon in chastened phraseology, remembering that, while we speak of it, we may be pronouncing the final doom of some of our most cherished friends.

1. *There is a hell.* (Psalms. ix. 17; Matt. v. 30; x. 28; Mark, ix. 43-48; 2 Peter. ii. 4.) Its locality, like that of heaven, has not been revealed to man.

Hell was prepared by a special act of omnipotence, originally as a place of punishment "for the devil and his angels;" and subsequently to become the dismal abode of all the wicked. (Jude 6. Matt. xxv. 41.)

2. *Its torments are inconceivably dreadful.* On the nature of future punishment it must be observed that it is chiefly represented in scripture by figures which may be understood from a knowledge of things in this world. These all indicate that the torments of hell will be most intense and horrible. Among the designations employed to describe it in the Bible is "Death;"—the "second death." Death is the most distressing evil that has to be endured in this world. In itself it is entirely gloomy and awful, and it is attended with the utmost agony and terror. The torments of hell are thus represented by a continual dying—dying through years, and centuries, and ages innumerable, yet never to become dead.

Hell is also a place of darkness, "mist of darkness," "chains of darkness," and "outer darkness," "where shall be weeping and gnashing of teeth." There also conscience will inflict its ceaseless sting, as a ravenous internal viper "furious for its food; and described by the Saviour as "the worm that dieth not."

The endurance of Divine wrath will be a further element in the punishment of the wicked. "The wrath of God cometh on the children of disobedience." The day of their judgment will be "the great day of His wrath;" they "treasure up wrath against the day of wrath;" and their unchanging experience in hell will be an everlasting "wrath to come." "Fire;" "a furnace of fire;" and "the lake of fire and brimstone," are also terms which are employed in the Divine word to express the dreadful sufferings of lost souls. What kind of fire exists in "the bottomless pit" may be made the subject of useless controversy, or of vain speculation, but whether it be material fire such as we are now acquainted with, or otherwise, we deem not of sufficient importance to dwell upon. Enough to know that "our God is a consuming fire." And of that fiery perdition that shall torment the wicked it is declared "the breath of

the Almighty, like a stream of brimstone, doth kindle it." Added to these sources of sorrow and anguish it may be affirmed that the lost will be the subjects of intense desire which can never be gratified; every bad propensity and passion will be fostered by them; and they will become mutual tormentors to each other.

The place, the company, the despair, the remorse, the quenchless flame, the Divine anger, and the eternity of hell, all unite to render the sinner's destiny one of exquisite and indescribable misery and woe.

The punishments of hell will be inflicted in gradations proportionate to the guilt of those who are doomed to endure them. (Matt. xi. 20-24; xxiii. 14; Luke xii. 47, 48.) In these and many other passages of Scripture there is embodied the righteous principle that the punishment shall bear a proportion to the crime; and that as it is a greater sin to reject the clear revelations, and weighty sanctions of the gospel, than to reject those of inferior dispensations, so a far more terrible punishment shall be assigned to those who trample on the cross of Christ, and "count the blood of the covenant, wherewith they were sanctified, an unholy thing."

3. *Its duration is eternal.* The torments of hell are asserted in the scriptures to be "everlasting," to "endure for ever," and "for ever and ever;" and when applied to things in the future world these terms unquestionably denote an absolute eternity. In fifteen instances, the phrase "for ever and ever" is used in the Bible to set forth the continuance of the government, the glory, and the praise of God; which all will acknowledge to be eternal. And it is said of the wicked that "in the lake of fire they shall be tormented day and night for ever and ever;" and that "the smoke of their torment ascendeth up for ever and ever." The means also by which their sufferings shall be produced are described by Jesus Christ, as "the fire that never shall be quenched." The Bible thus speaks of a *fixed moral state* for the wicked, beyond the grave,—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Rev. xxii. 11. In that state of being the character is finally and irrevocably fixed. There can be no effectual repentance, no reformation, and no release.

This doctrine has been objected to by some who state that God cannot justly punish finite beings with an infinite, or endless punishment; that this idea is irreconcilable with the benevolence of God; and that eternal punishment is unnecessary. In answer to those objections it may be said that God can justly punish sin so long as *it exists;* and as there is no shadow of foundation to hope that lost *souls will* become reformed in character, but rather to fear, as the *scriptures* plainly teach, that as they will continue to sin, so their

punishment will run on parallel with their guilt. As it is consistent with Divine benevolence to permit suffering and death in this world through sin, why may He not also do the same, to a much greater extent, in the future state? Full retribution certainly does not fall upon the wicked here, therefore is it not rational to expect it hereafter? As to the necessity of punishing lost sinners for ever it is not for us who are yet in time to determine what will be its useful results. But He who fills eternity, and whose kingdom is boundless, knows best what is good, and He will do "all things well."

Who can contemplate these things without emotion? Who can behold his own soul, his all, at stake, and feel no anxiety? Eternal life and death are here objects of choice! "All have sinned;" and, by sin, all are brought to the verge of perdition. But "the Lord is not willing that any should perish, but that all should come to repentance." And "Jesus ready stands to save" "all that will come unto God by Him." "Why will ye die?" "O that *men* were wise, that they understood this, that they would consider their latter end!" O that all would immediately, resolutely, and unremittingly, "Flee from the wrath to come;" and "Lay hold on eternal life!"

THE DUTIES AND RESPONSIBILITIES OF OVERSEERS.*

By James Thorne.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood." Acts xx. 28.

You are all aware, dear brethren, that this text is a portion of an address to the elders of the church at Ephesus, who came to meet the apostle Paul at Miletus, pursuant to a message dispatched to them. The apostles were extraordinary messengers, sent by the great Head of the church to organize that institution, and to inaugurate the evangelization of the human race. Previous to his crucifixion the Lord Jesus promised that after his removal he would send them the "Comforter," the Holy Ghost, to "abide with them for ever—to guide them into all truth—to bring all things to their remembrance whatever he had taught them—and show them things to come." This began to be fulfilled on the day of Pentecost, when the disciples were "all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" and about three thousand persons were the same day brought into the possession of peace with God, through

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faith in our Lord Jesus Christ. The apostle Paul was called "out of due time"—called from being a persecutor, to become the apostle of Christ to the Gentiles; and gave full proof of his apostleship.

We have heard a great deal in our day about "apostolical succession;" but there is a sense in which the apostles could have no successors. Ministers who preach the apostolical doctrines of justification through faith in the atonement of Christ, and of regeneration and sanctification through the operation of the Holy Ghost, exemplifying in their own lives the powerful effects of the doctrines they teach, are in some sense their successors; but they do not possess the same extraordinary gifts of the Holy Ghost, enabling them to work miracles in confirmation of their authority, as the apostles did. The apostles were inspired to work miracles, thereby demonstrating that they were acting under Divine authority, both in their conduct and in their teaching. After the establishment of Christianity these extraordinary gifts of the Holy Spirit were not necessary; but His enlightening, regenerating, sanctifying, comforting, and strengthening influences are still necessary, and are now the birthright of all the true disciples of Christ.

The text is as applicable to me, my dear brethren, as to any of you; and instead of addressing you therefrom, it will suit my feelings much better, to take my place among you on this occasion, that we may together endeavour to learn our duty, while we seek to understand the significance of these words, addressed by an inspired apostle, to the elders of the church at Ephesus. Let us earnestly pray that the Holy Ghost may give us ears to hear, hearts to understand, and wills to obey the Divine injunction; "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."

I. The title given to the elders of the church—"Overseers." You know what that means. An overseer is a person appointed to look over, and look after, certain persons or departments of service. An overseer fills an office of trust. Writing to the Corinthians the apostle says, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." 1 Cor. iv. 1, 2. To be "stewards of the mysteries of God" is the most responsible situation a person can fill. An unfaithful steward in temporal affairs is exposed to punishment in proportion to the value of the things with which he is entrusted; but an unfaithful steward of the mysteries of God—involving the ruin of *immortal souls*—incurs an aggravation of guilt so much the greater *as eternity is* compared with time, and the overwhelming realities *of a future state,* compared with trifles of earthly possessions.

This is applicable to all the elders of the church, and not to ministers only. Probably many of these elders were ministers, and some of them were not; but whatever was their position, they were elders—overseers of the church of God, which he hath purchased with his own blood. They were appointed to see that all things were "done decently and in order"—that proper discipline was enforced—that the affairs of the church were conducted in accordance with the Divine will. When the apostle exhorts Christians to "obey them that have the rule over" them, and to "submit themselves," he urges it from this weighty consideration;—"For they watch for your souls, as they that must give an account"—must answer for any neglect, for any want of due oversight! And when he urges his son Timothy to "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine;" with all solemnity he introduces the subject in these memorable words, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom," thereby reminding him that all he taught would undergo a most rigid investigation, and if he would stand approved in the great day of accounts he must make the necessary preparation in the faithful discharge of his duty.

It was likewise the duty of overseers to look out suitable men to succeed them in the important work in which they themselves were engaged, that the good work might proceed from generation to generation. The apostle reminded Timothy of this portion of his duty: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 1, 2. If the work is to be perpetuated among us, dear brethren, great care and fidelity must be exercised by us in introducing young men into the ministry.

II. These elders had been set apart by the Holy Ghost; "over the which the Holy Ghost hath made you overseers." The Reformers who compiled the liturgy of our Established Church saw that there was great necessity to guard the entrance to the ministry against the intrusion of improper persons, and decided that every candidate should give an affirmative answer to this solemn question, "Dost thou believe that thou art moved by the Holy Ghost to take this office upon thee?" How conscientiously this question has been answered we shall not stop to inquire; but every minister of the gospel should be able honestly and truthfully to declare, "I do believe that I am moved by the Holy Ghost to take this office—this ministry." *Failing to* have this conviction, in seasons of trial and *temptation, such intruders* into the sacred office are liable to abandon

their post. To the inquiry, In what manner are persons moved by the Holy Ghost to enter the ministry? it may be replied, by His first leading them to Christ for salvation, and then in a manner which I cannot fully explain He suggests to the mind that it is a privilege to be embraced, or a duty to be performed, to proclaim the glad tidings of salvation through a crucified Redeemer. The impression is made sometimes while reading the Holy Scriptures, or works treating on the work of the ministry, or biographies of those who have been called to that important work. I dare say many of you, dear brethren, can well remember the time when the impression was first made on your minds that the Lord would have you to labour in his vineyard;—while reading the Bible, or attending Missionary services, it came home in an unmistakable manner, with great power, or great sweetness, or deep feeling. And it is very confirmatory of the reality of this call, when the church has a similar conviction that it is the individual's duty to be given up wholly to the work of the ministry. It may not be in a manner so striking as that of Barnabas and Saul, recorded Acts xiii. 2-3, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Cases are not always equally plain, either to the church, or the persons concerned, at first; but by much prayer, waiting for answers, noticing occurrences, and a perfect willingness to follow the will of the Lord, in due time, perhaps after many powerful exercises of mind, and many temptations, and repeated prayer, the matter becomes as clear as day. There may be seasons when promptitude in deciding may be necessary; when persons, possessed of considerable abilities, are brought to the enjoyment of salvation in a striking manner, and an overpowering influence urges them at once to publish that salvation to others which they have themselves received with so much joy. This was the case with Saul of Tarsus, who had no sooner tasted the blessedness resulting from faith in the Divine Saviour than "straightway he preached Christ in the synagogues, that He is the Son of God." Acts ix. 20. Ordinarily the counsel should be followed, "Lay hands suddenly on no man," 1 Tim. v. 22; and all undue haste should be avoided, that time and opportunity may be afforded to ascertain the character, antecedents, qualifications, and general behaviour of such as may offer themselves for this important work.

In the selection of such elders as do not preach, and whose duty *it is to attend* to the temporal duties of the church, due care should *likewise be* taken to secure the right persons. In the first Christian *church*, when the apostles found that the ministry had so much to do

in receiving the wealth of those who sold their possessions, and in distributing it to the necessities of others, their time was so much taken up with financial matters, in what we should call £ s. d., they called the multitude of disciples together and said, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts vi. 3, 4. There is just as much need now, as there was then, to have all the elders of the church "honest men, of good report." We must be careful in the selection of elders; not to choose a man because of his worldly position—because he is rich, or respectable. A man may be all that, and yet be unsuitable as an elder—he should not only be "honest and of good report" in the church, he should also have a "good report of them without," that he may not prove a stumbling-block to hinder others from uniting in church fellowship, but rather attract them by his sincerity, consistency, and amiability. There is reason to fear that some are repelled from the communion of saints through a want of suitable overseers and elders in the church. That is no sufficient reason why any one should keep aloof; and it would be well if all such persons would bear in mind what our Lord said to Peter when he was busily inquiring what another disciple should do, "What is that to thee? Follow thou me." May our churches all look carefully into the matter, and see that the right men are in the right place.

III. The instructions given to the overseers of the church.

1. Take heed to yourselves. This is a matter of the first importance. Our Redeemer did not send Peter to "strengthen his brethren," before he was converted himself. Every minister and every elder should be fully satisfied of his conversion, adoption, and sanctification. Let us "take heed" to our religious experience, that the evidences of our acceptance are clear and substantial; and that we are pressing on to receive all "the fulness of the blessing of the gospel of Christ." Rom. xv. 29.

While the Redeemer sent his disciples to preach the gospel to every creature, as the means of making disciples of all nations, he gave them the important and significant injunction "not to depart from Jerusalem, but wait for the promise of the Father."—"Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "But ye shall receive power, after that the Holy Ghost is come *upon you;* and ye shall be witnesses unto me, both in *Jerusalem, and in* all Judea, and in Samaria, and unto the uttermost

part of the earth." Luke xxiv. 49; Acts i. 4, 8. From these words it is evident that Christ taught them that being "endued with power from on high" was a necessary preparation for the great work lying before them; that without it they could not succeed; but with it they were sure to be successful. The disciples implicitly credited the teaching of their Divine Master; and we have no account that Peter or John, or any of those who were with them made any attempt to preach the gospel until they had experienced the fulfilment of "the promise of the Father;" but no sooner had they experienced the baptism of the Holy Ghost on the day of Pentecost, than they commenced the work in earnest, and the consequence was, the conversion of about three thousand souls the very first day. There can be no reasonable ground to doubt, if the Church, still looking upon this being "filled with the Holy Ghost" as a necessary qualification for all who desire to be instrumental in the conversion of sinners to God, were to make this subject a matter of prayer, and regularly hold meetings, weekly, or oftener, in which the believers in every place should all unite in earnest, believing, and persevering supplication; that it would soon be found that the "promise of the Father" is not grown out of date; that the church being "filled with all the fulness of God," seasons in some measure akin to that of the ancient Pentecost would be realized; that "the Spirit would be poured from on high," and "the wilderness become a fruitful field." O that we may all catch the true pentecostal flame!

2. These words call upon us to take heed to our whole deportment, that it is "such as becometh the gospel of Christ." The apostle reminded the church of Corinth, that they were "called to be saints," 1 Cor. ii. 2; and exhorted Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12. And he reminded the Christians at Ephesus, that Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ: till we ALL come in the unity of the faith, and of the knowledge of the Son of God, unto *a perfect man*, unto THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST." These words clearly teach that it is the privilege of ALL Christians to reach to this state of Christian perfection, and to experience all those rich spiritual blessings procured for us by Christ—"the stature of the fulness of Christ." Who has ever measured the breadths and lengths, the depths and heights of those blessings implied in the comprehensive expression, THE FULNESS OF CHRIST!" But "all things are *possible to* him that believeth." Mark ix. 23.

3. The ministry will be successful in proportion as those who

exercise it are "filled with the Holy Ghost." That Divine baptism will bring the will, the affections, yea the whole soul into harmony with our work. We shall deeply sympathize with the feeble, with those who are weak in faith: with the apostle, we shall "travail in birth for souls," till Christ is formed in them. We shall deeply feel the awful state of those who frequently sit under the sound of the gospel, and yet remain unsaved, and shall be earnest in warning them to "flee from the wrath to come." We shall feel such love for the souls of men, knowing that Christ died for them, and that "God our Saviour will have all men to be saved, and to come unto the knowledge of the truth," (1 Tim. ii. 3, 4,) as will constrain us to put forth strenuous, self-denying, persevering efforts to reclaim them from sinful courses, and bring them into the possession of the "great salvation." We shall feel in some measure as Paul felt when he wrote, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh;" and like him we shall always be ready to add, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Those intense longings for the conversion of the souls of the people among whom we labour, those agonizing prayers for the salvation of all with whom we are surrounded, are very becoming in the Ambassadors of Christ. What agonies He endured to redeem mankind; and those who are "workers together with him," are only maintaining a consistent behaviour, while they are striving "by all means to save some." It may well arouse us to be in earnest, and to stimulate us to diligence and perseverance in our labours, to keep constantly in view, that at last "every man shall receive his own reward according to his own labour." 1 Cor. iii. 8. In measuring out our reward, the greatest exactitude will be observed by the Judge of all the earth. We shall not be rewarded for what others have done, but every man shall receive his "*own* reward." Jehovah says, "Judgment will I also lay to the line, and righteousness to the plummet." The most perfect architect shall not with all his hair-breadth niceties more narrowly prove a piece of perpendicular workmanship, than He will examine the character of our works. Men sometimes think their excellences are too much overlooked in the estimation of their fellow creatures, but we may all rest assured that there will be no mistake made in the final estimation of our work.

4. We want to be filled with the Holy Ghost, and to be exemplary in our lives, that we may be a fitting instrumentality for God to *work by.* *How* can carnal, unconverted persons, be consistently

used by the Almighty in the conversion of others? We do not mean that God cannot bless his word to the conversion of sinners, when made known by persons who have never felt its soul-transforming power; but such persons will never become his chosen instruments to do that work. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Psal. l. 16. How repugnant to our sense of propriety to see unholy men, vicious in their own conduct, urging on the attention of others the necessity of inward and outward holiness! On the other hand, with what force will such exhortations come from persons whose own lives are irreproachable! There was manifest consistency in the apostle's exhortation to the Philippians, chap. ii. 14—16, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine [*margin*, shine ye] as lights in the world; holding forth the word of life." A beautiful and striking illustration of the wise man's words, Prov. xxv. 11, "A word fitly spoken is like apples of gold in pictures of silver." May we all strive to attain to such a high degree of Christian consistency, that there may be moral beauty manifested in all our ministrations!

IV. "Take heed unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The welfare of the church should be our greatest concern. This was the case with the apostle himself. He mentions it as the climax of all his anxieties and sufferings. In 2 Cor. xi. 23-29 he enumerates his sufferings and exercises, "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me DAILY, THE CARE OF ALL THE CHURCHES. Who is weak, and I am not weak? who is offended, and I burn not?" He deeply felt every irregularity and every painful occurrence in the churches. He urged the importance of bearing with the weak; "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." The churches were patiently to bear with the feeble and even troublesome

ones, and not take sides with the devil who strove to ruin all. Perhaps we may all have been troublesome in our time; but the strong are exhorted to bear with the infirmities of the weak. Should a member be overtaken in a fault, "ye that are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The thing to be aimed at is, not the overthrow, but the restoration of the fallen one; and this is to be done "in meekness," not harshness, at the same time reflecting that we are also liable to fall, and may sometime need those kind offices which we are now rendering to another. There should be proper discipline exercised on the erring, but all must be done in love. The church is still sometimes troubled as was one of the ancient churches with a Diotrephes, "who loveth to have the pre-eminence," 3 John 9; but by the exercise of patience in bearing with such, and having recourse to prayer on their behalf, a measure of divine grace may descend that will humble the proudest spirit, and cleanse the most polluted soul. If we have experienced the fulfilment of the promise, "I will sprinkle clean water upon you, and ye shall be clean;" we may surely conclude that the same power can cleanse the hearts of all for whom we may feel interested. There is in Christ redemption for the vilest soul upon the earth; for he is "able to save to the uttermost all that come unto God by him."

2. In taking heed to all the flock, we must look after the children, who when well-trained are the hope of the church. It was a promise made to the ancient church, that "Instead of thy fathers shall be thy children," Psalm xlv. 16; and if by our Sunday Schools, Bible Classes, and properly directed evangelistic efforts, we can succeed in getting our children early converted to God, we may hope this promise will be fulfilled from generation to generation until the necessity for Christian instruction shall cease.

3. The church of God must be fed with the knowledge of scriptural truth. God promised Israel, Jer. iii. 15, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Peter exhorted babes in Christ to "desire the sincere [the unadulterated] milk of the word, that they might grow thereby." They must be well informed in those fundamental truths, "Repentance towards God, and faith towards our Lord Jesus Christ;" and then they must be urged to go on unto perfection; must "work out their salvation with fear and trembling," knowing at the same time that it is God that "worketh in them to will and to do of his good pleasure." We shall discover that when Christ sent his followers to make disciples of all nations, baptizing them in the name of the holy Trinity, there was a subsequent teaching enjoined upon them; "Teaching them to observe all things whatso-

ever I have commanded you." Matt. xxviii. 20. They must be taught the various stages of Christian experience, leading them on to seek to be "filled with all the fulness of God." The Saviour compared the kingdom of God, or pure religion, to the growth of corn; "first the blade, then the ear, after that the full corn in the ear;" and when it is ripe it is gathered with the sickle; which is intended intended to teach us the growth in grace, to which the Scriptures exhort us. Writing to the Thessalonians, the apostle uses language unmistakably expressive as to their conversion; he addresses them as "in God the Father, and in the Lord Jesus Christ;" and further declares, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance—and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia." We can thus have no doubt of the reality of their conversion; yet for this very people the apostle says, "The very God of peace sanctify you WHOLLY;" which conveys the idea that it was possible for them to experience a more thorough sanctification; the thing we mean by the phrase "entire sanctification." When we attain to this by the exercise of living faith, we shall feel anxious still to "grow in grace;" to grow up into Him who is the living Head; and who is not only able to "keep us from falling;" but to "present us faultless before the presence of His glory with exceeding joy." Jude 24. If we urge our flocks to attain to this high state of spirituality, they will "rejoice evermore, pray without ceasing, in everything give thanks," they will find other employment than censuring each other. When professors live in an atmosphere of doubt, and a low state of religious enjoyment, they not unusually fall out by the way; but when they are "filled with the Spirit," they love each other; "keep the unity of the Spirit in the bond of peace;" and rejoice in each other's prosperity. On this subject there need to be "line upon line," for we shall occasionally find as the apostle did, that the people are sometimes "dull of hearing."

4. We must feed the people with an explicit knowledge of the duties they owe to God, to their neighbour, to the church, to the state, to those to whom they sustain special relationship. Honesty, truthfulness, integrity, faithfulness, and uprightness, should characterise all their intercourse with men; while the "golden rule," as it has been styled,—but it is better than golden,—it is holy, and holiness is far better than gold,—should be seen to govern all their business transactions. Some think there is no harm in defrauding the public revenue; and some have thought that when the Lord pardoned their sins it was a discharge of all their debts; but we

must inform them better, and explain and enforce the performance of all social and relative duties.

The Bill now before Parliament greatly to extend the franchise is likely soon to become law, which will put many of our hearers in possession of the right to vote for Representatives to the House of Commons, for the proper exercise of which they will be responsible. We must teach them the necessity of being honest, upright, and conscientious in the employment of the power thus vested in them. Parliament frames the laws of this vast empire—and laws may be enacted for the benefit or the injury of the commonwealth —in favour of, or in opposition to godliness;—and as every Representative sent to the Commons House of Parliament, should have some influence in framing the laws, every elector has an opportunity of voting for the person he thinks on all accounts to be the best qualified for a lawgiver, and in some sense shares the responsibility of the effects of legislation. This duty is therefore a very important one, and should be conscientiously discharged. They need to be taught never to credit the patriotism of one who offers a bribe, however loud may be his protestations. I know an honest vote may expose men to great trials; but they that trust in the Lord, and honestly perform their duty, will never be confounded. It is not said they shall not be tried; Daniel was severely tried; the three Hebrew children were exposed to a fiery trial; but none of them was confounded. "He that trusteth in the Lord, mercy shall compass him about." Psalms xxxii. 10.

The support of the ministry is a duty to be enforced on all who sit under its teachings. Some have erroneously declared it to be wrong to receive pecuniary remuneration for preaching the gospel; but the Lord said to the seventy whom he sent forth to preach, that they should eat and drink such things as were set before them; "for the labourer is worthy of his hire," Luke x. 7; and the apostle wrote, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. ix. 14. The sacred scriptures give no uncertain sound on this subject, as men would see if they would pay attention to them. It may be further noted that in sending for the seventy, the Lord Jesus said, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.—And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward." Matt. x. 40—42. He likewise charged them to take no money in their purses. We must therefore enlighten the ignorant as regards their duty to support the preaching of the gospel.

The Holy Scriptures furnish us with very explicit language as

regards the importance of unity and brotherly love among Christians. We shall therefore do well to enforce these duties on all the churches over which we may be overseers; for not only must they be practised as the evidence of true discipleship to Him who said, "By this shall all men know that ye are my disciples, if ye have love one to another," (John xiii. 35,) but where they are not practised by any church how can it put forth those united, vigorous, well-sustained, and persevering efforts, required for the evangelization of the world?

Proper submission and church order must also be enforced; "Obey them that have the rule over you, and submit yourselves," Heb. xiii. 17; "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." 1 Pet. v. 5. How becoming in the church of God is humility! How manifest was this grace in the apostle himself; "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. iii. 8. "Less than the least of all saints." The apostle never forgave himself for having persecuted the church; God had forgiven him, but he never forgave himself. He saw it was all of grace, and what should we have been, dear Brethren, had it not been for grace! Let us all remember the day of reckoning is at hand; and what an awful thing will it be, if after this grace has been conferred on us to proclaim the gospel of Christ, it shall be found that we have not attended to the exhortation to feed the flock of God—the church of God, which he hath purchased with his own blood! On the other hand, how great is the honour conferred on the elders and overseers of the church! In the great work of regenerating the world, we are "workers together with God." Paul thought it to be a great honour to be employed in this work,—"According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious." 1 Tim. i. 11-13. We cannot regenerate men, but if suitably prepared, we can become the instruments by which God accomplishes this great work. What an honour to be thus employed! Peter wrote, 1 Pet. v. 1-4, "The elders which are among you exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock; and when the

chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I pity the man who enters the ministry for the sake of "filthy lucre;" but he who devotes himself to it for the glory of God and the salvation of immortal souls, when the chief Shepherd comes—which he will do by and bye—shall receive a rich reward. If only one soul is saved through his instrumentality, it will be an ample remuneration for all his toil; for every mile he has travelled; every effort he has put forth; all the prayers, and tears, and mental agony he has endured, while travailing in birth for souls. The work may be laborious, but the reward is sure, and will be glorious. But who can describe the consequences of unfaithfulness! A Poet has said,—

> "The fearful soul, that tires and faints,
> And walks the ways of God no more;
> Is but esteemed almost a saint,
> And makes his own destruction sure!"

If it be an awful thing for Christians to falter in their course, what tremendous consequences will be the result of unfaithfulness in ministers! May the Lord keep us in the hollow of his hand, as the apple of his eye!

There are many here who are not elders—a word to you, dear friends. Remember that the overseers of the church are men of like passions with yourselves; and that they are exposed to many trials, and beset with numerous temptations. The devil is busy with all, but more especially with those who occupy prominent positions in the church of Christ; fail not to pray for them, and lift up their hands.

Dear Brethren, let us ponder the importance of the subject. Let us remember it is the Holy Ghost speaking to us in these words, "Take heed to yourselves"—your doctrines—your manner of life and conversation. Like as Paul exhorted to Timothy, let us each be "an example to the believers, in word, in spirit, in faith, and purity." 1 Tim. iv. 12. I dare say in reviewing the past, if we deal faithfully with ourselves, we shall see cause to be deeply humbled, and to implore forgiveness for past unfaithfulness; but let us endeavour in future to excel in holiness, and to be exemplary in our conduct, that our teaching may be in accordance with this book —the Bible—so that when we pass away, one after another,—and we shall soon be gone, while if prepared it matters not when we go —the Chief Shepherd will "present us faultless"—O! amazing grace!—"before the presence of his glory with exceeding joy!" At the levees of our beloved Sovereign, honourable persons are selected to introduce princes and persons of distinction to her majesty; but we shall be presented by Him, who hath on his vesture and on his

thigh a name written KING OF KINGS, AND LORD OF LORDS," before the throne of the Eternal Jehovah—"faultless, with exceeding joy!" We shall never forget this introduction, nor that it is all owing to his ability "to save to the uttermost," that we were so presented; and we shall for ever sing with all our ransomed and renovated powers, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to HIM be glory and dominion for ever and ever. Amen."

MEMOIR OF MARY RULE.

THE Bible declares, that "the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away;" and also, that "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." One after another our friends are gaining that haven

"Where all our labours end."

MARY RULE, whose maiden name was BECKERLEG, was born at St. Austell, in the year 1792. Her parents were poor, but honest and industrious. As they had a large family, she was very early sent to the mine to work. Thoughtful and steady from a little child, and the subject of the Spirit's strivings, she was yet more powerfully awakened when about eleven years of age. Her distress of soul for two or three weeks was very great, and she almost despaired of finding mercy; but the Lord graciously answered her cry for salvation and deliverance, light dawned upon her mind, and peace and joy filled her soul. She then joyfully exclaimed, in the language of the prophet: "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." For about four years she held sweet intercourse with her heavenly Father, and the consolations of the Holy Spirit were her daily portion. But being obliged to leave home in search of employment, and mixing up with the ungodly, she lost, in a great measure, her confidence and joy; but she did not utterly forsake the Lord and wholly neglect his ordinances. She was so distressed, that she soon resolved to fully return to the Lord, and unite herself to the people that she ardently loved, the Bible Christians. Having thus "returned unto the Shepherd and Bishop of souls," he healed her backsliding, again loved her freely, and refreshed her soul with His heavenly influences and comforts. Her faith was now strong, and her hopes bright. It was her delight to learn of Christ, while sitting, with Mary, at his feet, and in the deepest humility, and yet with the fullest confidence, she could say, "Thou shalt guide me with thy counsel, and afterward receive me to glory." For a *short* period, as she was located where the Bible Christians had no

Society, she joined the Wesleyans; she was no bigot, and loved all who loved the Lord Jesus Christ in sincerity; but she felt heartily glad when, in the good Providence of God, she was again privileged to unite with her own people, in Breage Church Town, where she lived for many years. She had a strong desire to be useful, and here was a little church needing help. Anxious to know and do the will of her heavenly Father, her language was—

"Behold the servant of the Lord!
I wait thy guiding eye to feel,
To hear and keep thy every word,
To prove and do thy perfect will;
Joyful from my own works to cease,
Glad to fulfil all righteousness."

Two classes, one that met in the old chapel at Breage, and the other at the house of John Williams, near Great Wheal Vor Mine, were entrusted to her charge. Over the souls of her members she watched with much care. Her love for them was so sincere, her counsels were so wise, her reproofs so loving, her appeals so heart-searching, and her exhortations so earnest and faithful, that she proved herself eminently adapted for the work. It being her delight to do the will of her heavenly Father, she was able to teach others. Having herself the love of God shed abroad in her heart, she delighted in proclaiming it to those around her.

Mary Rule was of a meek and quiet turn of mind, not easily excited; but she proved in her own experience what some think impossible, that persons may have much of the heavenly treasure, without being carried away by excitement, or being noted for their wildness and extravagance. A settled peace filled her heart. She was always calm, cheerful, and contented. Her affections were centred on God, and she was not therefore easily moved. Even her enemies, and the enemies of truth and righteousness, could but acknowledge that she was a Christian. It was not in vain that she had prayed—

"That wisdom, Lord, on us bestow,
From every evil to depart;
To stop the mouth of every foe
While, upright both in life and heart,
The proofs of godly fear we give,
And show them how the Christians live."

It ought to be stated also, that she diligently searched the Scriptures of eternal truth. The word of Christ dwelt in her richly. The precepts and the promises of the Bible were alike precious and sacred to her. Her naturally good understanding was greatly strengthened by her devout attention to the word of God. No person could be in her company without being edified. She was well instructed in the mysteries of the kingdom. The word of God was her light, her comfort, and her shield.

Besides leading two classes, she was desirous of doing something more for Him who had done so much for her. She was deeply impressed that it was her duty to publicly make known the glad tidings of salvation to her friends and neighbours. She laboured for some years as a Local Preacher with much acceptance. She had a good voice, and a pleasing manner, and, speaking to the heart even more than to the ear, many were blessed, and often wondered at the gracious words which fell from her lips. When

Mr. Vickery was away from the Circuit on one occasion, she was invited to take his appointments. The result amply justified the choice of the people. She was "instant in season, and out of season." She preached Christ as a free, present, and complete Saviour. His atonement being her favourite topic of discourse, her ministrations could not fail to be pleasing and instructive.

There was a noble band of faithful, praying ones at Breage at that time. The names of Thomas and John Perlew, Ann Rowe, the Polkinghornes, and others will long be held in grateful remembrance. Some of these, having finished their work on earth, are now singing in sweetest, loudest strains the song of the redeemed in heaven.

"More than conquerors at last,
Here they find their trials o'er,
They have all their sufferings past,
Hunger now and thirst no more."

Others are still contending for their heavenly home, and will, if faithful, join those who are gone before.

After the death of John Williams, the class that had met at his house was broken up. Sister Rule was now, if possible, more diligent than ever in her attentions to the one at Breage. Great good resulted from her labours, which will not be fully known till that day when the Lord will make up his jewels.

In common with all Christians, she had her trials and temptations. But when her heart was all but overwhelmed, her prayer was, "Lead me to the Rock that is higher than I." These troubles only seemed to make her more patient, zealous, and persevering.

She was married, when fifty years of age, to Henry Rule, a widower, with a family. This proved to be a happy union for twenty-four years. She could not now, as before, engage in her much-loved work of preaching Christ, and living three miles from Breage, her class also she was obliged to give over to another. But her love to the house and people of God never abated. Her life glided on peacefully, usefully. Great weakness and many infirmities overtook her, but her old age was beautiful and blessed, and she attended her class, three miles distant, as long as she was able. When unable to walk so far, she worshipped God with a few of God's people, belonging to the United Methodist Free Church, at Sithney Common, only half a mile from her home. At length she had not strength to go this short distance, and occasionally a good brother preached in her house. Death was now fast approaching. Only the last three weeks of her life was she confined to her bed. She suffered much, and groaned to be released. Her husband would say, "My dear, you must wait the Lord's time, and be resigned to His will." She would answer:—

"I will with patience wait,
A little longer stay,
And then possess my seat
In an immortal day:
There I'll adore my Jesu's name,
Redeeming love shall be my theme."

Her happy spirit took its flight to the paradise of God, January 19th, 1867, aged seventy-five. Her life was a life of faith; her end was calm and peaceful. Blessed are all those who live and die like Mary Rule.

"Face to face she sees her Saviour,
Freed from all obscuring veils;
Nothing, nothing can deprive her
Of the rapturous bliss she feels.
See, by faith, O see her yonder,
Gazing on the bleeding Lamb,
And her soul grows big with wonder,
While his glories on her stream."

Her death was improved by Mr. W. Tyack, from Rev. iii. 4. She was buried at Sithney, on the 22nd of January. Notwithstanding the inclement weather, many attended her funeral. "The memory of the just is blessed."

THOMAS MORRIS.

PRACTICAL PAPERS SUGGESTED BY THE ANNUAL CONFERENCE.

No. 2. CHAPELS.

THE Denomination has, according to the last returns, 769 chapels, and 290 other places, in which to preach the Gospel of Christ. In 1861 it was computed that our chapels and the rooms used for preaching would accommodate nearly 120,000 persons. Since that time there has been an actual increase of 126 chapels, besides a considerable number of new erections that have superseded others of smaller dimensions, and also numerous enlargements. 206 sittings is the average capacity of the chapels at home, and though those on our foreign stations may not be quite equal in average size, the enlargements will more than make up the difference. So that we are safe in setting down 146,000 as the present number of sittings in all our places of worship. In 1861 we had, on an average, 23 members to each place of worship; or, taking the chapels only into the calculation, of 35; and in 1867, of 24 and 33 respectively. The chapel accommodation must have been more than doubled during the last 20 years; the number of chapels is nearly twice as many, being 389 in 1847, and 769 in 1867. It is curious to notice also that the preachers and members have increased in about the same proportion. The former numbered 125 in 1847, and 248 in 1867, including those superannuated; the members in 1847 were 12,760, and in 1867, 25,583. It is also worthy of special notice that the scholars have increased during the same time from 12,959, to 40,351, while the local preachers are now only 1725, notwithstanding that there were 1126 in 1847. Comparing the size of our present chapels with those we had in 1847, and supposing that the attendance is as good now as then, we have fewer members in proportion to our hearers. It is with us, as with other churches, our material prosperity has been greater than our spiritual. Some, fixing their attention exclusively on the rapid multiplication of places of worship in our day, consider it to be one of unparalleled success; others, only observing the many unfavourable symptoms which mark our religious condition,

designate this as an age, distinguished above all others, by division and failure. The truth probably lies between these extremes. But it is to be feared, though there are no trustworthy statistics, that the increase of the number of true believers is not keeping pace with the increase of population. And it is certain that, in our own country, the number of the unconverted is greater than ever before, is greater every year, if they are not relatively quite so numerous. The increase of the population is far greater than the increase of the saved. The births are much more numerous than the conversions! It is high time for all to bestir themselves! It is our duty "to go out into the highways, and hedges, and *compel* men to come in, that God's house may be filled," but, alas! how generally is this duty neglected. It is a sad, and even terrible, consideration, that in London, and in all our large towns, there is so large a deficiency of chapel and church accommodation. But it is much more sad and terrible, that in the very places where this frightful deficiency exists, many places of worship are not half filled. If every church and chapel were thronged, like Mr. Spurgeon's tabernacle or Surrey chapel is, (we refer to these places, as they are so well known) what a mighty stimulus and encouragement the churches would have to renewed and persevering exertion in the laudable work of church and chapel building. Is it not true, dear friends, *that we are not, as a Denomination, making the utmost of the sanctuaries that we have?* Without building another place of worship, is it not possible for us to do twice as much as we are doing? Let it for a year or two be our object to make more of the chapels we have, rather than to increase their number. Let both preachers and people resolutely aim at this. We say this, not to discourage new enterprises—in some cases, it may be possible to do more in one year by building a chapel in the right place, than we can hope to do in ten without a chapel, or with the present one, if it be small and inconvenient—but we are anxious all should share with us this conviction, without adding to our financial responsibilities, without bringing any fresh or increased burdens upon our friends, we could accomplish, by intense zeal and earnestness, a much larger measure of good. It is indeed strange that instead of chapels in the midst of large populations that are tolerably well filled, becoming crowded, the congregation is usually stationary year after year, indeed a retrograde movement is not uncommon. Without having an extraordinarily talented ministry in every place — if the pulpits are occupied by men of good common sense, and deep piety—could not twenty true-hearted friends in any place, by inviting their friends and neighbours, by speaking as highly as they honestly can of their ministers, by kindness and attention to strangers when they do come to chapel, and by other easy methods, fill their chapels to overflowing? O, that we could induce them to try the experiment in good earnest! The Trust Fund, and every other Connexional Fund, could not fail to be largely benefited, and of the multitudes brought under the sound of the Gospel, many might be truly converted.

No. 3. Revivals.

It was to the Conference held at St. Austell in 1836—more than *thirty* years ago—that the largest increase to the Societies in any one year was reported. The increase that year was 2,761, while the number of members at the previous Conference was only 8,025. If we were to realize a corresponding measure of success this year, there will be an increase to the Societies of over 9,000 persons! If it were to be in proportion to the number of Itinerant Preachers, even then the increase would be nearly 7,500! And if it were to be measured by our Chapel accommodation, or our Sunday Scholars, the probability is that it would be twice that number! These considerations cannot fail to suggest what is the true remedy for our depressed finances, and what is, after all, the only hope of the church. What we most need is, more faith, more prayer, more self-denial, more spirituality, more consistency, more love, more zeal, more earnestness, more influence, more divine power! Lord, increase our faith! Help all thy servants to "pray without ceasing;" to take up their cross daily; to hold constant communion with Thyself; to let their light so shine before men, that others seeing their good works may glorify Thee; to travail in birth for souls; to abound in the work of the Lord; to strive, and wrestle, and redouble their exertions, to realize the promised blessing; and to be filled with the Holy Ghost! The past is gone beyond recall; but oh, may the good Lord make us all wiser, holier, more successful in the future. There is but little hope that with such revivals as have been realized in this generation, the conversion of the world would be secured. Something grander, more powerful, more lasting, is necessary, and has been the settled conviction, the deep, felt want of the most devoted and successful of Christ's ministers. But when we witness a decline of power, instead of an increase; a diminution of the ratio of progress, instead of a multiplication; it is time to search our hearts and ways, and turn again unto the Lord.

We are not in a position to state, but we should be glad to know if Finney's "Lectures on Revivals" was in circulation among our friends at the period above referred to. Of one thing we are certain, a revival of religion is much needed now. Is not there a want of brotherly love? Are not there dissensions and jealousies among Christ's followers? Has not a worldly spirit infected the church? Have not many of its members fallen into gross sins? Are not sinners careless and stupid, and sinking into hell unconcerned? Is not God dishonoured? and is not Christ deprived of His lawful inheritance? Does not the enemy triumph over God's servants, and blaspheme the name of the Lord of Hosts? Has not God a controversy with us? and are not His judgments threatening? Can all these evils and calamities be overcome except by a revival of religion? Is the church herself safe without it? Will the hearts of sinners else be touched? and will there be a fitting instrumentality for carrying on the Lord's work? Have not churches become extinct that have had no revivals? and are not such churches always in a weak and declining state? But we need not pursue such inquiries further.

Our idea of what the progress of the church ought to be is, large

ingatherings, at intervals, and daily accessions. The day of Pentecost is not only the first of Christian days, but the pattern of all other days; and the church of Jerusalem was not only the first of Christian churches, but the model of all other churches. Oh, for grace to learn and imitate!

To the objection that there is a reaction after revivals, and that in many instances they do more harm than good, the answer is, that there is not necessarily a reaction of a painful and extreme kind, and that if the evil preponderate over the good, it must be a spurious revival, the devil's imitation or perversion of one, in which animal excitement has been mistaken for heavenly influence. In the most remarkable revival of which we have had an account lately—realized under the most unpromising circumstances, in the very heart of the city of Glasgow, among an unlikely class of persons—all of them were said to be "like rotten wood, they would not hold the nail!"—to support a Missionary seemed like throwing money into a marsh—in one day, after years of patient toil, the minister gave the right hand of fellowship to two hundred and sixty-two new members, "and all the conversions have, with only four exceptions, stood the test of several years; and of these exceptions he still has hope."

"What becomes of Revivals?" is a question that a few years ago received much attention in the pages of this Magazine. It reminds us of the object we had in view when we began writing this paper. Many of our best chapels are the result of Revivals; many of our most useful ministers are at once their richest fruit and their best recommendation. One of the Brethren received into Full Connexion at the Conference bore this testimony: "When Mr. Snell held some revival services at Bradford, I attended the meetings every night; but made up my mind that I would not be converted. The revival *services* were ended, but the revival *influence* continued. Not long after I began in earnest to seek the salvation of my soul." Another went to see how revival services were conducted, but in five minutes he was so impressed that he was ready to exclaim, "Woe is me, for I am undone!" From that time he gave himself to Christ. And again another, when about ten years of age, was one of many said to be converted, and he believed he was. And yet another, through the influence of one, who with several others had cried for mercy, was brought, almost at the same time, to Christ. And still another testified that when a revival broke out in the village where he lived, and there was great excitement produced, he went to the chapel to mock, but remained to pray. And the same testimony comes to us from afar. Br. Warren in Australia had the same confession to make, the same blessing to acknowledge. If our ministers are converted in revivals, they surely will be the foremost in promoting them.

May we before we close venture to drop one friendly word of advice. Let us expect, my dear brethren, in every service, as the one simple, grand result of our preaching Christ, that sinners will be converted. It is not presumption—it is only taking God at His word—to indulge the hope, yea, to be confident that He will cause His truth mightily to prevail; that we shall not labour in vain; that he will manifest the savour of His *knowledge* in every place; and that many shall be the crown of our *rejoicing* in the day of the Lord Jesus. Sometimes a blessed influence is

realized, a deep impression is made, sinners feel the force of truth, believers are all alive with expectation; and if we fail, to use a familiar expression, to strike the iron when it is hot, to clench the nail that has been driven into the sinner's conscience, to make the best of such favoured moments, we shall be, we are perfectly satisfied, deeply pained at the coldness and indifference that even those most deeply impressed will often manifest in the next service. When the tide is rising, we must endeavour to pass over the bar and enter the harbour, or we may be again driven far away to sea; when the field is white, then must we gather the wheat into the barn; when the influence is rich and powerful, then should we expect the earth to be turned into a Paradise, and sinners to be transformed into saints.

F. W. BOURNE.

THE MINISTER OF MONTCLAIR.

IT was no use: the letters danced before his eyes, the whole world seemed wavering and uncertain, in these days. He laid his book down, and began to think of the great trouble which was shutting him in. When the black specks first began to dance between him and his paper, months ago, he had not thought much about the matter. It was annoying, to be sure, but he must have taxed his eyes too severely. He would work a little less by lamp-light—spare them awhile—and he should be all right. So he *had* spared them more and more, and yet the black specks kept up their elfin dance; and now for weeks the conviction had been growing on him slowly that he was going to be blind. He had not told his wife yet—how could he bear to lay on her shoulders the burden of his awful calamity? Oh, it was too hard!

And yet *was* it too hard? Dared *he* say so—he, God's minister—who had told other sufferers so many times that their chastenings were dealt out to them by a Father's hand, and that they should count all that brought them nearer to Him as joyous, not grievous?

Yet, speaking after the manner of this world, his burden seemed greater than he could bear. What could he do—a blind, helpless man? He must give up his work in life—let another take his ministry—sit helpless in the darkness, heaven only knew for how long. Could he be resigned?

Then, suddenly, a flash of hope kindled his sky. There might be help for him. This gathering darkness might be something which science could remove. He would be sure of that, at least, before he told Mary. And then he became feverishly impatient. He must know at once, it seemed to him he could not wait. He called his wife, and told her, with a manner which he tried hard to make calm, that he was going to town the next morning on a little business. She wondered that he was so uncommunicative—it was not like him—but she would not trouble him with any questions. She should understand it all some time, she knew—still she thought there was something strange in his way of speaking.

The minister strove hard for the mastery of his own spirit as the train whirled him along next morning toward the tribunal at which he was to receive his sentence. He tried to think of something else, but found the effort vain; so he said, over and over, as simply as a child, one form of words:—

"Father, whichever way it turns, oh, give me strength to bear it!"

Holding fast to his prayer, as an anchor, he got out of the train and went into the streets. What a curious mist seemed to surround all things! The houses looked high and spectral through it—the people he met looked like ghosts. He had not realized his defective vision so much at home, where it had come on him gradually, and all objects were so familiar. Still, with an effort, he could read the signs on the street corners, and find his way.

He reached, at last, the residence of the distinguished oculist for whose verdict he had come. He found the parlour half filled with people, waiting like himself. He was asked for his name, and sent in a card, on which was written, "William Spencer, Montclair." Then he waited his turn. He dared not think how long the time was, or what suspense he was in. He just kept his simple child's prayer in his heart, and steadied himself with it.

The time came for him at last, and he followed the boy who summoned him into a little room shaded with green, with green furniture, and on a table a vase of flowers. The stillness and the cool, scented air refreshed him. He saw dimly, as he saw everything that morning, a tall, slight man, with kind face and quiet manners, who addressed him by name, invited him to sit down, and then inquired into his symptoms with such tact and sympathy that he felt as if he were talking to a friend. At last the doctor asked him to take a seat by the window and have his eyes examined. His heart beat chokingly, but he whispered, under his breath—

"Thy will, O God, be done; only give me strength."

Dr. Gordon was silent for a moment or two—it seemed ages to Mr. Spencer. Then he said, with the tenderest, saddest voice, as if he felt to the uttermost all the pain he was inflicting—

"I cannot give you any hope. The malady is incurable. You will not lose your sight entirely, just yet; but it must come."

The minister tried to ask how long it would be before he should be stone blind; but his tongue seemed to cleave to the roof of his mouth, and he could only gasp—

"How long?"

Dr. Gordon understood; and answered, kindly, that it might be a month, perhaps; possibly two.

He stood up, then, to go. He knew all hope was over. He paid his fee, and went out of the room—out of the house. It seemed to him things had grown darker since he went in. He hardly knew how he found his way to the station. It was two hours past his dinner time, and he was faint for lack of food, but he did not know it. He got to the station somehow, and waited till it was time for the train to start for Montclair. All the way home he kept whispering to himself—"one month, possibly two," as if it were a lesson on the getting by heart of which his life depended. He heard the conductor call out "Montclair" at last, and got out of the carriage mechanically. His wife stood there waiting for him. She had been anxious about him all day.

"Oh, William," she cried, and then she saw his face and stopped. There was the look on it of one over whom some awful doom is impending—a white, fixed look, which chilled her. She took his arm, and they walked on silently, through the summer afternoon. When they reached home, and she had taken off her bonnet, he spoke, at last:—

"Mary, come here and let me look at you. I want to learn your face by heart."

She came and knelt by him, while he took her cheeks between his hands, and studied every lineament.

"Are you going away?" she asked, after awhile, for this fixed, silent, mysterious gaze began to torture her.

"Yes, I am going—into the dark."

"To die?" she gasped.

"Yes, to die to everything that make's up a man's life in this world," he answered, bitterly. "Mary, I am going blind. Think what that means. After a few weeks more I shall never see you again, or our children, or this dear, beautiful world where we have lived and loved each other. The whole creation only an empty sound for evermore! Oh, God, how *can* I bear it?"

"*Is* there hope?" she asked, with a curious calmness, at which she herself was amazed.

"None. It was my errand to town to-day to find out. I have felt it coming on for months, but I hoped against hope, and now—I *know*. Oh, Mary, to sit in the darkness until my death-day, starving for a sight of your dear faces! It is too bitter; and yet what am I saying? Shall my Father not choose his own way to bring me to the light of heaven? I must say, I *will* say, his will be done."

Just then the children came running in—boyish, romping Will; shy, yet merry little May.

"Hush, dears," the mother said, softly, "papa is tired. You had better run out again."

"No, Mary, let them stay," Mr. Spencer interposed; and then he said, so low that his wife's ears just caught the whisper—"I cannot see them too much in this little while—this little while!"

Oh, how the days went on after that! Every day the world looked dimmer to the minister's darkened eyes. He spent almost all his time trying to fix the things he loved in his memory. It was pitiful to see him going round over each well-known, well-loved scene—noting anxiously how those tree-boughs stood out against the sky, or that hill climbed toward the sunset. He studied every little flower, every fern, the children gathered; for all creation seemed to take for him a new beauty and worth. Most of all he studied the dear home faces. His wife grew used to the dim, wistful eyes following her so constantly; but the children wondered why papa liked so well to keep them in sight—why he did not read or study any more.

There came a time at last—one Sunday morning—when the brilliant summer sunshine dawned for him in vain.

"Is it a bright day, dear?" he asked, hearing his wife moving about their room.

"Very bright, William."

"Open the blinds, please, and let the sunshine in at those east windows."

Mary Spencer's heart stood still within her, but she commanded her voice, and answered, steadily—

"They *are* open, William. The whole room is full of light."

"Mary, I cannot see it—the time has come—I am alone in the darkness."

"Not alone, my love, my love," she cried, in a passion of grief, and pity, and tenderness. Then she went and sat down beside him on the bed, and drew his head to her bosom, and comforted him, just as she was wont to comfort her children. After a time her gentle caresses, her soothing tones, seemed to have healed a little his bruised, tortured heart. He lifted up his head and kissed her—his first kiss from out the darkness in which he must abide—and then he sent her away. I think every soul, standing face to face with an untried calamity, longs to be for a space alone with its God.

Three hours after that the church-bells rang, and as usual, the minister and his wife walked out of their dwelling—as usual, save that now he leaned upon her arm. In that hour of seclusion he had made up his mind what to do. They walked up the familiar way; and she left him at the foot of the pulpit stairs, and went back to her own pew in front. He groped up the stairs; and then rising in his place, he spoke to the wondering congregation:—

"Brethren, I stand before you as one on whom the Father's hand has fallen heavily. I am blind. I shall never see you again in this world—you, my children—for whose souls I have striven so long. I have looked my last on your kind, familiar faces on this earth—see to it that I miss none of you when my eyes are unsealed again in heaven. Grant, O Father, that of these whom Thou hast given me I may lose none!"

There was not a tearless face among those which were lifted towards him, as he stood there, with his sightless eyes raised to heaven—his hands outstretched, as if to bring down on them the blessing for which he prayed. Some of the women sobbed audibly, but the minister was calm. After a moment he said,—

"My brethren, as far as is possible the services will proceed as usual."

Then, with clear voice, in which there seemed to his listeners' ears some unearthly sweetness, he recited the one hundred and thirtieth psalm, commencing—

"Out of the deep have I called unto Thee, O Lord; Lord, hear my voice."

Afterwards he gave out the first lines of a hymn, which the congregation sang. Then he prayed, and some said who heard him that the eyes closed on earth were surely beholding the beatific vision; for he spoke as a son beloved, whose very soul was full of the glory of the Father's presence.

The sermon which followed was such a one as they had never heard before from his lips. There was in it a power, a fervour, a tenderness, which no words of mine can describe. It was the testimony of a living witness, who had found the Lord a very present help in time of trouble.

When all was over, and he came down the pulpit stairs, his wife stood again at their foot, and he took her arm and went out silently. He seemed to the waiting congregation as one set apart and consecrated by the anointing of a special sorrow, and they dared not break the holy silence round him with common speech.

The next afternoon a deputation from the church went to the parsonage. Mrs. Spencer saw them coming, and told her husband.

"It must be," he said, "to ask my advice in the choice of my successor."

"I think they might have waited *one* day," she cried, with a woman's passionate impatience at any seeming forgetfulness of the claims given him by his years of faithful service.

The deputation had reached the door by that time, and the minister did not answer her. She waited on the men into his study, and left them there; going about her usual tasks with a heart full of bitterness. It was natural, perhaps, that they should not want a blind minister; but to tell him so *now*—to make the very first pang of his sorrow sharper by their thanklessness—it was too much.

An hour passed before they went away, and then she heard her husband's voice calling her, and went into the study prepared to sympathize with his sorrow. She found him sitting where she had left him—with such a look of joy, and peace, and thankfulness upon his face as she had never expected to see it wear again.

"Mary," he said, "there are some kind hearts in this world. My friends want me to stay with them, and insist on raising my salary fifty pounds a year."

"Want you to stay with them!" she cried, hardly understanding his words.

"Yes, I told them that I could not do them justice, but they would not listen—they believe that my very affliction will give me new power over the hearts of men—that I can do as much good as ever. They would not wait a day, you see, lest we should be anxious about our future."

"And *I* thought they were coming, in indecent haste, to give you notice to go," Mrs. Spencer cried, penitently. "How I misjudged them! Shall I never learn Christian charity?"

So it was settled that the minister of Montclair should abide with his people.

For three years more his persuasive voice called them to choose the better way; and then his own summons came to go up higher. In those three years he had sown more seed and reaped more harvests than some men in a long lifetime. He did his work faithfully, and was ready when the hour came for him to go home. Just at the last, when those who loved him best stood weeping round his bedside, they caught upon his face the radiance of a light not of this world. He put out his hands with a glad cry:

"I see, I see! Out of the dark—into the light!"

And before they could look with awe and wonder into each other's eyes, *the glory* had begun to fade—the outstretched hands fell heavily—and they *knew that* the blind minister was gone—"past night, past day"—where for *him there* would be no more darkness!

A RECENT SPECIMEN OF ROMISH UNITY.

THE Anglican Bishops who lately came in such large numbers from so many countries, with the Archbishop of Canterbury at their head, only succeeded, when assembled in Conference, if we may believe what the papers say, in making themselves ridiculous; and judging of the value of their labours by the results, we cannot imagine that anybody, not even the Bishops themselves, will be anxious to repeat the experiment. This failure must not be set down to their incompetence, but to their pitiable helplessness. But we refer to their proceedings now for another purpose. The most vigorous paragraph of their address "to the Faithful in Christ Jesus, the Priests and Deacons, and the lay members of the Church of Christ in communion with the Anglican Branch of the Church Catholic," is the following: "Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome; and by the practical exaltation of the blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not his honour to another." According to Archbishop Manning, the Bishops were only fighting a shadow. But another Roman Catholic Bishop, Dr. Turner, of Salford, entertains an entirely different opinion. We will print the utterance of these high authorities side by side for the benefit of our readers.

This is what Archbishop Manning is reported to have said.

"It might seem strange, but those words as they stood, and interpreted according to the letter, any Catholic might sign. The chief teachers of the Anglican Church had entered a protest against universal sovereignty on the part of the Holy See, but this he never heard of as being proclaimed by any Pontiff. Jurisdiction, sovereignty over the patrimony of St. Peter and the universal Church on earth were intelligible. They were then warned against practically lifting up the Virgin Mary into the place of her Son. To the man that did so he said, let him be anathema. No member of the Catholic Church placed the Blessed Virgin, either dogmatically, doctrinally, or theoretically, in the place of her Son. They were, therefore, agreed upon the second point; and for the third they were warned against addressing prayers to the Virgin Mary as the intercessor between God and man. He need not say that such was not the teaching of the Catholic Church nor their practice. And on this point again they were in perfect accordance. This most authoritative document was very innocuous."

And this is Bishop Turner's deliverance on the same address.

"He said that lately a national insult had been offered to Christ's sacred mother. On last Sunday night, during the hours of darkness, the printing presses were employed in sending forth a manifesto that had been drawn up by seventy Protestant Bishops who had assembled together at Lambeth. Many persons had been on the tiptoe of expectation, and wondered what would be done and said on such an occasion. But on the topics which men expected they would treat they were silent as the grave. They sent forth nothing but two fearful blasphemies; one against the Vicar of Christ, and the other against the Mother of God. They invented a new word to express a new crime—the worship of Mary. It was at such a moment as this, when such an outrage had been committed, that the people ought to assemble in the Church of God, and cry, 'Mary, Mother of God, pray for us sinners; pray for those who committed this outrage, for they knew not what they did.' The manifesto was utterly out of place, and calumnious, and blasphemous."

We are quite willing to give the Romish Church credit for consistency in duplicity, intolerance, bigotry, opposition to the "truth as it is in Jesus," and all like practices. Oh, fatal consistency! she has fairly earned it, let her wear it—she is heartily welcome—as her own special distinction; but let us not forget that her decrees concerning heretics, that is, all baptized

persons who do not acknowledge her authority, are: 1st, Excommunication. 2nd, Proscription from all offices ecclesiastical and civil—from all public duties and private rights. 3rd, Confiscation of goods. 4th, The last punishment is death, sometimes by the sword, but more commonly by fire. She has not as much power as she once had, but she is not changed. Oh, that the British people would only remember this! Notwithstanding the disclaimers of bishops and priests, is not Fenianism the direct product of Popery? Has any Protestant joined that brotherhood? Archbishop Manning says that England has been sowing sedition abroad for the last thirty years, and is now reaping its fruits at home. All that he means is, that the influence of England in Roman Catholic countries in favour of liberty has been injurious to the Roman Catholic religion. While we write, the struggle in Italy is going on, and a few days will make it plain whether the Pope shall retain the Temporal power, or again go into exile. The Roman Catholic hierarchy and priesthood in Ireland have lately gained much credit in disclaiming any intention of claiming for themselves any portion of the revenues of the Irish Church, if it be separated from the State, we might have said, when it is separated from the State, for to that apparently it must come, and shortly. We are glad in being able to present the Resolutions of the Archbishops and Bishops of Ireland, at a General Meeting held in Dublin on the 1st, 2nd, and 3rd October, 1867, on the "Disendowment of the Protestant Church Establishment and the application of its Revenues."

"The Archbishops and Bishops of Ireland, seeing that the Government and Parliament are preparing to deal by law with the Irish Protestant Church Establishment, deem it their duty to declare—

"1. That the Irish Protestant Church Establishment is maintained chiefly, almost exclusively, by property and revenues unjustly alienated from the rightful owner, the Catholic Church of Ireland—that Irish Catholics cannot cease to feel as a gross injustice and as an abiding insult the continued, even partial, maintenance of that Establishment out of that endowment, or in any other way, at their expense—an Establishment to which, as to their fountain-head, are to be traced the waters of bitterness which poison the relations of life in Ireland and estrange from one another Protestants and Catholics, who ought to be a united people.

"2. That, notwithstanding the rightful claim of the Catholic Church in Ireland to have restored to it the property and revenues of which it was unjustly deprived, the Irish Catholic Bishops hereby.....distinctly declare that they will not accept endowment from the State out of the property and revenues now held by the Protestant Establishment, nor any State endowment whatever."*

This policy no doubt promises for the present to be the most advantageous to the interests of the Romish Church; but their policy will be always regulated by that consideration, and no other, and as we know what to expect, we must regulate our conduct accordingly.

* The following part of this Resolution coming between the words "hereby" and "distinctly" we have omitted, as we have not space to quote the Resolutions referred to: "reaffirm the subjoined resolutions of the Bishops assembled in the years 1833, 1841, and 1843, and, adhering to the letter and spirit of those resolutions."

Correspondence.

OF CONNEXIONAL NAME.

To the Ed[illegible].

My dear Brother,—

Will you kindly permit me to mention to our brethren and friends through the Magazine, what has occurred to my mind in regard to the above subject? It is, that we might, with propriety and advantage, call ourselves "Methodist Bible Christians." For doing so the following reasons may be assigned:—

1. The designation we at present

bear is indefinite. Baptists, Independents, Presbyterians, and Episcopalians consider themselves to be Bible Christians; and who shall say they are not? While the name itself is no indication whatever of what doctrines we believe, or of what polity we adopt.

2. Our present name is exclusive. At least, it is considered to be so by many who belong to other churches. On our public platforms, and in private circles, most of us have had to defend ourselves from the charge made against us on that ground.

3. By using the designation "Bible Christians" without any qualifying word added, we, in appearance, unnecessarily keep ourselves apart from the other Methodist denominations. There being Wesleyan *Methodists*, The *Methodist* New Connexion, Primitive *Methodists*, and *Methodist* Free Churches, why should not we also be called Methodists? Our origin, our doctrines, and our discipline fully entitle us to the term, and by using it we should more ostensibly identify ourselves with the great and excellent Methodist family.

4. The term Methodist has, perhaps, of late become more respectable than in former times; and certainly, in a Christian sense, was never more honourable than at present. This may be affirmed on the ground of the kind and charitable attitude now assumed by the Methodist bodies one towards the other. It is surely an occasion for satisfaction and thankfulness to observe how much nearer those denominations are drawing together than heretofore. The spirit in which proposals for amalgamation have been received on all sides is sufficient evidence on this point.

5. The change to us would be a great convenience, considering the extent to which persons of different persuasions, and from different countries, are now brought into contact. For example:—On some railway you meet with a Christian stranger, and enter into friendly converse with him. He at length asks, "What is your religion?" You say, "I am a Bible Christian." He will then probably require explanations, which you feel need be given in an apologetic tone, and which you would prefer not giving at all in the company surrounding you. While the answer, "I am a Methodist," would be understood at once, and would be an indication of the religious school to which you belonged, sufficiently explicit for a Christian from almost any land.

Supposing that the alteration cannot be made in our chapel deeds without additional expense, may it not be done in all our connexional publications, printed bills, and circuit plans? And would not that suffice?

Objections will probably be raised to this proposal, but when mooted it will be soon enough to reply to them.

I remain,
My Dear Brother,
Yours very Truly,
WILLIAM LUKE.

THE DEBT ON THE MISSIONARY SOCIETY.

Guernsey, Oct. 11th, 1867.

DEAR BROTHER BOURNE,—I am glad to say that in connection with the Missionary Meeting just past, there has been an improvement of receipts upon those of last year. The sermons and speeches by the Brethren Lark and Moyses were as excellent as any we remember to have been favoured with. The collections are about £3 in advance, and the friends are resolved to carry out Br. Higman's suggestion. This being one of the first Missionary Meetings after the Conference, it may be worth while to find a corner for it in the Magazine, that the friends at every other place in the Connexion may do the same.

With kind love,
I am, yours truly,
H. ELLIS.

Torquay, Oct. 5th, 1867.

DEAR BROTHER,—I am happy to state that at our Quarterly meeting the Missionary Committee were deeply sympathized with, under their present liabilities, and the meeting unanimously resolved to

take the hint you threw out in the Magazine for the present month relative to the 1/6 per member, and to do their best to raise that amount extra for this Mission. I was also requested to forward this resolution to you to be inserted in the Magazine, as an incentive to others.

I am, yours truly,
J. DYMOND.

Barnstaple, October.

DEAR SIR.—I have read, with some degree of interest, Mr. Higman's suggestion for the removal of the debt on the Missionary Society, as it shows how easily it can be done, without involving any great sacrifice. I feel desirous that the subject should be kept before the eyes of our people until the thing is accomplished. Suggestions only will effect but little, but if it be possible to secure united action you will have to mourn over your difficulty but a very little while. There is, Sir, a very serious defect generally in connection with efforts for the removal of Connexional burdens, viz., that only a portion of our members, and too frequently a fragmentary portion, feel sufficient interest to take the matter up in a practical manner. Some do their part willingly, but because others fail to do so, they get discouraged. Now, Sir, is there a possibility of so putting the suggestion referred to as to secure the sympathy and co-operation of the denomination from end to end. As a step in this direction, I think it advisable that there should be a definite time fixed for paying off the debt—say, about Midsummer next. Pastors should also be requested to convene a meeting of each society, and, after necessary explanations, endeavour to get a pledge from the members that their proportion shall be forthcoming by the time mentioned. Some will be able, and ought to be willing, to do five times the amount named, and in that way help those who may find it difficult or impossible to do their part.

To produce a feeling of emulation let the Pastors furnish a list of the societies as they may pledge themselves, for publication in the Magazine, and as each circuit succeeds in getting the whole of their societies thus pledged, enter the circuit in another list to be published monthly, as an incentive to others, until, by a simultaneous connexional effort, the mountain will completely vanish. Hoping that something may be done either in this or some other way that may be successful in removing what now presses so heavily on the Missionary Committee,

I am, my dear Sir,
Yours truly,
R. P. LETHABY.

[We have also received a letter from a friend in this (Devonport) circuit, in which he promises 5s. for himself and wife, and also expresses his belief that the members of the Society to which he belongs will gladly do their part.]

The Gleaner.

RELIGIOUS LIBERTY IN ENGLAND.—The social persecution to which the members of the Free Church are subjected at the hands of the Established Church, has lately received more than one fresh illustration. The most fragrant case is mentioned in our "Church-rate Chronicle,"—but an almost equally offensive one is sent to us from Sussex. It is stated, that for several years a person named Parsons has lived at Leigh Green, near Tenterden, under Seaman Beale, Esq. Recently a son of Parsons, a youth about twenty years of age, has thought fit to join the Bible Christians at Boar's Isle, and to become a teacher in their Sunday-school. A few Sundays ago, as the Rev. R. C. T. Beale, incumbent of Boar's Isle, was returning from the administration of the Lord's Supper, he met this youth, and by some means or other ascertained that he was going to the Dissenting Sunday-school. The result was that during the ensuing week Parsons was waite

upon by his landlord, and threatened with expulsion from his house if the son did not at once give up his connection with the Bible Christian chapel and school. After a long conversation, in which the poor man pleaded the hardship of the case, Mr. Beale relented, and agreed to be satisfied if the young man were sent away from home. And with this condition the parents were obliged to comply, or submit to be turned out of the house themselves. The son has accordingly been driven away from home, and compelled to seek lodgings at Tenterden. "So much," says our Sussex contemporary, "for the religious liberties of agricultural labourers in England."—*The Liberator.*

[This account has also been copied by the *Morning Star*, and the *Christian World* had a few weeks since a short leading article on the case.]

ROMANISM IN SCOTLAND. — The following note respecting the alleged increase of Roman Catholicism in Scotland appeared lately in the *London Scotsman*:—

For the last three centuries Scotland has been more intensely Protestant than any other part of Christendom. How has it happened, then, certain alarmists ask, that Roman Catholicism has been making so much progress in the midst of such a population as it has made during the last century? The most pertinent answer to this query is to give a flat denial to the statement on which it is founded. In the statistical survey of Scotland, made by Sir John Sinclair at the close of the last century, the total number of Roman Catholics in Scotland is said to be 70,000; but these were nearly all Highlanders. At present the number of Roman Catholics in Scotland is said to be 290,000, but these are nearly all Irish immigrants, or of Irish descent. According to the *Free Press*, the Scotch Romanist organ, published in Glasgow, the 70,000 Highland Roman Catholics of the last century have dwindled down to 15,000—less than one fourth of the number estimated by Sir John Sinclair seventy or eighty years ago. Had they increased at the same rate as the rest of the population, they would now have amounted to 150,000. The numerical increase of Romanists in Scotland, since the end of the last century, is chiefly owing to the same cause as their rapid increase in the United States, viz., by the exodus of the Roman Catholic population of Ireland. Previous to the potato famine of 1848, the tide of emigration flowed towards England and Scotland with much greater force than towards America. Since that period the main current has been diverted from our shores to those of the great land of promise in the west, where the Celtic race is every year becoming more numerous in New York and other large cities, and is consequently able to exercise a more mischievous influence with regard to Fenianism and other anti-British movements.

PLAIN SPEAKING AT THE CHURCH CONGRESS.—On the important subject of "Priestism," Lord Sandon is reported to have spoken as follows:—

"I believe that one great hindrance to Church extension is the impression that widely prevails, and I think not without cause, and not only among the High Church clergy, but also the clergy generally, there is a strong growth of what I may broadly call a priestly feeling. I know I am touching dangerous ground. I wish to say what I believe is really the evil in this matter. During the last ten years one has observed more and more, even among men of the Evangelical and moderate party, a steady, quiet, and stealthy growth—though without guile—of the feeling that the clergy are of a priestly order. Now, what do we mean by the priestly feeling, the priestly idea? I use the word in the common sense in which it is used in English literature. It has been seen in all countries and in all ages in which the religious teachers of the people have endeavoured to secure for themselves a position of supreme power and control. That is what I understand by the priestly idea in the ordinary English sense of the

word. And what do you suppose it leads to? And why is there any objection to it in this country of England? We believe that that feeling is the parent of serious evils. We believe that it leads to the decline and gradual extinction of learning among the clergy. I am giving you my own opinion, and I know that it runs counter to the opinions of many whom we heard this morning. We believe it leads, secondly, to the inordinate multiplication and the burdensome infliction of rites and ceremonies. We believe that when the temporal power will assist it leads to the gradual extermination of all who differ from the priestly body. We believe it leads to the doling out of extracts from the Sacred Book in opposition to the principles of throwing them open to the gaze of the whole people. We believe that the priestly idea leads to the establishment of another master in every household, by every hearth, in the place of the husband and the father. We believe—and all history bears us out in the belief—that this priestly feeling ends, lastly, in raising up and establishing a human, artificial barrier between man and his God. Those are my opinions, and I have your leave to express them. Let me remind you that ever since the art of printing resulted in the distribution of books throughout the country—ever since knowledge ceased to be the exclusive possession of the clergy—there has been no faltering in the determination of the people not to have a priestly rule in England. Can you for a moment imagine that a nation fond of antiquity, attached to memorable institutions, and disliking sudden changes in the established order of things, would have made that frightful break at the time of the Reformation unless they had been under the influence of strong feelings against the domination of a priestly caste? Can you imagine that a nation whose horror of foreigners *has* been one of its greatest reproaches would have consented to *receive* William of Orange into England *as its* King unless this determination to have no priestly rule had been ineradicable? I say these things with very great regret when I know how many clergymen there are before me. I have spent my life under the influence of the clergy. I love them, I love Oxford, I love my Church, but I am convinced that unless it is made clear to the mass of the laity by the clergy—than whom a nobler, more admirable, or more learned body does not exist—that priestly rule is not aimed at, the Church will soon cease to be established, and ceasing to be established it will cease to be national, and ceasing to be that do you think you will be able to keep unhallowed hands from the Church's endowments, which now flow through so many channels for the good of the people of this country?"

Trusting Man and Christ.—It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one of the factories became anxious about his soul. He was directed to Christ as the sinner's only refuge by many, and by his own master among the rest; but it seemed to be without result. At last his master thought of reaching his mind and bringing him to see the sincerity of God in the Gospel, by writing a note asking him to come to see him at six o'clock, after he left "the work."

He came promptly with the letter in his hand. When ushered into his room his master inquired, "Do you wish to see me, James?"

James was confounded, and holding up the note requesting him to come, said:

"The letter! *The letter!*"

"O," said the master, "I see you believed that I wanted to see you, and when I sent you the message you came at once."

"Surely, sir! *surely, sir!*" replied James.

"Well, see, here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it.

James took the paper and began to read slowly—"Come—unto—Me

—*all—ye—that—labour*," &c. His lips quivered; his eyes filled with tears; and, like to choke with emotion, he thrust his hand into his jacket-pocket, grasping his large, red handkerchief, with which he covered his face, and there he stood for a few moments, not knowing what to do. At length he inquired,—

"Am I just to believe that in the same way I believed your letter?"

"Just in the same way," rejoined the master. "*If we receive the witness of men, the witness of God is greater!*" This expedient was owned of God in setting James at liberty. He was a happy believer that very night, and has continued to go on his way rejoicing in God his Saviour, to point others to Calvary, and to walk in the narrow way.

Reader, if anxious about your salvation, be persuaded to believe God when He speaks to you in His word, in the same way you would credit the word of an honourable man, and you will obtain peace through the precious blood of Christ. "*He cannot deny Himself.*"

A CHURCH MEMBER HUNG.—Never shall I forget the end of one with whom I was well acquainted, a member of the church of which I was pastor at Perth. He was a moderate drinker; and at the solicitation of a traveller with whom he did business, retired one evening to an hotel. For the first time in his life he became intoxicated, went home, and in the heat of passion excited by liquor inflicted on his wife injuries of which she died. In due time he was tried, the evidence was conclusive, and sentence of death was pronounced. Never shall the scene be effaced from my memory. I attended him in his cell, and was the last to leave him on the scaffold; and there, within sight of the church of which he had been forty years a member, was he hung like a dog!—*Jabez Burns, D.D.*

OPEN-AIR PREACHING.—It is to be recollected that the most beautiful and impressive doctrines of the *Divine Founder of Christianity* were *delivered, not in the* Temple, but on the Mount. Were the early and rapid progress of what is called Methodism to be attributed to any cause beyond the enthusiasm exerted by its vehement faith and doctrines (the truth or error of which I presume neither to canvass nor to question), I should venture to ascribe it to the practice of preaching in the *fields*, and the unstudied and extemporaneous effusions of its teachers.—*Lord Byron.*

THE ORIGIN OF HIGH PEWS.—Burnet usually preached at St. James's Chapel; here he perceived, or fancied he perceived, that the ladies of Princess Anne's establishment did not look at him while he was preaching his sermons —"his thundering long sermons," as Queen Mary called them. He therefore prevailed upon the Princess to order all the pews in St. James's Chapel to be raised high, that the fair delinquents could see nothing but himself in the pulpit. Hence the origin of the high pews that yet remain in some of the metropolitan churches, and are so general in country ones.—*Noble's Hist. England*, quoted in the *Leisure Hour.*

A MAN'S A MAN FOR A' THAT.

(A New Version.)

"A man's a man," says Robert Burns,
"For a' that and a' that;"
But though the song be clear and strong,
It lacks a note for a' that.
The lout who'd shirk his daily work,
Yet claim the wage and a' that,
Or beg, when he might earn, his bread,
Is *not* a man for a' that.

If all who dine on homely fare
Were true and brave, and a' that,
And none whose garb is "hodden grey"
Was fool or knave, and a' that,
The vice and crime that shame our time
Would fade and fail, and a' that,
And ploughmen be as good as kings,
And churls as earls for a' that.

You see yon brawny, blustering sot,
Who swaggers, swears, and a' that,
And thinks, because his strong right arm
Might fell an ox and a' that,
That he's as noble, man for man,
As duke or lord, and a' that,
He's but a brute, beyond dispute,
And not a man for a' that.

A man may own a large estate,
  Have palace, park, and a' that,
And not for birth, but honest worth,
  Be thrice a man for a' that;
And Donald, herding on the muir,
  Who beats his wife and a' that,
Be nothing but a rascal boor,
  Nor half a man for a' that.

It comes to this, dear Robert Burns—
  The truth is old, and a' that—
"The rank *is* but the guinea stamp,
  The man's the gold for a' that."
And though you'd put the minted mark
  On copper, brass, and a' that,
The lie is gross, the cheat is plain,
  And will not pass for a' that.

For a' that and a' that,
  'Tis soul and heart, and a' that,
That makes the king a gentleman,
  And not his crown and a' that.
And man with man, if rich or poor,
  The best he is, for a' that,
Who stands erect, in self-respect,
  Who acts the man for a' that.

—*Charles Mackay, in Blackwood's Magazine.*

Brief Notices of Books.

THE OBSERVER.—Published under the direction of the [Canadian] Bible Christian Conference. No. 1 of the second Volume.

We avail ourselves of the opportunity, which the first No. of the second Volume affords us, of again strongly recommending "*The Observer.*" There is a brief, but capital summary every week of Religious, ecclesiastical, commercial, and political events, specially interesting to our own members and friends. The preacher, the Sunday-school teacher, the farmer, the tradesman, in fact, all persons must find this paper useful and entertaining. We are very glad also to see that the children are never overlooked. May *The Observer* prosper yet more and more.

SOUTH AUSTRALIAN BIBLE CHRISTIAN MAGAZINE. August, 1867.

We heartily welcome the first No. of this Magazine. As the title indicates, it is specially intended for the Bible Christian Societies in the Colony of South Australia; and is another proof, if one were wanting, of the progress of our beloved denomination in that distant land. We have read the very varied contents of this first No. with deep interest. The paper and printing are *excellent.*

We have also seen the "VICTORIAN RECORD," intended to occupy a similar position among our churches in Victoria, which has also our best wishes and warmest recommendation.

ACTS AND MONUMENTS OF THE CHRISTIAN MARTYRS, by FOX and CLARK, abridged by Mr. J. WESLEY. Nos. 1—5. Printed and Published by S. THORNE.

At a time when "Rome is labouring, with redoubled effort, for the subjugation of Britain," the book that ought to be most widely circulated, next to the Bible, is Foxe's "Book of Martyrs." Most true is it, that "the people have forgotten that Rome is a siren who enchants but to destroy." We therefore hail the Book Society's abridgment of our good old Protestant historian for Sunday scholars, at the low price of *twopence;* and we also hope that Mr. Thorne will be well supported in his attempt to give Mr. Wesley's abridgment of the same book a wider circulation by issuing it in numbers (not to exceed 20) printed in large type, on good paper, at the low price of twopence for 48 pages, crown octavo, in a coloured wrapper. It can be had through the Book-Room.

Religious Intelligence.

CHAPELS.

BRIDGEWATER.—The first anniversary was celebrated on Sunday and Monday, July 14th and 15th. On Sunday three excellent and telling sermons were preached by Mr. CHING, of South Petherton, to good congregations; and on Monday a tea meeting was held, but in consequence of the inclemency of the weather, there was not so numerous a company as otherwise would have been present. The arrangements were exceedingly well carried into effect, and the provisions were of the same good quality for which the Bible Christian friends have gained so praiseworthy a reputation.

It would not, perhaps, be out of the way to state that this church was formed by about six persons twelve months ago, and very shortly afterwards the present neat and picturesque little chapel was erected of iron, the interior lined with timber, grained in oak, it contains about 150 sittings, cost £250, and £222 still remain unpaid. There is also a Sabbath school connected with the church, which consists of 100 scholars on the books, (80 being regular attendants), and 14 teachers. The services are well attended, and the neighbourhood, it is said, has been blessed by the establishment of the cause in the Bath-road.

THE PUBLIC MEETING.

Tea being over, a public meeting was subsequently held, when there was a fair attendance, Mr. J. JEFFERY presiding.

After the usual preliminary devotional exercises, the Chairman made a few prefatory remarks, based on the rise and progress of the present church, and the great and glorious results which, by the blessing of God, he expected to see realized within those walls. He then proceeded to notice what the House of God was built for, and the duty devolving on the Christian to support it. It was a house of prayer and a house of mercy, and it was where the great God condescended to listen to the prayers of and meet with His children, and it was the place where His honour dwelleth; therefore, it was the privilege and duty of every man to attend where God had promised to be with him. It was the house *where the unbeliever's friend prayed for him, and where pardon was* obtained for sin. Angels love to see us meet there, and they watch us, waiting to carry the joyful tidings—"Behold he prayeth." He trusted that each attendant at that place of worship would exert his influence in bringing others to hear the sound of the gospel. He did not wish to proselyte, but he wished those to be brought there who went nowhere. And in regard to sittings in the chapel, he trusted that every one would take his or her sitting, so that they might feel within themselves that they had a place in the House of God. They had the interest of £222 to meet, and they proposed paying that by letting the sittings at 1s. per quarter; it was a low sum, and he doubted not but that most of them would possess themselves of sittings. Not only did he wish to see them seatholders, but he trusted they would have something better in view. Every one ought to be a missionary, and to extend the knowledge of the gospel to his neighbour. The chairman wanted more to attend the Sabbath school and to bring their children, and to encourage other children to come. Some teachers had commenced but they were fatigued, and had lain down on the road side, and did not intend to pursue their journey, therefore teachers were required who would not grow weary in well-doing. Then the school would flourish, and the church would be built up by its fruits. He had offered those few rambling remarks as he had not intended to make a speech, and he trusted they would tend to some good results.

Mr. LILLY was then called upon to address the meeting. He said that he always liked to get into the chair wherever he could, for two reasons, first, because he was exempted from making a speech, and, secondly, because he could say what he wished. He was sorry the meeting was so thinly attended, but he supposed that it was on account of the inclemency of the weather, although he could not allow that to be an excuse for so many staying away. It was now the day of umbrellas, and as it was undeniable that we never had any hesitation in employing an umbrella when we were engaged in our business pursuits on a rainy day, it was therefore our duty to be equally prompt in our attendance at the house of God. He should

follow the Chairman's example, and not make a speech, but go for a ramble here and there. In the first place then the object of the church at this place was to bring people to God, and it had been done by the members. This little place of worship had been a blessing to the neighbourhood already, and he trusted that the members would still persevere in the same spirit of earnestness with which they had commenced, for personal effort always did much for the advancement of the kingdom of Christ. To maintain that spirit much self-denial would have to be endured. We were not to seek too much the things of this life, but to seek first the kingdom of God and His righteousness and all those other necessities would be supplied. We were not to serve self first, but Christ first, and were we now to examine our own conduct more minutely, we should find that we worshipped ourselves far more then we did the Lord Jesus. If we would do a great work here we must possess the love of Christ, which would alone constrain us to do His mission here. It was the duty of the members of the church to encourage the young, sustain the weak, seek the wanderer, visit the sick, and give all the friendly shake of the hand; thus they would aid their pastor in extending the interest of the church, combining with that spirit of fellowship their prayers and supplications for the pouring out of the Holy Spirit upon both pastor and people. They would thus uphold the hands of the pastor, and not leave all the duties of the church to be done by the pastor and the officials. He then passed on to notice the introduction of Ritualism and Puseyism in this country, but he knew that Protestantism was sound in the hearts of the British people, and we might rest assured that those popish innovations would ultimately lead to the final separation of Church and State. Thus the Ritualists were doing good after their fashion, for they were showing up the numerous evils of a Church and State religion. We, as protestants, had only to stand firm to our principles of dissent and we should ultimately succeed in separating the State from the Church. He wished the Bible Christian denomination "God speed," and he trusted they would always have nothing else in view but the glory of God and the extension of His kingdom.

The hymn—

"Come, guilty souls, and flee away," &c.,

having been sung,—Mr. CHING *addressed the meeting.* He said he felt pleased because every one before him wore a smiling face, which led him to believe that they were enjoying themselves, and he had been glad to listen to the two preceding speakers. Chapel anniversaries as a rule were generally overlooked, but a Sabbath school anniversary was always a success. It was a great blessing that we had Sunday schools, for they gathered in the outcasts, and in those schools the road to eternal blessedness was taught. The object, too, of this church should be to gather in those who were walking astray from God, and to pray for the conversion of the world. They were not to proselyte, nor to be opposed to other churches, but to aim solely at the salvation of sinners. He was glad to know that they had so many children as eighty regularly attending the Sabbath school in that place, and he hoped the chapel would soon want to be enlarged, that ultimately hundreds would testify to the power of the gospel of mercy. All were welcome at the house of prayer, all felt welcome there, and it was where the Christian gained a foretaste of the joys of that home where they should be kings and priests unto God for evermore. And if they were to be kings, then they should rule over kingdoms and principalities, and we were here merely training for the heirship. Yes, every one was welcome, the rich, the poor, the learned and the rude, all should wear crowns and sit upon thrones; therefore it was no wonder the Christian, when in the house of God, could say with such a prospect in view—

"How charming is the place,
Where my Redeemer God," &c.

The Christian only could sing the latter, and feel its blessed influence. There was too much of the system of veneering about religion now-a-days. It all looked very pretty, but there was nothing substantial about it, and it soon peeled off. There was reverence required in the house of God, and it pleased the speaker to know that that feature had been so prevalent during the present services. They wanted the hearts of the people in the work, and they were not to waive their principles or to flinch in any way from the truth. He hoped they all would go on and prosper, and that when they departed hence they would realize the blessed fruits of a life of obedience to the God of love, and cluster round the throne joining in the eternal praises of the Lamb.

Votes of thanks were then accorded to Mr. Ching and others for the very

valuable services which they had rendered during the anniversary, and a collection was subsequently made on behalf of the chapel fund.

Singing and prayer terminated the proceedings.—*Bridgewater Standard.*

WROXALL.—On Thursday, Sept. 26th, the foundation stone of a new chapel was laid by Mr. Baron, Congregational minister, Weybridge, Surrey. Addresses were delivered on the spot by Messrs. Baron and Wooldridge. A crowded tea meeting was held in the old chapel at half-past five o'clock. The evening public meeting, which was of a most interesting character, was addressed by Messrs. Baron, Wooldridge, (Newport), W. J. Hocking, and J. H. Batt, (circuit ministers), and Mr. H. Hayden. Mr. Nobbs, builder, occupied the chair. The services throughout were truly successful.

AN APPEAL FOR HELP.

[We insert the following at Br. Higman's earnest request.]

HATHERLEIGH, DEVON.

September, 1867.

DEAR SIR,—As the Bible Christian Place of Worship in Hatherleigh, Devon, is too small, inconvenient, and hid from view by some houses surrounding it,—and as the Trustees have purchased the said houses at a cost of £350, with a view to build a convenient place,—we humbly but earnestly appeal to you for one Guinea, any other sum, even a Shilling, or any saleable Articles to aid us in our undertaking.

I am, dear Sir,
Yours obediently,
W. HIGMAN.

VALEDICTORY SERVICE.

A valedictory service was held at the Bible Christian Chapel, Bream, in the Forest of Dean Circuit, to take a farewell of Mr. E. Price, who is about to leave under the direction of the Bible Christian Missionary Society, for Canada. The service commenced with singing and prayer, after which Mr. W. Smith was called to the chair. He said, "This is a very solemn meeting. We are met to say farewell to a brother who is well known to this society, and the neighbourhood at large. He was born and brought up amongst us, converted under God's blessing through the efforts of this society, and by his consistent character and earnest effort for good, has won the esteem, not only of *this society*, but of *the entire circuit. Six years ago we had to part with him to enter the ministry*, and now God has called him to enter the mission field. This is by no means the work of a moment. We all know how intensely our brother has felt on this point ever since his conversion; but an aged and most affectionate mother clung to him, and could not give him up; but now she has become resigned to the will of God. She has our deep sympathy, and prayers for Divine support. This society is greatly honoured in being able to send out such a man as brother Price. We shall follow him, and watch his movements with a holy ambition." The chairman then called on Mr. Daniel Jenkins to address the meeting. He spoke of the great love they all had for the Brother that was about to leave them, and expressed confidence that wherever he went God would bless him. Mr. G. Batt, chairman of the district, was next called on to address the meeting. He said he was very much struck with the change which, under God's blessing, had come over Bream since he first knew it. "Twenty-six years ago I visited Bream as a Bible Christian Missionary, and found it void of any dissenting interest. The reception I got was anything but pleasing; persecution was the only reward I got from the people for bringing to them the Word of life. But how great has been the change since that period. Twenty-six years ago we preached for the first time in this village in a cottage. That cottage meeting was followed by a small chapel, which eventually gave place to this very nice commodious chapel in which we are now assembled. In reference to the brother who is about to leave us, I know more of him by report than personal acquaintance. He entered the ministry the very year I became the pastor of your station, and on coming among you I found his praise was in all the churches of the circuit, being known and loved as a local preacher. Since he has been in the ministry, he has laboured with great acceptance on some of our best stations."

The next speaker was Mr. E. Price, who, on rising, was evidently the subject of very great feeling. He said, "My dear friends, I fear I shall have to resume my seat without giving utterance to the few thoughts that press themselves upon me. I feel this parting most acutely, and with none more than with the very dear brother who is in the chair. He watched over me as a faithful class-leader in the early history of my religious life, and when my foot had well nigh slipped, his untiring watchfulness saved me. O when will class-leaders obey the

Divine command, 'Feed my lambs.' The benevolent disposition and heavenly-mindedness of our worthy chairman have ever made him dear to my heart. Some of the speakers have spoken of the sacrifice I am making in leaving home, but I must confess I am making no sacrifice, inasmuch as to do the will of God involves my best interest." The speaker concluded by asking the church to pray for his success in Canada.

At the close of this service the Sacrament of the Lord's Supper was administered as a farewell ordinance. This was a very solemn season; the thought of never drinking the wine together until they drink it together in the kingdom above, filled the audience with sorrow; but the fact that the meeting in the skies will never break up was a thought of joy to every heart. After giving the departing Missionary a good shake of the hand, and bidding him and his beloved wife God speed, the congregation dispersed.—*Methodist Times, September 23rd.*

MISSIONARY MEETINGS.

JERSEY AND GUERNSEY.—On Sunday, Sep. 15th, the annual sermons were preached at St. Helier's, Gorey, and St. Lawrence Valley, by Messrs. W. B. Lark, (deputation) H. Ellis, of Guernsey, and R. Carter.

St. Helier's meeting was held the next day, presided over by J. Slatter, Esq., and addressed by Messrs. W. Tubb, (Primitive Methodist), R. Hardy, (Wesleyan), James Ching, H. Ellis, and W. B. Lark.

On Wednesday, the 17th, a public tea was provided, after which Mr. Lark delivered his able and instructive lecture on Paul at Athens.

On the Thursday, a temperance meeting was held, presided over by Mr. J. Cory, and addressed by Messrs. Husband, Moody, Moyses, and Lark.

Gorey meeting was held on Tuesday evening, and St. Lawrence Valley on Thursday. Mr. James Cory presided at the former, and Mr. J. Carter at the latter. Messrs. Ellis and Lark were the speakers.

Sermons were also preached at Guernsey, on Sunday, the 22nd, by Messrs. W. E. Moyses, and W. B. Lark. The annual Missionary meeting was held the next day. The chair was occupied by Dr. Stewart. Messrs. H. Badcock, (Congregationalist) J. H. Pring, (Primitive Methodist) W. E. Moyses, and W. B. Lark took part in the meeting. After a public tea, on Tuesday, Mr. Lark delivered a lecture, and also preached on Thursday evening.

The collections both at Jersey and Guernsey were something in advance. Mr. Lark's services were much appreciated by the friends.

Obituary.

1. DIED, at Stonehouse, on Sunday, August 4th, 1867, ELIZABETH HAYMAN, daughter of WILLIAM and ELIZABETH GILBERT, aged thirty-four years. From a child she was greatly attached to the Sunday-school, and was always present, except prevented by illness. During the last year that Messrs. KINSMAN and HOPPER were in the Devonport Circuit she was converted in our preaching-room, in Market Street, Stonehouse. The change was so great and blessed, that she exclaimed on her return home, "Everything is new to me!" She was married in 1857 to JOSEPH HAYMAN. Her health was in a feeble and declining state for years, and for several months before her death she was wholly confined to her room. But however *weary* and worn by sickness and pain, *religious* conversation and prayer were *always* prized and precious, and her *face would* invariably become radiant *with smiles.*

"With thee conversing, we forget
All time, and toil, and care;
Labour is rest, and pain is sweet,
If thou, my God, art here."

Only a fortnight before the last struggle, she had a severe conflict with the great enemy of souls. It seemed for a time to utterly crush her spirit. But at length she was enabled to trust fully in her Saviour and God, and completely triumph over the foe. She felt it hard to part with all her earthly friends —husband, parents, children, brother, sister—but she had grace according to her day, and became fully resigned to her Heavenly Father's will. The stronger the affection—and she was a most affectionate wife, mother, daughter, sister—the more bitter is the pang of separation. On Friday, August 2nd, while her mother was speaking to her of Jesus and his great salvation, she said, "All is well! It is all right."

A friend who called on Saturday

evening thought that she was so far gone that it was no use to pray; but while engaged in prayer, he being pressed to do so, she softly murmured, "Merciful Saviour! Dear Jesus!" How merciful! how precious! none but the dying know. She was buried on the following Friday, August 9th, in the Plymouth cemetery, Mr. J. BROWN conducting the service; and on the 18th Mr. F. W. BOURNE in a sermon, at Stonehouse, on "The Heavenly Treasure," made some appropriate allusions to her blameless life and peaceful death. May her husband and three children, and all her relatives, meet her in heaven." F. W. B.

2. DIED, on Tuesday, September 17th, SARAH ELIZABETH, daughter of Mr. CEPHAS BARKER. We find from the *Observer* of September 24th, that early in July, being in delicate health, she went on a visit to Prince Edward Island. Towards the end of August Mrs. Barker was summoned to the Island. As late as September 17th letters had been received containing the cheering intelligence that the loved one was better, and it was thought the worst was past. On the evening of the same day the following telegram was received: "Sudden change: poor Sarah gone at nine morning; quite happy." We are quite sure that in this painful bereavement, relieved though it be by gleams of light, and *such* gleams too, Mr. and Mrs. Barker may reckon on the sympathy and prayers of their many friends in England.

Missionary Chronicle.

NOVEMBER, 1867.

CANADA.

ROCKLAND.

We have received a communication from Br. W. Ayres, dated Rockland, September 2nd, from which we learn that he arrived at Rockland, after a stormy passage of ten days, on the 29th ult., and was very heartily received by the friends who have so long waited for him. Br. Ayres says: "The Sabbath school is in a very prosperous condition; some of the dear girls and boys are members of the Church." He thus writes of his first Sabbath services: "I preached twice: at half-past ten on the importance of united Prayer; and in the evening on the grand object of the Christian Ministry, viz., the salvation of souls. The presence of God was realized in a very gracious manner, especially in the evening. As the people were retiring, a voice was heard; I turned to see from whence it came: a German lady was in deep distress, crying for mercy in the street; while pointing her to the Lamb of God, she *exclaimed, 'The blood of* Christ was *shed for me! Yes, for* me! for me!' While we were supplicating the throne of grace in behalf of the unsaved, another cry was heard, 'God be merciful unto me a sinner; save me, &c.' After a short time this person too was made happy in a sin-pardoning God. Thus ended my first Sabbath in the far west."—*Observer, September 24th.*

CLINTON.

With feelings of especial pleasure, I endeavour to supply you with a succinct account of our mission churches, now that the last, for the present year, is opened.

CLINTON church has been entirely renovated within, reseated, lobby and vestry built, the walls and ceiling coloured, the seats and all the woodwork painted, grained and varnished, so that the church is now both comfortable and attractive, at a cost of about 200 dollars. The re-opening sermons were preached by the pastor of the Circuit, morning and evening, and by Mr. Baldwin, (Baptist) in the afternoon. At the concluding service, on the Tuesday evening, Mr. Roberts, of London,

delivered a most eloquent lecture on the life of Daniel. The congregation and church are improving.

At HOLMESVILLE, a new church, 25 feet by 26, was opened on Sunday and Monday, July 14th and 15th. On the Sunday the sermons in the morning and evening were preached by Mr. Roberts, of London; the sermon in the afternoon by the pastor of the circuit. Mr. Roberts' sermons were able, impressive, and eloquent. On Monday afternoon a sermon was preached by Mr. W. Hooper; this was a most able and timely discourse. The tea was served by Mrs. Enticknap, Mrs. Pickard, and Mrs. Courtice, with great credit to these devoted ladies, and to the pleasure of all who were present. The evening meeting was presided over by the pastor. Mr. J. T. Courtice, the treasurer, presented the financial report: cost about 400 dollars. The meeting was addressed by Messrs. W. Hooper and E. Roberts. We never heard these brethren in their best efforts surpass their masterly addresses of this evening; everything went off well, and we were enabled to present the church to God free of debt. This church owes its erection, largely, to the zeal and devotion and liberality of Mr. Enticknap, Mr. J. C. Pickard, and Mr. J. T. Courtice, the trustees. The church is proving quite a success.

The new church at ALMA was opened on Sunday and Monday, September 8th and 9th. The sermon on Sunday morning, by Mr. G. T. Colwell, was thoughtful, well-composed, and eloquent. The sermon in the afternoon by Mr. J. Edwards was masterly, suitable, powerful. The sermon in the evening by Mr. Colwell, was good and impressive. The sermon, on Monday afternoon, by Mr. W. R. Roach, was able, rich, and blessed. The tea, served by Mrs. W. Gibbery, Mrs. Clark, Mrs. Dale, and Mrs. Holland Warsall, was very good, and the attendance and the receipts a perfect success. A public meeting followed, presided over by Mr. Hooper, the excellent chairman of the District, and addressed by Messrs. J. Edwards, W. R. Roach, G. T. Colwell, D. Baldwin, (Baptist), W. Wale, J. Kinsey, and G. Webber. The addresses were timely, powerful, unctuous, and well received. It was one of the best meetings we were ever in. The church when painted, which is to be done next week, will cost about 500 dollars. The church is dedicated free of debt. This is the church for which the writer was lecturing, and, we may add, with pleasing success. The church was named at this meeting "Perseverance," by the chairman and brethren, as the fruit of the indefatigable perseverance of the pastor of the station. We desire to express our gratitude to the brethren and friends who have given us the aid of their contributions and prayers, and to the great Giver of all things, for enabling us to bring so efficient a work to an issue so successful and happy. Soon 1,300 dollars will have been expended in the station in twelve months, for purely connexional objects, and every cent duly discharged. May we now be favoured with a mighty revival of God's work.—*Ibid.*

FROM THE FOREIGN SECRETARY'S PORTFOLIO.

SOUTH AUSTRALIA.

OPENING OF PORT AUGUSTA CHAPEL.

Br. RICHARDS, under date July 22nd, says:—"When in my father-land the first thing which almost invariably engaged my attention on the receipt of our Magazine, was the 'Missionary Chronicle.' It was but little that I could do in a pecuniary way to further the interests of our Colonial Missions, yet they had my warmest sympathies, and my most ardent prayers; and I greatly rejoiced in their prosperity. Knowing that there are a great many lovers of our Zion at home who take a lively interest in the operations and successes of our Australian Missions, *I have great* pleasure in sending for *their gratification* the subjoined account of our operations in this new and remote station for insertion in the Magazine.

"It is now sixteen months since I came here. Prior to my coming I was given to understand that the court-house would be available in which to conduct divine service until a chapel could be built; but on my arrival, to my no small disappointment, I was told by the gentleman who had made the promise, that subsequent arrangements had been made, and hence I was all at sea with regard to a place of worship. A carpenter's workshop was soon kindly placed at our disposal, and though far from being a comfortable place, there

was no alternative, and for twelve months we occupied it twice every Lord's day.

"The foundation-stone of a Chapel was laid in November, 1866, and in the following March, it was ready for opening.

"The opening services were commenced on Sunday, March 31st. Mr. T. Allen, from Kooringa, preached morning and evening, and the writer in the afternoon. On the following Tuesday, a tea was provided gratuitously by the ladies: after which there was a public meeting. The entire opening services were of a highly interesting and encouraging character. The commercial interests being in such a depressed state, we were fearful that the opening in a pecuniary sense would be very feeble; but we are pleased to say that the financial results of the services were also very satisfactory. The chapel is built somewhat in the Gothic style, and is a neat and substantial structure. It is situated in a very prominent position, and is quite an ornament to the little township. It is 37 feet by 27 in the clear; and 20 feet from floor to ceiling. There are three windows on each side, and two in the entrance end. The inside is fitted up with a lobby, two aisles, a double row of seats in the centre, a row on each side, and a platform in the modern style. The platform, centre seats, and lobby are made of cedar: the side seats, for the present, are common deal forms. The chapel is lighted with six large lamps, fixed on handsome cedar pillars. The fittings are quite in harmony with the building; and we feel truly grateful that we have such a neat and commodious place of worship; and heartily pray that it may be the birth-place of many precious souls. The entire cost (including land £150) is about £780; towards which we have raised about £280, leaving a debt of £500. This is a rather a weighty affair for a place like this, where our cause is so weak, and the rate of interest so high. We hope, however, through the blessing of our heavenly Father, to be able to struggle through the difficulty. We have just set on foot a bazaar in aid of the chapel, to be held in November; and we hope by the end of the year to reduce the debt to £400. I know of no locality where a place of worship and a missionary are more needed than this. I am the only minister in the neighbourhood; and there is not another minister within 100 miles. We have the honour of having raised the first Christian edifice in the township, which is the only natural outlet to the north part of the colony, and must eventually become an important place. Our spiritual success is far from what we had fondly hoped, and from what we do most earnestly desire to realize. We have to grapple with very strong opposing influences: some of them much stronger than we had ever met with, or had ever calculated on, such as bigotry, deism, socinianism, profanity, and utter indifference to all experimental and practical Christianity. This, I suppose, is to be accounted for partly by the people being so far from the centre of influence; and partly from having been destitute of the Gospel ministry for such a length of time. Numbers of the people here have been in the bush for eight or ten years, and have never heard a sermon; and are now sunk so low that they care but little whether they hear the word of life or not. I have met with many who once regularly attended the house of God, and some who once knew something about experimental religion, who have now lost all relish for spiritual and divine things! We trust, however, that our labour has not been in vain; a few hear the word gladly, and we have reason to believe that they love the Saviour. A few weeks ago a poor woman came in from the bush, in the last stage of consumption, to get medical aid; we visited her, and found her without any hope beyond the grave. We talked to her and prayed with her, and in a short time had the pleasure of seeing her in a state of penitence, and hearing her cry, "God be merciful to me a sinner!" She has since passed away to her final destiny, and we have a hope that all is well. We have formed a small society, and are hopeful that the number will soon be augmented. We have also commenced a Sabbath school; the beginning was small, but the number of children increases almost every Sunday, and the school is working well. May the Father of mercies bless us with large measures of the Holy Spirit, that this moral wilderness may ere long become as the garden of the Lord."

PROSPERITY—ADELAIDE CIRCUIT.

Br. STOYEL, writing July 24th, says: "We are working hard to raise the Circuit. On Sunday week I preached at Adelaide, nearly 100 remained at the prayer meeting. One man was saved. At Bowden I have succeeded

in getting the old members to the class-meeting, and about three weeks ago we commenced special services. The attendance has gradually increased, the church has been quickened, and about thirty added to the Society. Two of the other places in the circuit have also realized a quickening. At Fullarton several conversions have taken place, and at Finden a gracious influence has for some time prevailed, and nearly a dozen have been brought to share the joys of salvation. A few conversions now and then are being realized on other stations; but the "*times*" are causing a great shifting of population, and permanent prosperity seems difficult under such circumstances. Hope has better times in view. May they speedily come." W. GILBERT.

[Since the above was in type, we have received a letter from Br. Way, dated August 27th, that contains the following cheering intelligence: "I am grateful to say there is good doing on several of our stations. I should think there must have been 50 conversions on this station, principally at Bowden and Finden. At the Burra I believe from 30 to 40 have found peace. Auburn station has been graciously visited. I am not certain as to the number added, but I suppose over 100. A good work has just commenced at Gawler. At Port Elliot station there has also been a blessed work." Praise the Lord! ED.]

ARRIVAL OF MESSRS. PASCOE AND PRICE.

The following letter from Br. Price will be read with deep interest.

On board the "St. David,"
September 26th, 1867.

DEAR BR. BOURNE,—As we expect to pass the "Nestorian" Mail Ship in the river, just before we get to Quebec, I haste to write a line in readiness to send by her. We left Liverpool on Saturday, September 14th. Our voyage has been a rough one; the wind dead against us all the way till this morning. Mrs. Pascoe has been very ill all the time. I have stood the voyage first-rate. I don't think I was ever better than now. In fact, we are all well but Mrs. Pascoe; I dare say she will be all right when we get ashore. We have been very comfortable on board. The accommodation is *first-class*. The provisions of the very best quality, and abundant. The captain (who by-the-by claims some relation to Dr. Watts), R. S. Watts, is a thoroughly nice fellow. Through his great kindness, we have not suffered much from the roughness of the passage. What I have said of the captain may be said of nearly all the officers.

The first Sunday we had no service as the passengers were nearly all sick. The last Sunday we had a service; Br. Pascoe preached, but it was too rough to enjoy it.

Please excuse this hasty scrawl; the rolling of the vessel forbids doing it better. Br. Pascoe will write when we get to our journey's end.

With kind love, in which Mr. and Mrs. Pascoe, and Mrs. Price join me.

I am,
Dear Br. Bourne,
Truly yours,
E. PRICE.

From a remark in the *Observer*, we find that Br. Pascoe is to be stationed at Oshawa, (we do not know Br. Price's station) and we also see that he has been appointed to attend various Missionary Meetings in Canada during the winter. The communication from Clinton in this number of the Chronicle must be highly encouraging and satisfactory to those friends who have taken an active part in promoting our Canadian Missions. It is also very pleasing to find a Brother exerting himself in so praiseworthy a manner as Br. Webber appears to have done. If so much can be done in Clinton, not by any means one of the best of our Canadian Missions, what a splendid prospect of usefulness have our dear brethren Pascoe and Price before them! May they be rendered eminently useful in the conversion of sinners.

BIBLE CHRISTIAN MAGAZINE.

THE UNSEARCHABLE RICHES OF CHRIST.

By F. W. Bourne.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. iii. 8.

To the God-renewed and God-inspired man the conversion of the world is a glorious certainty. The magnificent predictions of the Bible, though the waiting time may be long, are sure of being fulfilled. Christ shall yet be King, in fact, as well as by right, over all peoples. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." At the name of Jesus, every knee shall bow, and every tongue confess. God's happiness is not more assured, His throne is not more secure, His existence is not more certain, than the conversion of the world. "As I live, saith the Lord God, the whole earth shall be filled with my glory." The time is coming when the world will need no teacher, because none will be ignorant; no comforter, because none will be miserable and sad; no benefactor, because none will be in distress; no reconciler, because none will be at war. Nowhere will there be a barren spot, a desolating curse, a darkened eye, an impure conscience, or a hard and sinful heart. "The glory of the upper heavens shall yet scatter and chase away the darkness which still broods sullenly over the earth; and the new, divine life, long repressed, shall yet reveal itself in fair and wonderful and lavish fertility; the very deserts of the world shall be covered with a moral wealth and beauty of which the brightest spring-time and the richest autumn are poor and pale symbols, and of which the loveliness of Paradise was only a dim and imperfect promise. The songs which filled the night with joy *when Christ was born*, shall be heard again, with sweeter music, *deeper harmonies*, and more exulting raptures; all heaven shall

come down to earth,—thrones and dominions, Seraphim and Cherubim, and shining armies of angels,—to celebrate with sounding trumpets and golden harps and loud acclamations and tumultuous strains of triumph, the final victory of divine love over human sin and the restoration of our race to God."

But while thus hopeful and confident respecting the future, we are forced to confess that the church is, at present, comparatively unsuccessful in the great work of leading men to Christ. Conversions are sadly too few. If our failure were Christ's failure, or if His success were bound up with our success, of the conversion of the world we should certainly despair. None can help being deeply impressed with the weakness and helplessness of the church. Our success is quite exceptional, and not, as it ought to be, the rule. The Apostle Paul exultingly said, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place;" but we spend a great part of our time in recording our failures, and mourning over our defeats. Our very zeal and earnestness are fitful and intermittent. The ardour of our love soon cools, and the fire of our devotion burns not with a steady and ever-brightening flame. Our sagacity is often at fault, and our patience not seldom fails. Flowers of beauty rarely appear in our path, and soon wither and die. The buds and blossoms of hope, however rich in promise, rarely ripen into fruit. Some only expect a harvest once in a lifetime, as if that were sufficient. We have no trouble in mending our nets, for the simple reason that we have not the good fortune to enclose a great multitude of fishes.

The causes it were easy to specify. Many evils must be first removed; many duties must be first attended to; God's conditions of success must be more faithfully observed, before we have a right to expect general prosperity. The wonder is not that our success is so limited, but that it is so great; not that conversions are so few, but that they are so numerous. Do we not occasionally reap a scanty harvest, though we have not taken the trouble to break up the fallow ground, or to sow the seed? and do not a few fishes come to our net, when we have not been particularly anxious to cast it on the right side of the ship? and do not inquirers come to us now and then, before we ourselves have gone to God in their behalf?

One cause of failure, and certainly not the least, is commonly overlooked. We must be determined not to know anything among men, save Jesus Christ, and him crucified. The cross of Christ, and that only, is our almighty weapon. Christ crucified, and not Christ *living*, is our strength and our salvation. The death of Jesus, and *nothing* else, can charm the souls of men into obedience, and infuse

into them a new life. Not Christ's incarnation, not his resurrection, not his ascension, not his second coming, not any one of these, nor all of these, have the same power over men's consciences and hearts, to produce repentance and faith, as the glorious fact that "He died for our sins." His life, incomparably beautiful in its purity and benevolence, and inexhaustibly rich in instruction and comfort, has not equal power with his death in melting the cold, hard, frozen hearts of men into tenderness and love. Christ's virtue is the virtue of his great propitiation. Christ's efficacy is the efficacy of his great redemptive act. Christ was born, not mainly that he might live, but that he might die the death of the cross. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

These remarks are sufficient to show what in our view is the meaning of the apostle in this grand declaration. When Paul preached among the Gentiles "the unsearchable riches of Christ" he preached that "glorious gospel," which "is the power of God unto salvation to every one that believeth;" he declared "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe;" that in Him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" and that He "is the Saviour of all men, specially of those that believe." A hundred other passages of similar import might be quoted, but these are sufficient.

"The unsearchable riches of Christ" is our theme, all else is incidental and subordinate. There is a wealth, an infinitude of meaning, of beauty, of glory, of power, of influence in this expression, to which no description can do justice, and of which we can have but the faintest and most shadowy conception.

It will be necessary to confine our attention to two leading ideas, which are plainly taught by the text. The riches of Christ are "unsearchable" in the sense of being *incomprehensible**, and they are "unsearchable," because they are *inexhaustible.* Some will perhaps, say that these are not two ideas, but one. What is incomprehensible must be inexhaustible; what is inexhaustible must be

* We use the word "incomprehensible" in preference to "inconceivable." There is a distinction between them. "Incomprehensible and inconceivable are not synonymous. I cannot grasp Mont Blanc in my palms; but I can look on its towering summit from the distance. From its sunny vale and the surrounding peaks I can survey its rugged acclivities and drink in all its grand and glittering beauties. In like manner the infinite-divine is cognizable to the finite-human. For to know the Infinite is not to limit or measure him, but to distinguish him from all that is capable of limitation or measurement."

incomprehensible. They can hardly be separated in idea, much less in fact. While we try to thread our way, step by step, through the regions of the incomprehensible, we are on the borders of the inexhaustible; and *vice versa*. Like a strip of land that is close by the sea, we can hardly tell whether it belongs to the land or to the ocean, and being used in turn by each, it may be claimed by both.

The riches of Christ are "unsearchable," for they are *incomprehensible*. Christ's religion is, because Christ himself is, a mystery. A great mystery, a blessed mystery, a glorious mystery, a Divine mystery, but still a mystery. It touches on every side the unknown and the infinite, and most of all when it touches earth and man. It is inscrutable, not wholly, not even mainly, because our powers of comprehension are so feeble, because our understanding of spiritual things is necessarily so limited; but because of its own inherent grandeur and vastness. The sufferings of Christ, and the glory that should follow, are the things into which the angels desire to look. In the scheme of Redemption we behold the *manifold* wisdom of God. An angel's mind is as much at fault here as the mind of a little child. Many things are easily comprehended by a man that are wholly unintelligible to a child; but the greatest created mind—whether man or angel—soon reaches a point beyond which all is darkness and mystery. There are depths that no human or angelic line can sound; there are heights that neither saint nor seraph can explore. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" If we were discoursing on science we should have no difficulty in finding a thousand illustrations in nature's wide domain; redemption furnishes us with a still larger number; from these we will only choose two or three.

We will begin with the beginning, and let the *Person of Christ* be our first illustration; for it is the mystery of mysteries, and the glory of glories. According to the teaching of the New Testament, Christ is perfect God, and perfect man. Many of Christ's own words, if there be any meaning in language, and many of his miracles, if there be any meaning in acts, unmistakably proclaim Him to be both human and divine. In Him the divine and human natures are blended, but not confused; each is separate and distinct, but not isolated and alone. The Word that was in the beginning with God, was God; "and the Word was made flesh, and dwelt among us," and the first disciples of our Lord "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." It has been said, with much force and propriety, that "the Word was *made flesh by the vital union of the two natures in the one divine-human Christ and Saviour*. This union is not a speculation, or a

philosophy of Christianity, but its accomplished and central fact. It is not a mode of explaining the incarnation, but the incarnation itself, the personal and permanent entrance of God into the human nature for its redemption." Isaiah, in far-off times, when his lips were touched by the Spirit of God, was overwhelmed by the grandeur and glory of this theme, and declared the name of the child that was to be born, should be called "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." He who was "in the form of God," and "thought it not robbery to be equal with God," "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." How finely, how grandly, does Charles Wesley describe this truth :—

"Glory be to God on high,
And peace on earth descend :
God comes down, He bows the sky,
And shows Himself our Friend;
God, the' Invisible appears!
God, the blest, the great I AM,
Sojourns in this vale of tears,
And Jesus is His name.

"Him the angels all adored,
Their Maker and their King;
Tidings of their humble Lord
They now to mortals bring;
Emptied of his majesty,
Of his dazzling glories shorn,
Being's Source begins to be
And God himself is born.

"See the' immortal Son of God
A mortal Son of man;
Dwelling in an earthly clod,
Whom heaven cannot contain;
Stand amazed, ye heavens, at this;
See the Lord of earth and skies;
Humbled to the dust he is,
And in a manger lies."

A perfect Saviour must unite in himself all Divine perfections and all human excellences. And should not men rejoice exceedingly that the glory of Christ's Divine nature is, so to speak, softened by being enshrined in a human body and soul; and that the glory of His human nature is intensified by its union with the Divine? Never did the majesty of Jehovah shine out so conspicuously as in the meekness of the perfect man Christ Jesus. Never was the grandeur of Deity so fully manifested as in the mild loveliness of Christ's perfect humanity. God's infinite greatness has its only perfect revelation in the condescension of His infinite Son. When we speak of Christ, majesty is only another word for meekness, and meekness is only another word for majesty; grandeur is only another

word for loveliness, and loveliness is only another word for grandeur; greatness is only another word for condescension, and condescension is only another word for greatness; power is only another word for love, and love is only another word for power. His power is love; His love is power. Our Saviour is the great God; the great God is our Saviour.

Christ's *atonement*, the sum and substance of the gospel revelation, shall be our second illustration. "The sacrifice of Christ is the foundation of that system of government under which all mankind are born." We had no choice as to whether we would be born, neither had we whether we would be redeemed. Without our permission, knowledge, or consent, in justice or in mercy, the Father laid on Christ the iniquities of us all. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." The sin of man made the atonement necessary, when God had resolved on extending mercy to His guilty creatures, if the principles of eternal righteousness were to be maintained. The atonement "was primarily an act of homage to law, not an appeal to the consciences and affections of man." It is an atoning Saviour that arouses man's bitterest enmity, and the world's fiercest opposition. It is not difficult to answer satisfactorily numberless objections to this doctrine, and not more difficult to correct numberless misrepresentations. For example, "it is a misrepresentation of the Christian system to affirm that God, in the severity and intensity of his vindictive justice, would not forgive man until His wrath was appeased, and the claims of the law satisfied, by the agony and death of some innocent substitute. It is He Himself whom we see in Gethsemane: He Himself whom we see on the cross. He who would have discharged all claims upon Him by causing sorrow and shame to descend upon others, stoops Himself to bear the burden of mysterious and inconceivable woe. Those who deny the doctrine of the atonement, on the plea of exalting the mercy of God, involuntarily deny Him the glory of that which constitutes the crown and perfection of all human love, self-sacrifice on behalf of those whom love desires to bless." God must have been constrained, so to speak, by a Divine necessity, to show mercy to man, and there must have been a Divine necessity also that sin should be punished in the sinner's own person, or in the person of his substitute. God at the same time, and by the same act, manifests His holiness and truth, His justice and mercy. Justice is always venerable, but never so venerable as in the act of shewing mercy; mercy is always precious, but it is never so precious as when it respects the claims of *justice*.

But the atonement has its difficulties and mysteries, in common with all the works and ways of God, and that is only to confess that it is perfect and infinite.

One difficulty is, that God has dealt out one measure, that of bountiful mercy, to our fallen race, and another measure, that of simple and severe justice, to another fallen race. Christ "took not on him the nature of angels; but he took on him the seed of Abraham." He is sent "to proclaim liberty to the captives, and the opening of the prison to them that are bound;" but "the angels which kept not their first estate" "He hath reserved in everlasting chains under darkness unto the judgment of the great day."

Another difficulty is, that it is Christ, that is, God Himself, for there is no God out of Christ, that makes an atonement for man's sin, to maintain His own authority, and honour His own law. The atonement did not derive all its value from the spotlessness of Christ's character, and the purity of His life, but mainly from the divinity of His nature, and the infinitude of His merit. It is not less grand, but more grand; it is not less merciful, but more merciful; and it is not less mysterious, but more mysterious, that God Himself should, by personal sacrifice and suffering, make an atonement for man's sin. Upon the vexed question whether the Divine nature of Christ suffered when he was "bruised for our iniquities" we need not express an opinion; but we do feel it to be our duty to protest against the false reasoning and vain assumptions which on this awful subject appear to satisfy multitudes. It has been often said that the human nature of Christ could suffer, but not satisfy; that the Divine nature could satisfy, but not suffer; and that therefore the two natures were united in His person that we might have both suffering and satisfaction. This is very ingenious and beautiful; but the argument is worthless, because it has no solid foundation. It is neither convincing nor satisfactory. It rests on the assumption that suffering implies imperfection and change, and we scarcely know what besides. But is there the faintest shadow of Scriptural authority for such an assertion? Is not the divine nature incomprehensible?—"who by searching can find out God?"—how then can man determine what is and what is not compatible with the perfection of that nature? And it is most certain, that God is not a great mountain of ice, without feeling and susceptibility. Does God feel no joy over the repentance and conversion of sinners? Are all those Scripture statements that imply grief and sorrow at the sin and destruction of men only figures of speech? Were not Christ's tears over Jerusalem an index to the heart of God? But it is mysterious, it even produces terror and agony, to suppose that

the ever-blessed God should suffer his bosom to be torn with anguish, and that the Prince of Life and the Proprietor of Immortality should bow his head in death.*

* Since the text was written, we have met with the following peculiarly appropriate and beautiful remarks on this point, in an article in *Good Words*, for July, on "Our Lord's Death," from the pen of Dr. Hanna. "Great, above any estimate we can form of it, is the mystery of the incarnation of God thus manifested in the flesh. The mystery grows upon us and rises to its topmost height as we contemplate this Being in agony—this Being in death. Can the Divinity suffer? We are inclined to ask in reply, Who can prove to us that He cannot,—that it is not open to the God and Father of all to make a sacrifice, and to suffer in doing so? Who shall disprove it, that the union of the two natures in Christ did not open a passage along which the sufferings of the human body and human soul of Jesus passed on so as to make themselves felt even within the bosom of the Divinity? We feel the peculiar delicacy and sacredness of this topic. It is one so far above the reach of our comprehension, that, shunning both extremes—that which would peremptorily deny to the Divinity all capacity of suffering, and that which would attach to Him this capacity in something like a human form—we are content to take the language of Scripture simply as it stands; teaching us as it does to draw no distinction between the humanity and divinity of Christ, attributing suffering and death to Him in his complex character as both man and God. If of the compound being, man, we say, he dies when the body perishes; if we bring the soul then in as partaking of the death, though it survives the shock of dissolution, may we not, with equal propriety, speak of the Son of God as dying, of His Divine nature as sharing in, though it could not be affected by, the great catastrophe? But that in any way a Divine Being should suffer, that in any way the Living One—the Lord of Life—should be associated with death, this is the marvel which, with all its thick and hidden folds, hangs around the cross. Life and death in such strange forms never came so close as there; the whole diameter of existence described in the divine nature coalesced with the human, while the latter carried the former down with it to the lowest point of its greatest possible descent."

Perhaps I ought in fairness to quote the following striking passages, from a most remarkable article in the *Bibliotheca Sacra*, on "The Divine and Human Natures in Christ," from the pen of Edward A. Lawrence, D.D.

"The theory of Divine sorrow, should it be admitted, makes nothing against this evidence of a veritable human nature and human sorrow. For if the Divine in Christ could suffer, much more could the human. But the theory is not admitted. I do not find it in reason or revelation, in faith or any sound philosophy. It is not in the Scriptures, explicitly or by implication, any more than it is that God hungered and ate, was weary and slept, was crucified and died. Nor is it a necessary deduction from the compassionate tenderness of the Divine Being. Yet it is maintained, 'we are not to conclude that only the human can suffer,' that 'no pang can touch the Divine nature.' We speak of God as displeased; and 'this displeased state of course is a painful state.'* But since suffering, as a painful

*"God in Christ. By Dr. Bushnell. In his late volume, 'Christ and his Salvation,' Dr. Bushnell advances to a more positive inculcation of the doctrine of Divine sorrow. 'Is there any sensibility in God,' he asks, 'that can suffer? Is he ever wrenched by suffering. Nothing is more certain. He would not be good, having evil in his dominions, without suffering, even according to his goodness.' Then as his goodness is infinite, his sufferings also must be infinite, and this, too, from the first incoming of evil into his dominions. 'His love sharpens into a pain when it looks upon evil.' It 'becomes an agony, in that it is a love to transgressors.' Since the fall of the angels, it follows, then, that this agony has been increasing, and must continue forever, in that God will be always looking on evil and transgressors. God's 'dislikes, disgusts, indignations, etc., are mingling and commingling as cups of gall for the pure good feeling of his breast.' 'And here precisely is the stress of the cross.' Nature had no power to 'express this moral pain of God's heart, though the ancient providential history was trying vainly to elaborate the same. Nothing could ever express it but the physical suffering of Jesus.' 'Here is the precise relation of the agony of the cross.' The burden, the mental and moral pain, of the cross is God's, the 'wrenching' of the Deity, the 'gall' in his breast; the physical suffering, the animal pain which gives it expression, this is man's. Although it is maintained that those agonies make many substractions from the divine blessedness, it is not allowed that they cause any diminution of it, since God's consciousness of suffering brings with it a compensation, which fully repays the loss. The essential defect in this theory of Christ, is the exclusion of the rational human. Hence, as in *all one-nature* theories, comes the attempt to make the divine supply its place, and hence comes also the loss of a really God-man Redeemer. The doctrine of loss and gain may be *appropriate to finite natures, but not, we think, to the Infinite.*"

"'Tis mystery all! the Incarnate dies!
Who can explore his strange design!
In vain the first-born seraph tries
To sound the depths of love divine!
'Tis mercy all; let earth adore,
Let angel-minds inquire no more."

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state, implies mutability and dependence, we must conclude that it cannot touch the Immutable and Absolute, that the finite and dependent only are subject to it. Human anger may be painful, but God's displeasure, which is his disapprobation of evil, is not human. It is a painless element of his infinite holiness and blessedness, from which there can be neither subtraction nor diminution. Else his hatred of sin must be the occasion of an unmitigated misery, and the most holy, as being the most sensitive, would be the most unhappy. The theory has recently culminated in the impossibility of an unmingled divine happiness. 'The highest enjoyment,' says a late writer, 'always involves an element of pain as the condition of its being;' God's cup of felicity is not pure, but 'is mingled with drops of bitterness.' The God over all, blessed for ever, is not, then, entirely happy. He is subject to evil. His felicity is marred by bitterness, through a necessity of His nature. The pain is organic and chronic, for which there is no relief. And, as a recommendation, it is claimed that this view brings us nearer to God, assures us more of his sympathy, and is adapted to soften the heart and lead us to repentance. It may be adapted to awaken our commiseration that God should suffer so much; but, as this pain is a condition of His 'highest enjoyment,' I see in it no element of conviction, or occasion for repentance. Even our pity finds some relief in the fact that this pain 'does not obliterate' God's felicity. And as it is a condition of his highest enjoyment, there are no motives for us to remove or lessen it, if either were possible:

'Dare I say,
Creator, Thou art feebler than thy work;
Thou art sadder than Thy creature?'

"In respect to God's sympathy, how does it appear that it is conditioned on his being subject to suffering any more than to sin? Strictly speaking, God has no sympathy, no fellow-feeling, with the wicked, and can have none—the All-holy with the unholy. How could the Crucified sympathize with his crucifiers; or feel other than moral disgust and repulsion? Yet precisely here, in this utter absence of sympathy with the wicked, is the marvel of God's mercy. It is the nature of love to desire to relieve suffering; but it does not follow that it must share, in order to relieve, it. It is not necessary to success in surgery that the operator should experience the pains of amputation, or in ministering to 'a mind diseased,' that we should become subject to the glooms of melancholy or the horrors of remorse. Moral and physical suffering in the human organism are not identical. The gout is not the same as a grief of heart, nor does the mind have the tooth-ache, the asthma, or a fever when the nerves report these ills to it. No more was the Divine in Christ necessarily cast into agony by the pains of the human nature with which it was united.

"Would it not, on this theory, bring God nearer to us to suppose that he sinned as well as suffered with us? Would not this seem a still greater condescension? Oh no! you say, this would bring him too near, and make him too much like ourselves. So does the idea of divine bitterness, agonies, and pangs. It reduces the Absolute to the mutable and dependent, and imports a finite feebleness into the Omnipotent. It destroys God's self-consistency, and subtracts from his infinite blessedness. It shakes our faith in the stability of his government, to be told that he can have no pure and perfect joy that does not root itself in some deep sorrow; that his tranquillity is disturbed, his nature wrenched by the evil which he permits; that he fluctuates from pleasure to pain, from blessedness to bitterness.

"And what is the ethical necessity which demands this Apollinarian dogma? The reality of divine sympathy, which it is supposed cannot be realized through the sufferings of the human nature. But it is just this sympathy which the regenerate secure through Christ's human soul, which was made a perfect medium of communication through suffering, and more fully than would be possible through a mere body of opaque, passionless matter. Through the refined, sympathetic, human intelligence of Jesus, God has the most perfect fellow-feeling everywhere with the strugglers after truth and holiness, humanizing thereby his love, and making it

The "riches" of Christ are "unsearchable" also in the sense of being *inexhaustible.* They constitute the real El-dorado, the true golden region, rich beyond all others in all that is most sacred, most precious, most beautiful. They are the inexhaustible riches of *Christ.* He is like a sun always shining, giving light to millions in every age, and capable of giving light to millions more, and yet his own light is not diminished by a single ray; like a flower always in bloom, shedding its fragrance all around, and unfolding its beauties to every beholder, without one tint of its beauty having faded, or one particle of its sweetness being lost; like a river, that flows into all the countries of the world, of which multitudes have drank freely and satisfied their thirst, but which still flows on as fully and abundantly as before; like that Tree of Life, of which we read in the Apocalypse, the leaves of which are for the healing of the nations, and notwithstanding the fact that a "great multitude, which no man can number," have been restored to spiritual health, cured of the disease of sin, the blessed, life-giving Tree is this day thicker with buds and blossoms and fruit then ever before. What the ocean is, virtually, that is Christ really, absolutely, eternally, to all the sons of men, all the families of the earth, in life, in death, and for ever. There is light enough in Christ for all the blind, comfort enough for all the sorrowful, wisdom enough for all the ignorant, peace enough for all the troubled, rest enough for all the weary, hope enough for all the despairing, strength enough for all the weak, wealth enough for all the poor, merit enough for all the vile, pardon enough for all the guilty, life enough for all the dead. There is a robe, and a mansion, and a throne, and a crown, and a kingdom for every one. In Christ, there are riches of grace and riches of glory,

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responsive to every pang they feel, and every prayer for help they utter,—a love not a whit less divine for coming to them through the victorious struggles of a complete and glorified human nature.

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"But as when fire melts iron it permeates every part, yet it is not melted, and when heated iron is under the hammer the fire is not hammered, but the hot iron, so in the personal experiences of this conflict, the Divine was in the closest oneness of sympathy and support with the human; but it was not thrown into pangs by the human suffering, with which it was ineffably connected. In the evangelic narrative, hunger and thirst, as well as suffering and death, are affirmed of the divine-human person, but are predicable only of the human. Miracles are also by the same law ascribed to him. He turned water into wine, spake the tempestuous sea into a calm, and raised the dead. But these are the prerogatives and acts only of the divine nature. The attributes and possibilities of the two natures are united in the one personal Mediator without being mixed or commuted. If the finite infirmities of the human appear in the life and death of the mysterious person, so also does the infinite strength of the divine. We say, he was troubled, and so he was; *but he* was also untroubled as a sea of love. Did he shrink from the cup of *vicarious* sorrow? And yet, he did not shrink, but drank it all, affirming: 'For *this cause* came I into the world.' God forsakes him, and yet is near and within *him.* He expires, and is 'alive for evermore.'"

riches of merit and riches of mercy, riches of power and riches of wisdom, riches of purity and riches of comfort, riches of patience and riches of long-suffering.

There is a richness, a tenderness, a fulness in divine grace that can neither be described, nor measured, nor exhausted. God does not simply pardon, but he *abundantly* pardons; nor save, but saves unto the *uttermost;* nor comfort, but as one whom his mother comforteth; nor bless, but according to his riches in glory by Christ Jesus. He not only shews us kindness, but *loving*-kindness; he not only extends mercy to guilty men, but *tender* mercy. He feeds his people with the *finest* of the wheat, and satisfies them with honey out of the rock. He opens *springs* in the desert. The joy of the believer is unspeakable joy; his peace passeth all understanding; his privileges are blood-bought privileges; his dignity is greater than that of the angels; his security is perfect; and his inheritance is "incorruptible, undefiled, and that fadeth not away."

"Christ is all and in all." He is the "First and the Last." He is the "pearl of great price," the "precious corner-stone," the far-famed "plant of renown," the bright "Sun of righteousness," the "lily of the valley," the "rose of Sharon," the "fairest among ten thousand, and the altogether lovely." One star, like the Star of Bethlehem, or one sun, like the Sun of Righteousness, is sufficient to make a sky; with one stone, like the precious corner-stone, we could construct a temple; with one flower, like the "rose of Sharon," or the "lily of the valley," we could make a nosegay; with one pearl, like "the pearl of great price," we could form a "crown of glory;" or to speak without figure, one precious declaration, such as, "He gave Himself a ransom for all," or, I "am the Way, the Truth, and the Life," or, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," is sufficient for almost every purpose, and satisfying to every heart. But there are flowers of every hue and colour, pearls in endless variety and profusion, innumerable promises of love, and exhaustless fountains of grace and glory.

The "riches" of Christ's *pardoning* mercy are inexhaustible. He forgiveth *all* our iniquities; he "abundantly" pardons the returning sinner; "as far as the east is from the west, so far hath he removed our transgressions from us;" "He will cast all our sins into the depths of the sea;" He "is long-suffering to usward, not willing that any should perish, but that all should come to repentance;" He "blotteth out as a thick cloud our transgressions;" He makes our sins, though they be red like crimson," as snow or wool; He forgives, *according to the* riches, yea, the "exceeding riches of his *grace in his kindness toward* us through Christ Jesus."

The riches of His *sanctifying* grace and power are inexhaustible. His blood cleanseth from *all* sin. "From *all* your filthiness, and from all your idols will I cleanse you." If he wash us in his precious blood, we shall be "whiter than snow." He sanctifies and cleanses the church "with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." There is no spot or stain of sin but what may be washed away in the fountain that is opened in the house of David for sin and uncleanness.

These remarks might, if necessary, be indefinitely multiplied. The riches of Christ's *power*, of his *wisdom*, of his *comfort*, of his *patience*, and of every other grace and excellence are inexhaustible. "It pleased the Father that in him should all fulness dwell." He "is made unto us wisdom, and righteousness, and sanctification, and redemption." God the Father "has blessed us with all spiritual blessings in heavenly places in Christ." To know the love of Christ, which passeth knowledge, is to be filled with all the fulness of God.

The "riches" of Christ are the only riches that are inexhaustible. Everything else has its limits, and limits that are soon reached. The wealth of the richest, the learning of the wisest, the goodness of the best, are soon explored and exhausted. The wealth of a Rothschild would soon be exhausted, if distribution were made among all the needy. A man could not keep on teaching the same class, as he would soon get to the end of his knowledge, and could teach no more. A good man's life may be a bright example and genuine inspiration to some, but there are multitudes that he cannot reach, and all that is useful and blessed in it he has derived from Christ. Notwithstanding all that Christ has given, He has as much to give as ever. He has enriched multitudes, but no sinner's portion has been impoverished thereby. He can bestow on every one infinite wealth and comfort, and yet be none the poorer. Like the light of the sun, one person needs the whole, but it is sufficient for multitudes. The cross of Christ has lost none of its attraction; the arm of Christ none of its power; the heart of Christ none of its love; the name of Christ none of its lustre; the Spirit of Christ none of its influence; the example of Christ none of its beauty; the atonement of Christ none of its efficacy; the intercession of Christ none of its prevalence; the promises of Christ none of their sweetness. The throne of grace is as accessible, pardon is as free, salvation is as necessary, and heaven is as glorious, as on the day of Pentecost.

The abolition of the Corn Laws did not secure universal plenty, and fill the homes of all the poor with bread; but Jesus Christ, the

bread of God, which came down from heaven, giveth life unto the world: all men may come to him; and he that cometh shall never hunger, and he that believeth on him shall never thirst. England may pay twenty millions, and America make enormous sacrifices of blood and treasure, without securing universal freedom; but the truth of Christ shall make all men free with the glorious liberty of the sons of God. Notwithstanding all the provision that has been made, all the wells that have been dug, all the fountains that have been opened, complaints are still heard in many countries of the scarcity of water, and sometimes of persons falling victims to thirst: but the invitation is to all to come to Christ and drink, and out of the hearts of all who believe in Him there shall flow rivers of living water.

The "riches" of Christ's *creative power and wisdom* are unsearchable. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him: and he is before all things, and by him all things consist." "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." The vastness, variety, and completeness of the works of creation are wholly incomprehensible. All that man can see and know are only "parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" Astronomy, botany, geology, and the whole circle of the sciences cannot fully reveal the greatness of his power, the depth of his wisdom, the glory of his goodness. But redemption is still more wonderful! The very number of the saved baffles all human calculation. John, in his visions, beheld "a great multitude, which no man could number." The hopes that Christ has inspired, the raptures he has kindled, the blessings he has secured, the victories he has won, the glories he has revealed, can never be perfectly known. The streams of his mercy

> "——— the whole creation reach,
> So plenteous is the store;
> Enough for all, enough for each,
> Enough for evermore."

The inexhaustibleness of the "riches" of Christ supplies an unanswerable argument as to to the *Divineness of their Source.* As the gentle dew, the fragrant flower, the fruitful tree, the refreshing shower, the glorious sun, the magnificent heavens, unmistakably proclaim *the hand that made them* is Divine, still more clearly and impressively *do the dews* of grace, and trees of righteousness, and showers

of heavenly influence bear the same glorious testimony. Is the rose beautiful and fragrant? still more beautiful and fragrant is the Rose of Sharon. Is the sun bright and glorious? still more glorious is the Sun of Righteousness? Are the dew and shower gentle and refreshing? still more gentle and refreshing are the dews and showers of spiritual grace and blessing.

The greatest qualification for preachers of "the unsearchable riches of Christ" is, the deepest, profoundest, humility of heart and disposition. "Unto me," said the apostle, "*who am less than the least of all saints,* is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Humility is a crowning excellence in a minister. Whatever qualifications a minister may have besides, zeal, learning, eloquence, he cannot be successful in his work if he be destitute of humility. This verse reminds us of the famous saying, "Humility is the first step to heaven, humility is the second step to heaven, humility is the last step to heaven." It is very instructive to notice the constant growth of the apostle in this beautiful grace of humility. In the first epistle to the Corinthians he speaks of himself as *the least of the apostles;* in this verse, written years afterwards, *as less than the least of all saints;* still later, as *the chief of sinners.* To superficial observers, it might have appeared that he had reached the lowest depth of humility when he spoke of himself as the least of the apostles; but there was a lower depth, and again a lower. Let us just take one glimpse, in order to get an illustration and confirmation of this blessed truth, of the closing scene of John Wesley's useful and laborious life. On the Sunday morning after his last sermon, among other things he said: "There is no need for more than what I said at Bristol; my words then were:

'I, the chief of sinners am,
But Jesus died for me!'"

"Is this the present language of your heart?" asked one of his friends, "and do you now feel as you did then?" "Yes," he replied. "'Tis enough," rejoined his friend; "He, our precious Immanuel, has purchased, has promised all." "He is all! He is all! I will go!" responded the dying man.

The evening came on. "How necessary is it," he exclaimed, "for every one to be on the right foundation:

'I, the chief of sinners am,
But Jesus died for me.'"*

But could Paul and Wesley consistently and truthfully speak of themselves as the chief of sinners? Ruffinus, the companion of

* Stevens' History of Methodism.

St. Francis, having a revelation that a crown of glory was laid up for that holy man, told him one day that it would very much rejoice him if he would let him understand what he thought of himself. To whom St. Francis gave this answer: 'I esteem myself the greatest sinner of any in the world, and that I serve God less than any other man.' 'How can that be,' said Ruffinus, 'seeing some are thieves, some murderers, some adulterers, and many most profane and wicked wretches—such as are in the very gall of bitterness, such as never think of God or goodness—and thou art not only free from these, but withal a man of much sanctity and holiness?' But he, replying, said, 'Out of doubt, if God had been so merciful to them as he hath been to me, they would have showed themselves more thankful than I have been; and besides, if God had forsaken me, I should have committed far greater sins than they have done.'"* Without doubt, "such is the nature of every man that is truly humble."

It seems almost too great an honour to be conferred on any man, too precious a privilege for him to enjoy, to be permitted to preach "the unsearchable riches of Christ." We cannot but feel our littleness, and our unworthiness. The Gospel owes nothing to the preacher's learning or eloquence; but he must catch some of its rays, and reflect some of its glories. Our speech may be rude and unpolished, but if "the unsearchable riches of Christ" be our theme, it must have a charm that an angel's discourse on any other subject would lack; and, if bound with a chain for the Gospel's sake, it becomes transformed into something brighter than gold. A soldier's courage, a statesman's foresight, a physician's skill, a philanthropist's zeal, may make their several professions more honourable and glorious in the estimation of men; but the Gospel is in itself so glorious that none of its preachers has any glory or excellence separate therefrom.

"O that the world might taste and see
The riches of his grace!
The arms of love that compass me,
Would all mankind embrace.

"His only righteousness I show,
His saving truth proclaim:
'Tis all my business here below,
To cry, 'Behold the Lamb!'

"Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
'Behold, behold the Lamb!'"

* Things New and Old.

MEMOIR OF MR. STEPHEN SYMONS.

By his Brother Charles.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The above quotation is in perfect harmony with the useful and devoted life and peaceful death of my dear brother, who was so unexpectedly called to his reward in heaven.

Stephen Symons was born at Trethergy, in the parish of St. Austell, Cornwall, June 16th, 1808. About three years before, my father commenced business as a blacksmith in the above village, and as it was nearly three miles from the town, and as there was no divine service there, he invited the Wesleyan ministers to preach in our kitchen. Both of my parents were soon convinced of sin. I have often heard them speak of their great sorrow, until they obtained salvation by faith in Christ, and went on their way rejoicing. A Society was soon formed, my father and mother being two of the first members. Soon after, the congregation and society having nicely increased, it was found necessary to build a chapel: there is a flourishing cause even now. After some years, my parents removed with their family, to a place called Carbean, (where my father worked as a smith at the Bunny mine), but still carrying on his own business on a smaller scale.

My parents still held on their way, and were useful members of the Wesleyan Society. They were blessed with many children, whom they brought up in the nurture and admonition of the Lord. There was neither Sabbath nor day school nearer than St. Austell, three miles distant. When very young we were sent to the Sunday school, which was held at that time in the Market House in connection with the Established Church. This being almost the only Sunday school in that parish, some hundreds of children regularly attended. My brother Stephen, being some two years older than myself, and much stronger, I found it very difficult to keep pace with him; but we generally arrived in good time, and were much pleased to receive tickets for early attendance. We made great proficiency in learning, but Stephen soon outstripped me, and he was considered one of the most apt and efficient in the school. This school was well organized, and the teachers and managers were the most thoughtful and respectable inhabitants of the town and neighbourhood, who evidently were deeply interested in the welfare of the rising generation. There were eight large classes of boys, commencing with the Alphabet, which was called the first class. In two or three years my dear brother reached the highest or the Bible class. Having made great progress in learning, a Bible and Prayer Book were given him for regular attendance and general good conduct. The Bible he highly prized, and used in the family for many years.

Time rolled on, but nothing particular occurred until the year 1827, when, in answer to many prayers, and the preaching of the word of life, many hundreds were brought to the saving knowledge of the truth as it is in Jesus. The Bible Christians had introduced preaching in several parts of St. Austell parish some years before this, and we heard them occasionally;

but we more generally attended on the ministry of the Wesleyans. I remember one evening, in the month of February, 1827, Stephen, with some of his gay companions, went to a Bible Christian Chapel, that is, to Bethesda Chapel, now in the Bodmin Circuit. That evening many were brought to see their state as poor guilty sinners, Stephen among the number. Many prayers were offered on his behalf, and at a late hour the same night he obtained pardon through faith in Jesus. He came home rejoicing, delighted to tell what great things the Lord had done for him. During this remarkable revival, my sister Martha and myself were brought into the divine favour. We were all converted with the Bible Christians, and felt it our duty to unite with them in church fellowship. My dear brother's piety proved to be too much like the morning cloud and early dew, which soon pass away. In some unguarded hour he yielded to temptation, and was again led captive by Satan at his will. He became even more wicked than before his conversion, and persecuted those who still held on their way. He was a well grown youth, and remarkably strong. He again sought happiness in the sinful amusements of this life, attending the wrestling ring, the card table, the dancing room. But, as he said many times after his restoration to the divine favour, he never had one happy moment. When in his backsliding state, which lasted for several months, he hastily entered the marriage state with her who still survives him. Soon after, the first Providence Chapel was commenced. A sermon was preached on the corner stone by Mr. W. Grigg, who selected as his text, Hosea xiv. 1, 2: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." It was a very solemn and impressive sermon; many were much wrought on by the Holy Spirit, and among them was my brother's wife, who earnestly sought pardon, and happily obtained it the same hour, and went home rejoicing in a sin-pardoning God. This had a great effect on Stephen. He attended the evening service, held at the house of Mr. John Hancock, a kind friend to the infant cause, and who, long since, entered on his reward in heaven. The evening service was a most gracious season. My dear brother not only felt the force of truth, but there and then gave himself to Christ without reserve, and, like Peter of old, wept bitterly. In the prayer meeting at the close of the public service, many prayers were offered on his behalf, but he left without obtaining the blessing of pardon. On our way home he opened his mind, and among other things said he was afraid that he had committed the unpardonable sin, and that there was no forgiveness for him. I encouraged him to look to Christ for salvation; but so great was his distress, that we were obliged to take him to a friend's house, where we held a second prayer meeting. He did not however obtain the blessing; and continued day after day, and week after week, in the greatest distress. His language was—

"If I never find the sacred road,
I'll perish crying after God."

Amongst the hundreds of penitents I have seen, his distress of soul was

the most poignant, and his earnestness the most remarkable. Some five weeks passed away, and then Mr. P. Robins came home to see his friends. One Sabbath morning he came to the class, where my brother was in the deepest distress; he greatly sympathized with him, prayed with and for him, and used all the arguments he could relative to the love of God in Christ to poor, fallen, guilty man. I believe he was somewhat comforted, but he did not fully realize the blessing. On the Tuesday week following, Mr. R. Vickery was appointed to preach at Providence. He selected for his text, Rev. xix. 6. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." While Mr. Vickery was dwelling on the atonement made by Christ for the sins of the whole world, and the simplicity of the way of salvation by faith, my dear brother was enabled, even in a moment, to believe in Christ for the full and free pardon of all his sins. He could now feelingly sing—

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And boldly, Abba, Father, cry!"

He never lost his confidence after this, but was strong in faith, giving glory to God. He now felt great pleasure in serving the Lord. With what delight did he now read the Sacred Scriptures, Wesley's Sermons, the monthly Magazines, and indeed every good book within his reach. He and I were soon put on the prayer-leaders' plan. Prayer meetings were well attended at that time, and much good was done. About twelve months later we were appointed on the same plan as local preachers. We generally took two or three appointments every Lord's day; the circuit extended from Bodmin to Mevagissey. There were not less, I think, than thirty places all open for divine worship at the same time, so that we had generally to walk from fifteen to twenty miles and preach three times on the same day. We felt the importance of the work, and were often constrained to say, "Who is sufficient for these things!" But we realized much of the Divine presence, and went on our way rejoicing. About two years subsequently, at the request of the brethren at the Local preachers' meeting, and the pastor of the circuit, we had separate appointments on the same plan. He was next appointed leader of a large class, near Providence, which office he filled with general satisfaction for nearly forty years. During this period many of his relatives and friends were called to their reward, who, I have no doubt, will be the crown of his rejoicing throughout eternity.

The society at Providence so increased, that a second chapel was greatly needed, and ultimately erected, the former being too small to contain the members of society. Since, a third and larger chapel has been built, which is quite an ornament to the neighbourhood. Stephen took a very active part in all matters at this place, and was the honoured instrument of winning many souls to Christ.

He was very punctual in taking his appointments whenever health would

permit. Under his ministry believers were much profited and highly delighted, and many sinners were truly converted. The language of his heart was, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Having a large family, he could not devote so much time to the improvement of his mind as he otherwise would. Nevertheless, he took great delight in family and closet prayer, particularly in the latter, and herein was the great secret of his success, and his fidelity in his Master's cause for so many successive years. In the year 1834 I entered on the itinerant work, so that I only saw him occasionally; but I always found him the same persevering Christian, and when parting from each other, we could sing with the poet,

"We part in body, not in mind;
Our minds continue one."

About twenty years ago he was appointed agent of the mine where he had worked for many years. He was much respected by his employers, who reposed the most implicit confidence in him to the last. He was also much beloved by the workmen and their families, who in return for his kindness to them, did what they could to promote his happiness.

For many years he was the subject of much pain and severe affliction. He not only suffered from the miners' complaint, but also from Tic-Douloureux, a most distressing affliction of the nerves, which proved to be incurable. After patiently suffering for more than fifteen years, his constitution became enfeebled, and he began to feel that he was hastening to the house appointed for all living. He often came to see me, and occasionally preached at Truro, to large and attentive congregations. Sometimes I went to see him, and after a little talk on family matters, our conversation was generally on religious topics. I saw him only a few weeks before his departure from this world, not thinking, though he was very unwell, that it would be the last time we should meet together here. He was remarkably happy, and spoke of having spent one of the happiest weeks of his life in London, from whence he had just returned. He was favoured while there with hearing Mr. Taylor, late of California, whose praise is in all the churches. He said it was a most remarkable season, the Divine presence pervading the entire assembly; that he was greatly blessed while relating his experience at a lovefeast. The Sunday after his return from the metropolis, he took his appointments at the Lanivet and Tretoil chapels. The friends have since informed me that, like Stephen of old, he was full of faith and of the Holy Ghost, and that at the evening service two persons were brought to the knowledge of the truth. On Sunday, July 7th, he preached his last sermon at Bethesda chapel, near his residence, from James v. 20: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Much of the Divine presence was realized, and many in the large and attentive congregation were affected even to tears. On the following Saturday, while at the mine, through getting wet, he caught a severe cold, which brought on violent inflammation of the lungs, and a most painful cough. Every means that three doctors could think of was used, but to no

purpose. His affectionate wife and children did all they possibly could, for they dearly loved him; but the decree was past; he had finished his work on earth. Nearly his last words, after a severe fit of coughing, were, "O, my dears, I thought that in a few minutes I should have been in glory." Another fit of coughing shortly came on which terminated in death, and his happy spirit fled from earth to heaven, without a struggle or a groan, there to swell the hallelujahs of the redeemed, and to see his Saviour face to face. He has gained the prize for which he had so long contended. Having fought the good fight of faith, he has laid hold on eternal life. He worked diligently for his Master on earth; he has now entered into His joy. He died on the 21st of July, 1867, in the sixtieth year of his age, leaving an affectionate wife, nine sons, and one daughter, besides a number of grandchildren, to lament their loss.

"Happy soul, thy days are ended,
All thy mourning days below."

His death was improved at Bethesda chapel, by Mr. S. Pollard; also at Providence chapel by Captain John Lobb, who was for many years a fellow-labourer with him, on the same circuit plan.

"Let me die the death of the righteous, and let my last end be like his."

C. S.

MEMOIR OF JOHN SHADDICK STONE.

SEVERAL years ago the Missionary Committee were requested to send a brother to open a Mission in the Isle of Portland, Dorsetshire. At that time, as there was no suitable brother on the list of reserve, brother William Mason, who had well nigh worn himself out in the ministry, and who had been superannuated for some time, was asked if he would kindly consent to undertake the said opening. This he readily engaged to do, notwithstanding the many infirmities that were upon him. He had not long entered on his mission before the Lord began to work on the minds of the people, and one after another became converted to God. Among the number was JOHN SHADDICK STONE. This took place, as far as I have been able to ascertain, in January, 1857. Prior to this time, though living without God, Br. Stone is said to have been a very quiet, inoffensive man; and this was specially characteristic of him after his conversion. For some considerable time after his conversion he was often filled with unspeakable joy, and gave such outward indications of it, as to cause Br. Mason to give him the name of "Dancing David." For some considerable time the society continued in peace, and alive to God; and Br. Stone largely participated in this life. But, alas! after some years, Satan managed to disturb the peace of the society; and as the element of discord is not congenial to the life of God in the soul, spiritual dulness set in, and seemed to affect the whole society up to the time of Br. Stone's death. This was a source of grief to Br. Stone and others; but all found it far *easier* to allow the enemy to get in, than to recover from the effects resulting therefrom. Once and again did Br. Stone unburden his mind to the *writer;* and often did the writer feel how difficult it was to move in *harmony* with parties that were in opposition to each other. During the

protracted services that were held in the winter, much fervent prayer was offered up by Br. Stone and others for a revival of the work of God; but no visible good was effected. It may be that the Lord intended to teach this truth, "That when we grieve the Holy Spirit away, we cannot command him back again, nor realize his return, till we are deeply humbled on account of what we had done." Deeply did Br. Stone deplore the altered state of things, and yet he seemed powerless to relieve himself any more than others from the dulness thus induced. As an evidence of his earnest endeavour to "owe no man anything," we may mention the fact, that when, from circumstances that he could not control, he had great difficulty to provide for the wants of his family, he has been known not to taste a bit of fresh meat for three months together.

Suddenly, about the end of April, 1867, our dear brother, while at his work, was taken ill, and so rapidly did his disease increase, that in eight days his spirit passed away to the better land. Several times during his short illness he was visited by myself and others; and though we found him most fervent in supplication, and evidently more concerned to be a true witness for Christ in death, than to have his life prolonged, there was an unaccountable absence of that clear evidence of his acceptance through Christ, which he panted to realize. Had he passed away under these circumstances, perhaps few that knew him would have doubted of his safety; but all seemed anxious as himself that his testimony in death should be clear. I visited him in the afternoon before I went to chapel, and though he was then literally gasping for life, the earnestness with which he prayed, while I supplicated God in his behalf, awakened within me fears for the consequence, in regard to his body. And near as he then appeared to the gates of death, I was really surprised on descending from the pulpit after the evening service, to find that he ceased to live on earth about seven o'clock that evening. This was on the 5th of May, and the sacrament of the Lord's supper was to be administered that evening; but so deep and general was the feeling of the society at the loss they had sustained, that almost all retired from the chapel too deeply affected to attend to that ordinance. With others, I repaired to the house of mourning, to console the widow and the fatherless, when I learnt from those present at the moment of his exit, that at the last, he went off shouting. At his funeral, a large company, most respectably attired, walked in procession to the church; and when all had entered, and were quietly seated, the clergyman kindly proceeded, as directed, to give out one of our hymns on death, which was sung by the friends; after this the usual Scriptures, &c., were read, and then another of our hymns was sung, rehearsed by the minister. After this we proceeded to the grave, to deposit the mortal remains of our dear brother, in "sure and certain hope of a resurrection to eternal life." On the following Sunday, an attempt was made to improve the death of the departed, to a deeply attentive congregation, from Isaiah lvii. 1. It was a time to be remembered by the writer, however it might be with others.

Br. Stone was deeply concerned for the spiritual interests of his family, *and laboured to bring them up in the fear of God; and our hope is, that he will yet have the happiness of welcoming them to the realms of everlasting rest. So may it be.* Amen.

M. B.

PRACTICAL PAPERS SUGGESTED BY THE ANNUAL CONFERENCE.

No. IV. Our Sunday Scholars.

We have 8,321 teachers, and 40,351 scholars in our Sunday schools. There was an increase on the year of 42 teachers and 1,102 scholars. For several years, the teachers and scholars have increased faster than any other department of our work. The increase of members last year was only 445, or not half the increase of scholars. We have rather more than *three* scholars to *two* members, the numbers being 40,351, and 25,583 respectively. Twenty-five years ago we had *five* members to *four* scholars, the respective numbers being then 13,365 and 10,685. Thus the members have scarcely doubled during the last twenty-five years, while the scholars have almost quadrupled. If the members had increased in like proportion, they would now number 50,000! Whatever besides is done or left undone, we must aim at more conversions among our scholars. Pious teachers and parents have a great influence over their children, and they are susceptible, in a high degree, to religious impressions and influences, and we should therefore earnestly devote ourselves to the great work of their conversion, as our success, through the Divine blessing, is almost certain. Our schools ought to be rich in promise, and fruitful in blessing, whatever dulness and sterility there may be elsewhere. It surely is not too much to expect that a noble army of 8,321 teachers, fighting under the banner of the cross, should win 8,321 decided victories every year. We are largely dependent on our Sunday schools for any considerable increase to our membership. We can hardly hope to win over the old, the vicious, and the hard-hearted in units, if we cannot win over our scholars by tens and hundreds. If every teacher were only the instrument, in God's hands, of the conversion of one scholar this year, we might hope to report next Conference an increase of ten thousand members! At the annual meeting of the Sunday School Union in May last, this matter was forcibly put by a gentleman from America. The influence that accompanied his words has rested on our hearts ever since. "There is one fact," said Mr. Moody, "which has startled me here to night, and that is the statement made in the report read by the Secretary, that 7,855 young souls connected with your schools have been led to the cross during the last year. I looked over the audience and just doubled the numbers I saw before me, and I thought probably that would represent the extent of this noble army of young soldiers now marching towards heaven. But then I asked your Secretary how many teachers were employed in leading these 7,855 souls to the Saviour. Here is his reply—and this is what startles me—82,833! Now it does seem to me that if these 82,833 had all been faithful, instead of 7,855 souls being converted there might have been 82,833. I cannot help feeling that if teachers were earnest and zealous, and often in their closets, they might at least each bring one soul to Jesus every year. Now *I believe* there is a great deal of infidelity in the Sabbath school as well as *in* our churches on this point, and even many parents think their children *cannot* come to Jesus early in life. I fear many teachers go to the Sunday school and never think of urging upon their dear scholars the importance

of immediately surrendering their hearts to God. I believe myself that if children are old enough to come to the Sabbath school, they are old enough to come to Calvary."

Let us, dear friends, remember that we have to choose whether many of the children in our schools shall be converted while they are children, whether probably, in many cases, they shall be converted this year, or not converted at all. And if there were no danger in delay,—but there is great danger,—if we study their happiness, the prosperity of our churches, the well-being of society, the glory of God, we shall redouble our efforts and intensify our prayers that our children may be speedily converted. The efficiency of our schools depends mainly upon the personal piety of our teachers. If our children were only converted, all other problems could be readily solved, and all other difficulties easily removed. We should bind our elder scholars to us in the strongest of all bonds, and at once multiply our instrumentality and power for good a hundred-fold.

F. W. Bourne.

Correspondence.

THE CONNEXIONAL NAME.

To the Editor.

Though not a Bible Christian myself, will you allow me space to reply to Mr. Luke's letter under the above heading?

1. The first reason urged for altering the name to *Methodist* Bible Christians is that the present designation is indefinite. Is it more indefinite than Baptist, or Independent, or Episcopalian? In speaking of an Episcopalian you want to know if he is High Church, or Low Church, or Broad Church; and *these* words do not themselves clearly express any definite meaning, but a meaning has come to be attached to them. The same may be said of other bodies. To call a man a Baptist gives me no idea as to whether he is "strict" or "open communion," "general" or "particular," "hyper" or "moderate Calvinist."

2. Mr. Luke says, "Our present name is exclusive.....and most of us have had to defend ourselves on that ground." When allusion has been made to the matter, I think it has been usually in a playful manner and *the objection is seldom, if ever, intended to be taken seriously.* And, in point of fact, is it more exclusive than other names? One body of Christians is called "Baptists," is it meant that no other Christians observe in any form the sacrament of baptism? "Methodist Bible Christians"—would the body bearing this name be more methodical than other Christians? Then again there are "Calvinistic Methodists." Would not "Arminian Methodists" be as appropriate? or even "O'Bryan Methodists," or "Thorne Methodists," or "Liberal Methodists?"

3. The third reason is equally weak. Though the followers of John Wesley are designated "Wesleyan Methodists" they are more commonly called simply "Wesleyans." "Methodist New Connexion." The word "*new*" is singularly inappropriate as a permanent designation. "*Primitive* Methodists" in order of time come after "Wesleyan Methodists," but would any one think so from the designation itself? "Methodist Free Churches." This designation is not I think the full and recognised one, but "United Methodist Free Churches," or for sake of brevity, "Reform Methodists" or "Free Wesleyans."

4. The fourth reason urges the respectability of the term "Methodist." Has it always been respectable? Will it always continue so? and is the *respectability* of a portion of the name of a body of Christians a reason for its adoption by another body?

5. The next reason urged by Mr. Luke is that of "convenience." *Convenience* and *respectability* might have been unitedly presented as a reason, and then it appears to be an insufficient one. Why the apologetic tone in explaining that you are a Bible Christian? Why not the patronising tone at the ignorance of a fellow-traveller who knows nothing of a body of Christians in existence for more than half a century? And would it be *quite honest* for a "Methodist Bible Christian" to call himself simply a Methodist? and if quite honest would it be "definite?"

The fact is, Mr. Editor, the name, though not perhaps the most happy and appropriate, is just as happy and appropriate as the names of other bodies of Christians, and the present inconveniences occasionally experienced would be removed if the body were as *large* as the other bodies. As an outsider I should regret exceedingly, if the alteration proposed by Mr. Luke were adopted. The changes have been rung upon the word "Methodist" long enough, and an explanation is often required as to which of the various branches of Methodism is meant when any one of the designations is used. J. P. BOURNE.

CHANGE OF NAME.

MR EDITOR.—DEAR SIR.—Perhaps one of the strongest objections to our denomination is the idea implied by it that there are Christians other than those whose faith and practice are laid down in the Bible;—Would not Mr. Luke's proposal, if adopted, lead to much animadversion on "The Methodist *Bible*" as distinguished from the *other* versions of the Christian *sacred Books*?

Yours truly,
JOHN THORNE.

THE DEBT ON THE MISSIONARY SOCIETY.

MR. EDITOR.—A great many friends are saying that it would be very cheering to pay off the Missionary debt; but they cannot see how it can be done. Pastors and people would like to *see* it done, and so should I, and so would you, I'll venture to say; but then would we all like to *help* to pay it off? Yes! well, but—yes—well—but—What? Why there are so many other things to do, and we must help to do them. This, Mr. Editor, may be true, and notwithstanding all that is said and much more which might be said, I do believe we *can* pay off the Missionary debt. I will be one of the sixteen hundred of the thousands among us to get or give one pound; or will not each member lay aside one penny per week for eighteen weeks, and so pay off the debt; or can we not find sufficient children in our Sunday Schools who will collect 1/6 each in addition to what will be collected by the children during Christmas. Pastors—Leaders—Stewards—Members — Superintendents of Sunday Schools—Teachers—and Friends—can it not be done? Yes! it can, and that easily. Then let us do it, and begin at once. Attention, thought, conversation, prayer, and action are required; but let us only have these and we shall easily pay the debt. The huge iceberg will melt under the sunny smiles of the TRY company, and it will rejoice all our hearts to see the work of God prosper. W. H.

DEAR BROTHER,—For many years I have felt a deep interest in the Bible Christian Missionary Society, and my heart has often been cheered by the prosperity realized in the various stations where our Missionaries have laboured. Truly the good hand of the Lord has been with them. The marks of His approval have been many, like a voice from heaven commanding us to "Go forward." And this voice not only sounds in the ear of the Missionary, but in the ear of every

member of the Connexion, and every lover of our Zion. Yes, the Lord is saying by every victory won, and every soul saved, (and there have been thousands), "Go forward." I hope there are thousands responding, "We will! We will! by God's help we will go forward!" But then, some will say, there is that heavy debt of £1602 2s. 9d.—what are we to do with that? And to go forward is it not sure to increase it? Many are already asking if our Committee have not been too sanguine? and if they have not been employing too many agents? and if they ought not to have acted more cautiously? To all such questions we reply, either the Committee have in their zeal for God's glory, and constraining love for precious souls, gone too fast; or the church has been remiss in her duty, and has suffered this debt to accumulate. If the Church can clear herself from blame, then of course it must fall upon the Committee; but I should not like to charge them. God has opened the door, and he helped us when we were but few; He blessed the labours of our pioneer Missionaries, and on every station the blessing of heaven has descended. "The harvest truly is plenteous;" the calls have been loud and importunate; "and who are the Committee that they should withstand God?" O let us see to it that by our undue love of gold and silver, we tie not their hands, or impose upon them the necessity of calling labourers from the Mission field, or from responding to the cry, coming from afar, "Come over and help us." God bids us as a people to "Arise and shake ourselves from the dust;" and woe be to us if we attend not to the call. Should we, through our selfishness, and want of love to God and precious souls, withhold the necessary means, and thus compel the Committee to call home any agent, whose labours God is blessing, we may write Ichabod on the Society, for the glory will have departed. And shall it be so? No! by God's help, no! We have *the means. If all* were to unite, *our Missionary Receipts* might easily be doubled. Let all work heartily, and pray mightily, and give as God hath prospered them, and we shall hear nothing more of Missionary debts, or of lessening the number of Missionaries for the want of means. I am glad to find that several plans have been suggested for the removal of the debt; and if any succeed I shall heartily rejoice. I had drawn up a plan just after the last Conference; but, fearing I should be thought officious, I laid it aside. Now, by your permission, Mr. Editor, I wish to lay it before your readers.

In looking over the statistics of the Connexion, I find the total number of members to be 26,275, and scholars 40,351. Now, if every member would bring in, on New Year's Day, as a New Year's offering to God, *sixpence* each, or to their class-leader the first time they attend class in the New Year, to be forwarded to the Treasurer; and then subscribe one penny per month the five succeeding months for the same purpose; this would amount to £1204 5s. 5d. And then let every child give one penny on New Year's Day, or on the first Sabbath in the New Year, to his teacher or superintendent, and one half-penny per month for the next four months, and on the first of June one penny, making four-pence in all, this would amount to £672 10s. 4d., or together the noble sum of £1,876 15s. 9d. The scale would then be turned, and the Treasurer would begin next year with a balance of £174 13s. Br. Higman's plan, I know, would bring in more; but this is still easier, as the children would be able to beg theirs, or save it from their spending money. And I like the plan of getting the children to work. The "John Williams" was purchased and repaired by the moneys collected by the children of Sabbath Schools. If the teachers would only take the matter up warmly, make the matter plain to the minds of the little ones, and furnish them with suitable cards, I believe they would get more than the above named sum. Of course, there are many too small to have

cards, but the bigger ones would collect more, and, I believe, if the ministers would lay the matter before the different societies and congregations, the Class Leaders all take it up, and the teachers of our Sabbath Schools all unite in the effort, the work will be done, and the Missionary debt be a thing of the past! I think I will conclude by pledging that our society and school in this place will, by God's help, raise our part for 30 members and 80 scholars as given in at Midsummer last—and we are far from being rich—without infringing on our regular Missionary receipts for the year. O who will not make the trial! Who will not be prepared to make a little sacrifice to secure this desirable object? Let us think on the sacrifices that Jesus made for us. He was rich, yet for our sakes he became poor, that we through his poverty might be made rich: and on Calvary's cross he poured out his soul unto death for us, and redeemed us, not with silver and gold, but by his own precious blood. Glory to his blessed name! O what shall we render to him as a suitable return for this love!

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

J. VINSON.

DEAR SIR,—I have thought many times since the last Conference, and more particularly since I read your article on the Missionary Debt, that we ought to do much more by the next, the Jubilee Conference, than pay off the debt on the Missionary Society. Mr. Higman's proposal for paying off the debt is, in my view, practicable and easy; but I hope this year an effort on a larger scale will be made. I think there must be at least *one* person (on an average) in all our Circuits—perhaps more—that could this year give £25; *three* that could give £10; *five* that could give £5; *ten* that could give £1; *twenty* that could *give 10s.* each; and the remainder *smaller* sums, but every member to *give something extra.* Some may consider this to be a most extravagant and preposterous proposition; but I believe it *could*, and if it could, it certainly *ought* to be carried out. "The liberal devise liberal things, and by liberal things they shall stand." Many of our friends are in comfortable circumstances, and a few are comparatively wealthy, (who could perhaps easily, and I hope they will cheerfully, give a donation of £100 each) who have acquired their wealth, position, and influence, through the special blessing of God resting on them and their efforts since their conversion. Ought we not to shew our gratitude to God, and encourage his ministers, by giving back to Christ, for the use of his church, as much as we can spare? God's ancient people were commanded to observe every seventh year as a "Sabbath of rest" (Lev. xxv. 4), and every fiftieth year was also to be "hallowed,"—it was to be "a jubile unto" them. They were not to sow, nor reap that which grew of itself, nor gather the grapes of the undressed vine. God also promised that his special blessing should rest upon them in the "sixth" year, so that it should bring forth fruit for three years. My idea is, that every seventh year we should live as economically, and labour as much as in other years, and cast every penny of our surplus income into the treasury of the Lord. If this suggestion be of any value, and our friends be willing to act upon it, I shall feel a great pleasure in having my name on a list of persons who would give back to God a seventh part of their savings. Some may say, it is all very well for those who have no children to do this; but it would not be right for others to make such sacrifices. We must do what is right in order to secure God's blessing; and those who have families not only want God's blessing on themselves, but on their children also. "They that trust in the Lord shall not want any good thing."

Let me bring my remarks to a close by saying, I am willing to hand over £25 to the Treasurer, (with the hearty concurrence of my wife, who feels as deeply interested

in the matter as I do,) and to do as much at our Missionary meeting as I have for years past. If the members would only take up the matter in good earnest, many friends not belonging to the Denomination will doubtless come to our help. I hope some abler pens will take up this matter. I am beginning to think that our want of success is principally owing to our not giving as cheerfully and largely as we ought. If we bring all the tithes into the storehouse, we shall receive the abundant blessing. Every one will then greatly rejoice, and God will be glorified.

Yours truly,

J. YEO.

[We have great pleasure in laying these communications before our readers. The matter has been tolerably fully discussed. We shall be glad of suggestions still; but we think the time for action is come. Let us briefly recount the proposals that have been made. Br. Higman's suggestion at the Conference was, that every member should contribute *one shilling and sixpence extra this year;* and, if necessary for that purpose, go without a breakfast one day a week for six weeks. He also offers to be *one* of *sixteen hundred* to give or collect *one pound.* Surely that number can be found. Br. Vinson proposes that every member give *sixpence,* and every Sunday scholar a *penny,* on New Year's Day, or as soon as possible afterwards, and the former one penny a month, and the latter a halfpenny, until Midsummer. Another friend has suggested that the 1s. 6d. per member would be raised if all give *three-halfpence* per month extra this year, or *one penny* a week for *eighteen* weeks, as Br. Higman puts it. Another friend thinks that a large circuit *tea meeting* could be held in every circuit. Another, that the friends on the missions, the most pregnant suggestion of all, should forego their grants this year. And then comes the large proposal and liberal offer of our last correspondent. These suggestions show that a great many minds are at work; and that the thing can be easily accomplished. It does not matter how it is done, only let each preacher and each member resolve that it shall be done. We hope that at least one friend in every society will take the matter up heartily; and we particularly request our brethren in the ministry to pay special attention thereto. We hope there will be so general and hearty a response, that we shall be able to announce in the January number that, in one way or another, half the money has been raised. We want a long list of donations by next month, and also a list of Societies and Circuits pledged to do their part.

A friend has promised £5 if there be any hope that the Debt will be paid off, and we have received £1 10s. from another (a working man); 10s. for himself and family (instead of buying a new umbrella with this money, making the old one do a little longer), and £1 to help those poor members who may find it difficult to contribute their share. ED.]

Brief Notices of Books.

THE PHILOSOPHY OF REVIVALS: *or, The Nature, Necessity, and Instrumentality of Conversion and the Conditions on which it Depends.* LONDON: ELLIOT STOCK. Shebbear: J. THORNE, 1867.

We have not had time to read carefully this new book by our Brother Maynard. We have however read enough to see that he has discussed one of the most important subjects in a clear, plain, sensible, impressive, and practical manner; *and we can therefore heartily recommend his work to the notice* of our readers. The author has a deep conviction, that if the truths, on which he has written, were clearly seen and heartily embraced "by the ministry and the church, and developed in earnest action, revivals would become general and constant; and the conversion of the world speedily realized." The title so accurately describes the volume, as to render any description of it unnecessary. How the sinner in conversion is turned, and yet *turns* himself; how the instrument of regeneration—"the Word"—

requires the agent—the Holy Spirit—to make it effectual; how *feeling*, and therefore how *spiritual feeling*, *alone* can be produced, are among the topics that are intelligently, and, we think, satisfactorily explained. We close by making one brief extract:

"The necessity for the church's active and zealous labours, as commanded in the word and exemplified in her early history, is also required by the nature of the case. Is the world sitting in darkness, in the region and shadow of death? it is by the church she is to be enlightened, warmed, and quickened into newness of life. Is the world sick of a dreadful malady, and pining away in her sins and in her blood? it is by the church the balm of Gilead is to be applied, and her spiritual health perfectly restored. Is the world a vast desert? it is by the church her wastes are to be broken up and brought under cultivation.....Is the world at enmity against God, and under the usurped dominion of Satan, not only fighting against the Most High, but also against her own highest and best interests? By whom is she to be rescued from the iron hand of the usurper, restored to her rightful allegiance, and made free and happy? By the church."

The book is attractively got up, and ought to have a large circulation.

Religious Intelligence.

REVIVALS.

FAVERSHAM.—A circuit tea-meeting was held in Abbey-place schoolroom, on Tuesday, the 15th of October, the immediate object of which was to remove a debt remaining on the circuit from last year. A goodly number of friends from different parts of the circuit came together. The public meeting, after the tea, was one of the happiest ever held in connection with that place of worship. A gracious revival influence was experienced. Instead of a speaking meeting we had a prayer meeting. Many were weeping penitents.

DULVERTON.—This town has for many years past been visited by the Bible Christians. Preaching has been commenced again and again, but in each attempt something has proved its overthrow. About six months since another attempt was made, a nice little room obtained, a society formed, and a Sunday-school established, which, with the congregation, is on the increase. The room has become too straight. Sabbath after Sabbath numbers crowd to the door and leave again, there being no possibility of getting in. Efforts are being made to enlarge it. On Sunday, Sep. 29th, two sermons were preached by Mr. J. Hopper, to large congregations, in a large room fitted up for the occasion, in behalf of the Sabbath-*school*. On the following day a public *tea was* provided, when about thirty-five *children*, and a goodly number of *friends*, partook of the bounties of a kind Providence. (One young lady, wishing to be employed in the good work, during the week invited, and on the following Sabbath gathered thirteen children from the streets, and formed a class). In the evening a public meeting was held. Mr. T. Blackwell presided, and Messrs. J. Hopper and E. Turner addressed the meeting. While the addresses were being delivered, the silent tear was seen to be flowing. A prayer meeting followed, when three precious souls were hopefully converted to God. Special services were continued during this and the following week. Many were quickened and comforted. A young man of a neighbouring parish who had read a tract, became deeply distressed about his soul, gave way to despondency, was thought to be getting insane, and was consequently dismissed from service; thoughts were entertained by some of sending him to the asylum! His mother expressed herself as "never having such a trial before;" he was taken to the clergyman of the parish who recommended bleeding as the best thing that could be done for him; he was taken to the doctor, who understanding his state much better than his spiritual adviser, would not bleed him. His mother was advised by a friend to endeavour to get him to attend our services, he came, and we hope he has found "a balm for all his wounds, and a cordial for all his fears."—Methodist Times.

ROCKLAND.—In my last I gave you a

short sketch of my first Sabbath's labours.* "Hallelujah!" The second and third, in fact every week since we came here, has been not less interesting and cheering. "The slain of the Lord are many." We are still trying to push the battle to the very gate. It would do your heart good to hear the old, the young, the weak, and the strong cry for mercy at the foot of the Redeemer's cross. By faith, the church is on Mount Carmel, praying for spiritual rain, and the cloud is seen and felt spreading itself over the station, and soon we expect a general gracious shower. The question was asked, when we first came, "Can these dry bones live?" "Yes," by Divine power, and by that alone. Thank the Lord, dead souls are hearing the voice of the Son of God. "Come from the four winds, O breath, and breathe upon these slain that they may live." Glory to God they are standing erect and in their right minds, and one dear man found sanctification last Sabbath evening. Our Sabbath school is prospering. A considerable number of the larger scholars have recently made a profession of religion, and give evidence of a work of grace in their hearts. The children improve finely in their knowledge of the scriptures, and of religious truth in general, and evince a love to the school, and great attachment to their Superintendent and teachers. In order to the highest effectiveness of the Sunday school there must be faithful instruction in the word of God. The church with its officers and ministry must feel and show a practical interest in its operations; all classes of church members should attend the services; teachers should be intelligent, exemplary, apt to teach, prompt, regular, affectionate, patient, and hopeful in prayerful dependence upon the Holy Spirit, without whom nothing is wise, or good, or strong. If the spirit of the prophets is largely in the schools, prophets will be reared there, which in character and number will be equal to the wants of the church. May the Lord bless our schools, is the prayer of the writer.—*Observer.*

BLAENAVON.—Although revivals settle old grievances and pay old debts, make crooked places straight and rough places plain, we frequently get blamed for advocating them; and when we advise our friends for their and others' good, instead of thanking us for our kind intentions, and acceding to our wishes, they think us exceedingly uncharitable, and needlessly troublesome. I am happy to say, the conduct of our friends at Blaenavon, and other places in this station, furnishes a pleasing contrast to this. The signal for action was no sooner seen floating in the air, and arrangements made for the siege, than a vigorous and united effort was put forth, resulting in the quickening of the churches, the reclaiming of backsliders, and the conversion of sinners. The cries and groans of the penitents some nights, and the shouts of exultation others, were indescribable. The friends not only overcame difficulties, and made sacrifices to come out to the evening meetings; but the females had a daily prayer-meeting at half-past ten o'clock, which being numerously attended, had a powerful influence on the public mind. What so calculated to provoke unto love and good works as the force of example. This has been strikingly apparent in this instance. The special efforts of the friends at Blaenavon, stimulated those at Garndiffaith to renewed and increased assiduity in the Master's cause, and praised be his adorable Name! they have realized similar results. Prejudice and indifference have been removed, and the devil defeated. The joy felt on earth and in the presence of the angels of God over sinners turning to Christ, who can calculate? J. PERKINS.

PORT HOPE AND HUNGERFORD STATIONS.—We have just received information of a special work of grace at the Brick School House, Port Hope Circuit; more than twenty persons have been to the penitents' seat. Also in the Hungerford Mission, the revival influence has been realized in three different places, and several persons have professed saving faith in the Lord Jesus.—*Observer, Oct. 29th.*

[The *Observer* for Nov. 5th states that the good work continues on these stations. We have heard of revivals at three or four places in the Tavistock Circuit; at North Tawton, in the Hatherleigh Circuit; at Chatham, ("over forty," says a correspondent, "have professed to be converted in the last month;") and at other places. We hope that the pastors of the Stations thus favoured will send us particulars, that we and our readers (some of whom have expressed a wish to this effect) may be sharers of their joy. ED.]

MISSIONARY MEETINGS.

SCILLY ISLANDS.—On Thursday, Sep. 26th., by appointment of the Pastors' meeting, I left Redruth for Scilly; at the St. Ives' Road station Br. J. Linle,

* *See Magazine for November, page 529.*

who was also appointed as above, joined me. We soon reached Penzance, and, after calling on Br. Bray, went to the quay, and at 11½ a.m., were on board the "Little Western." The morning fine, the craft all right, the shout arose, "*She's off!*" and we were no sooner on board than "under weigh" for the Scilly Islands. Smooth as a lake till off the Land's End, when, with a stronger breeze, a well-worked screw, and a well-filled sail, our "Little Western" sped through the trackless space, on her oft and well directed way. The somewhat agitated and agitating sea slightly provoked my peaceful companion. In about two hours St. Martin's appeared in view, two hours more and we were at St. Mary's Quay, three minutes more and we were comfortably seated around Br. Drew's table. Soon the table, which was hospitably burdened, was much relieved, and Br. Drew, in order to make the most of time, and evidently desirous to show us some of the beauties of his island home, proposed a walk, to which we readily consented. On our return, having no service of our own that night, we went to the Wesleyan chapel, and listened to a practical exposition of the 15th Psalm. The next day (Friday) early in the morning, a boat was down from St. Agnes for the missionaries, such being the Scillonian term for deputation, and we had a fine passage across. The missionary meeting at night—the preparatory service being house-to-house visitation, and the supplementary sermons on the following Sabbath by Br. Tancock, of Penzance. Saturday Br. Lisle and myself, in company with the Brethren, Drew and Hawkey, returned to St. Mary's, and from thence the Brethren Lisle and Hawkey proceeded to St. Martin's, where, on the Sunday, the former preached three times, as did the writer at St. Mary's. Monday we all met at St. Martin's. House-to-house visitation again, and the public meeting at night. The next morning, as heretofore, we all waited on our commander-in-chief, Br. Drew, for orders for the day. The forenoon was to be spent in visiting the people, especially the sick, and in the bed-room of one we were "quite on the verge of heaven." In the afternoon we visited one of the off Islands (Trescoe) where Augustus Smith, Esq., the owner and Governor of all the Islands, resides. Each Island has some special charm, but here, the variety in unity so meet, so blend, that, in our estimation, Trescoe is the Queen of the group. The Governor's house is certainly well situated, and with a garden (said to be 8 acres) so well laid out, in some parts notorious for native rocky-ruggedness, interpersed with an immense variety of flowers peculiar to the climate, a fine fresh water lake abounding with fish and fowl, and a magnificent stretch of sea-view, the prospect around must be always pleasing, and at times intensely so. We lingered, were pleased, with some things delighted, but the thought came, as come it will—*this* is not *our* home, and much less, whatever it may be to others, was it *our* all, *our heaven*. Returning to St. Martin's, the writer preached to a full congregation. Wednesday we all returned in company to St. Mary's, and at night held the public meeting there. Thursday night, our chapel being occupied by members of the Society of Friends, the writer, at the request of the Wesleyan Circuit Stewards, their minister being indisposed in body, preached in their chapel. Friday morning we were again on board the "Little Western," and homeward bound. Fine weather up to this time, but now a change. We were all obliged to go below, and oh! such a game at "pitch and toss." Our Quaker friends accompanied us, and though perhaps the Spirit might have failed in moving us all at the same time, old Neptune did not, but I must confess it was rather *too* sensational a move for me, and I think for my friends also. However, the Lord brought us to our "desired haven:" first Penzance, and then home.

As for the meetings they were certainly, on the whole, very good. Over St. Agnes Meeting Br. Drew presided, and addresses followed from the brethren, J. Tancock, J. Lisle, and J. Johns. St. Martin's varied, as to order, in this only. Mr. Culier, a highly respected schoolmaster, and a deeply interested friend, took the chair. At St. Mary's Br. Drew again presided. My friends, Lisle and Tancock, did their work well. We found the Scillonians intelligent, kind, and liberal. Hence the Meetings were well attended, the Deputation well cared for, and collections good. The money, in the aggregate, amounts to £21 7s. 3d., which is £3 10s. 4d. more than the year previous. £21 7s. 3d. to be raised in three small chapels, occupied by 140 members and who form the bulk of the congregations too, placed by the side of £22 0s. 2d., including boxes, cards, and donations for all the year, for a circuit with 550 members, 8 chapels and most of them large, as are the congregations also, is, I think,

a grand set-off to the statement made by Br. Blackmore during the late Conference, viz., "*That the circuits were giving to impoverishment to support the Missions, while the Missionaries and friends on those stations were doing but little or nothing to help themselves.*" Since this statement is operating rather painfully, perhaps Br. B. will kindly qualify it somewhat. Meanwhile, I hope we shall continue to do, what I believe in most cases we are doing, i.e., our best, but it seems to me that this year there must be nothing short of *our very best.* We are not sure that our friends in Scilly did their very best, but sure we are of this, they did well. The tour was happily passed, the company of the brethren thoroughly enjoyed, and God's cause and *ours* promoted. J. J.

SOMERTON.—Sermons were preached at several places in this circuit, on Sunday, Nov. 10th, by Mr. Jeffrey (the Deputation) and others, and the usual meetings were held during the week. The collections were considerably in advance, and some of the friends are resolved to do their part towards paying off the Debt on the Missionary Society.

HICKS MILL CIRCUIT.

PERRANWELL.—The friends at Perranwell have recently built a room for the accommodation of week-day and Sunday schools. It is 33 feet long and 21 wide without, and 12 feet from the wood floor to ceiling. Services were held in its behalf on Sunday, Oct. 27th, when our venerable and much esteemed friend, Mr. James Thorne, of Shebbear, favoured us with his presence, and preached two excellent sermons on the occasion, morning and evening. The Pastor of the circuit conducted the afternoon service. On the following day, Mr. Johns, of Redruth, preached an eloquent sermon in the afternoon. A public tea followed, attended by about 300 persons. In the evening meeting the chapel was much crowded. Mr. Thomas Tregaskis, of Perranwharf, ably presided, and addresses of great excellence were delivered by Messrs. J. Johns, J. H. Prior, and J. Thorne. The usual votes of thanks terminated this very happy meeting. On the following Sunday, the services were resumed, when Mr. Maynard, of St. Columb, preached afternoon and evening. Our Penryn choir were also present, and conducted the psalmody to the great satisfaction of the crowded congregations. The building cost £70. Collections, £22 14s. The balance our friends hope to meet by a Christmas Tree, &c. About three years ago, preaching was commenced at Perranwell by our friends. Now we have in addition to the school-room, referred to above, a beautiful chapel, with side and end galleries, capable of accommodating 500 people, a large congregation, about 100 persons meeting in society, a *united* and *working* church, and a prosperous Sunday school. Perranwell is just in the centre of the circuit, and a real strength to the station. To God alone be all the praise! J. D. B.

BAZAAR, CHATHAM CIRCUIT.

NEW BROMPTON.—A bazaar for the sale of fancy and useful articles was held in the school-room of the above chapel on Monday, the 21st October, and two following days. The effort being one on which the Divine blessing could be conscientiously asked, the bazaar was opened at three p.m., on Monday, by singing and prayer. The hymn was given out by Mr. Sturgess (resident minister) and prayer was offered by Mr. J. Taylor, who having worked in perfect harmony with Mr. Sturgess in the Chatham Circuit the last two Connexional years, came down from his new sphere of labour (Woolwich) to assist him. The success of the first day inspired the friends with buoyant hope; the second, through the unpropitious weather in the evening, was not so cheering, and a slight shadow came over the faces that had been so sunny the previous day; but at the close of the third day it was found that the highest expectations of the most sanguine were realized. The profits of the entire effort amounted to £37, which, all things considered, is truly admirable. Great praise is certainly due to the ladies, not only for the exquisite taste displayed in making and arranging the articles for sale and exhibition, but also for their earnest and cheerful activity throughout the entire affair; and we cannot but think also, that this successful effort will considerably raise our hard-working young minister in the estimation of his friends, not only at Brompton, where the cause has greatly improved during his ministry, but throughout the circuit. The money raised by this effort is to be applied to the liquidation of the chapel debt. F. C.

Obituary.

1. Died in peace, in the Township of Hibbert, on Monday, Sept. 16th, 1867, John Hawkins James, aged seventy-three years.

Our departed brother was brought to the Lord in the year 1818, through the agency of the Bible Christian Denomination, in the parish of St. Ervan, Cornwall, England. He remained a consistent member in that place until he emigrated to this country in the year 1843. After his arrival, he settled for a time in the county of Northumberland, and united with his own people in church-fellowship. In 1850 he removed to the Township of Hibbert, in the West, and there remained until he left the church militant to join the church triumphant. At the time of his settlement in Hibbert the country was new, and pretty much all woods. As may reasonably be supposed, he had many inconveniences, both of a temporal and spiritual nature; but whenever he had the opportunity of meeting with the people of God, or joining in the means of grace, he eagerly embraced it. For several years past, regular religious services have been established at a convenient distance from his residence, which the deceased cheerfully attended when circumstances would permit. I visited him in his illness, and amid the severe pain of body under which he was suffering, found him confiding in Christ his Saviour. We may safely say that the spirit of our departed brother is gone to receive its reward, "where the wicked cease from troubling, and the weary are at rest.

"Our brother the haven hath gained,
Out-flying the tempest and wind;
His rest he has sooner obtained,
And left his companions behind,
Still tossed on a sea of distress,
Hard toiling to make the blest shore,
Where all is assurance and peace,
And sorrow and sin are no more."

His funeral was attended by a large number of friends, and his remains are now lying in the burial ground, adjoining the W.M. Church, awaiting the resurrection.—*Observer.*

Poetry.

Christmas.

THE shepherds sing; and shall I silent be?
My God, no hymn for thee?
My soul's a shepherd too: a flock it feeds
Of thoughts, and words, and deeds.
The pasture is thy word; the streams, thy grace
Enriching all the place.

Shepherd and flock shall sing, and all my powers
Out-sing the daylight hours.
Then we will chide the Sun for letting night
Take up his place and right:
We sing one common Lord; wherefore he should
Himself the candle hold.

—George Herbert.

Editorial Remarks.

CURRENT EVENTS.

Proposed Free Church Congress.—The late Church Congress at Wolverhampton was perhaps the most important meeting of its kind ever held. The announcement of one of the subjects for discussion at the Congress, viz., "How to bring Nonconformists into union with the Church?" led to the formation of a committee of Dissenters in the district, "not with a view to aggressive action, but rather to ascertain and carefully consider, the course of the discussions which most affected their principles and position, and, if desirable, to reply to the statements made, and the arguments by which they were supported." The opinion of this committee is, "that the time has come when the question of a Free Church Congress, embracing all evangelical Dissenters, should be seriously entertained, so that the religious, social, and political questions of the day may be fully brought before the united Nonconformist body. The interest excited by the meetings of the [Church] Congress, the free interchange of the most diverse opinions and sentiments, the stimulus to religious thought and activity, will long be felt by those who were present, and it may be hoped that the great cause of truth will have been promoted. But there would be, in a similar meeting of the great Nonconformist body, a deeper vitality, and a more real unity than is possible in the present distracted state of the Anglican Church, and there is every reason to hope that by such a meeting far more real effect would be produced."

We can only express our hope that the movement which has been inaugurated, a "Provisional Committee" having been formed who have undertaken that responsibility, will be conducted to a successful issue, as we believe, a meeting in which all the Nonconformist bodies would be fairly and fully represented must be highly advantageous.

The Queen's Speech. — The Abyssinian expedition, on which the Government determined soon after the last session was closed, rendered it necessary that the Parliament should be called together to vote the necessary supplies. It is some comfort to be informed that it is for the liberation of her Majesty's subjects *alone* that this course has been decided on. The other subjects referred to in which we feel a special interest are, Fenianism and Education. We are told that Fenianism, "baffled and repressed in Ireland, has assumed in England the form of organised violence and assassination." Much difference of opinion has prevailed as to the propriety or policy of carrying out the capital sentence on the unhappy men who were concerned in the violent rescue of the Fenian prisoners at Manchester, but our own feeling is, that if the punishment of hanging is to be retained in any case, the Government had no other alternative but to let the law take its course, unless the evidence on which the prisoners were convicted had been so shaken and damaged as to be absolutely untrustworthy.

We hope, too, that Parliament will approach the subject of Education "with a full appreciation both of its vital importance and its acknowledged difficulty." Devonshire food riots is only one illustration of many which might be adduced, that this duty has hitherto been too much neglected.

If our space were not exhausted, we should have remarked on this topic at some length, and also among other things on the fearful hurricane in the West Indies, the Ferndale colliery explosions, and the high price of bread.

Missionary Chronicle.

DECEMBER, 1867.

MR. ALFRED'S JOURNAL.

Clunes, Victoria, Australia, August 23rd, 1867.

DEAR BROTHER BOURNE.—Thinking that a few extracts from my journal might be interesting to some readers, I submit the following to your consideration. Being persuaded that, in complying with the wishes of the Missionary committee, I should be following the dictates of God's Spirit, the guidance of Divine providence, and doing God's will, I could not but say, "Here am I, send me." One cannot leave home and say good bye to near and dear friends and relatives without pain and sorrow of heart; but, as Christians, we ought to say with the Saviour of men, "Nevertheless, not as I will, but as thou wilt." How applicable are the words of one whose battle is fought, and victory won.

"I fain would stay behind, but no, I go—
I go to soothe life's care to heal its woe,
I go to live and high life's sceptre wave,
To fill my mission ere I claim my grave,
I go to live, not only now, but ever,
I go to gain that wreath that withers never,
I go to teach those of every age,
I go to labour with the deathless sage."

I enjoyed some blessed meetings at Plymouth while mingling with the people of God, particularly at the valedictory service. Several ministers took part in the meeting. May their prayers be answered, their desires granted, and their exhortations and persuasions leave a lasting impression upon the mind, then I shall not only reach Australia in safety, but be useful in my day and generation, accomplish a large amount of spiritual good, and finally dwell in the Paradise of God.

Wednesday, April 3rd. This morning the "*Sussex*," exactly a week behind her time, dropped anchor in Plymouth Sound, about a mile inside the *Breakwater*. After hurriedly making necessary preparations for leaving, I came on board this afternoon, accompanied by Mr. Brown and others. All *is bustle* and confusion. Many are *shaking* hands with relatives, perhaps for *the last* time. As "friend after friend *departs*," many are on the look-out, watching them away, and to take the last glance. Not very pleased with my cabin accommodation. How small the place to sleep in; but shall have to make the best of it. Good bye, Mr. Brown, much obliged to you for coming on board. Left alone among strangers, yet not alone, for God is with me, and I find one of our members from St. Blazey Gate in the second cabin. Had prayer among the passengers, and retired to rest for the first time aboard ship.

Friday, 5th. Weighed anchor and set sail this morning about 9 o'clock. In three hours we lost sight of land, "No bounds are seen, no land in sight appears." Some of the passengers and sailors are saying "Friday is an unlucky day for sailing." When will such whimsical notions perish? A general sickness prevails. The Saviour whom I sought and loved on land is with me on the briny deep.

Monday, 8th. Lat. 46° 20′ N. Long. 8° 38′ W. Yesterday, being the first Sabbath on board, I felt peculiarly circumstanced, but like John, on the Isle of Patmos, "in the Spirit on the Lord's day." The captain does not intend to conduct Divine service until we get further to sea. By his permission I preached on the main deck in the morning, and in the second cabin in the evening; and have his sanction to conduct service whenever it is convenient and practicable. A stiff breeze sprung up last night; the ship rolled fearfully, and creaked as if her joints were loose. How amusing to see the crockery jumping about the cabin, and the meat falling from the table, and the eating utensils, like living creatures, rushing after; some of the passengers falling along the deck, and others holding by the ropes or sides of the ship; some crying, and others laughing. We are now crossing the Bay of Biscay, not far from that never-to-be-forgotten spot, where nearly 300 persons sunk in the *London*, to await the morning of the resurrection, when

"The greedy sea shall yield her dead,
The earth no more her slain conceal."

Friday, 12th. Lat. 41° 59′ N. Long. 14° 36′ W. Sighted a barque this morning, the "Pacific," bound for London; promised to report us, and wished us a safe and prosperous voyage; bade her farewell, and soon took our last glance. We are now off Portugal, with a fair and strong wind. There is a mixed multitude on board, "one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Men not only of different nations, but of different characters and classes—high and low, rich and poor, old and young, Jew and Gentile. I have to lodge at night with a Scotchman, a Swiss, and a Jew. Am becoming more reconciled to my situation in this floating house. My soul has been much cheered to-day, while reading the last words of many eminent men, and with Lambert and Cecil, I can exclaim, "None but Christ! None but Christ!"

Monday, 15th. Lat. 36° 18′ N. Long. 16° 30′ W. The weather is becoming increasingly hot. The service yesterday morning was conducted by the captain. Distributed some tracts in the afternoon, and conducted service in the evening. The thoughtlessness of some, the obscene language of others, and other things caused one's soul to bleed within him. "God is not in all their thoughts."

Tuesday, 16th. In going on deck this morning we had a glorious view of Madeira; its lofty mountains were seen towering above the clouds. It was first called St. Lawrence, after the saint's day on which it was discovered, but subsequently Madeira, on account of its woods. The island is said to be 40 miles in length, and 20 in its greatest breadth. The surface is covered with mountains, the highest of which is 6,056 feet above the level of the sea. Cattle are of a large size, though not very numerous. The cedar is found in abundance. Flowers nursed in English hot-houses, here grow wild and luxuriant. The commerce of this island is considerable. The chief article of export is wine. The inhabitants, numbering 120,000, are very industrious and enterprising. Conducted a prayer-meeting this evening in the intermediate cabin; a goodly number attended, but some over our heads scoffed. "Fret not thyself because of evil doers."

Thursday, 18th. Lat. 29° 13′ N. Long. 18° 48′ W. Thank the Lord for *such pleasant weather*, so that I can *comfortably read and think*, converse, and even sleep, on deck, in the open-air. At day-break another glorious sight reminded us of "Home, sweet home." Passed the western side of Palma, one of the Canary Islands. This group of islands is situated in the North Atlantic Ocean, about 150 miles west from the coast of Africa. The inhabitants, subject to the Spanish government, are rigid Catholics. The climate is delightful; during the summer the sky is always clear, the heat is very intense during the months of July, August, and September. The soil is very fertile, and produces all kinds of grain, fruit, and pulse in great abundance. The cattle of these islands are horses, oxen, sheep, goats, roebucks, and wild asses. They also abound with several kinds of game, and poultry; also with singing birds, particularly the canary, so well known throughout Europe. Population, 203,000.

Good-Friday. A general holiday for the sailors to-day. Conducted a service on the forecastle this afternoon, and was much blessed while speaking on Christ's love to fallen man. The majority of the passengers and crew prefer drinking, dancing, and card-playing to prayer and the Gospel.

Alas! that those who live upon the sea,
Exposed to many perils, storm, and wreck,
Should be so thoughtless and neglect the soul.
Too often wickedness abounds on board,
And praise and prayer are seldom heard; but oaths,
Blasphemously are uttered, without shame.
But these are men, and efforts should be made
To bring them unto God, their souls to save.

Monday, 22nd. Lat. 15° 20′ N. Long. 20° 50′ W. The weather was too inclement yesterday morning for the Captain to read prayers. I conducted a service in the evening in the intermediate cabin; several of the sailors attended. Many listened attentively, and all seemed interested. How exceedingly pleasant to be on deck just now, and gaze on the broad blue ocean.

Thursday, 25th. Lat. 9° 9′ N. Long. 20° 6′ W. Not any contrary winds since we left Plymouth. "O that men would praise the Lord for his goodness." A young man (steerage passenger) has lost his purse, containing money, letters, recommendations, certificates, &c. Would that young men were more careful!

Monday, 29th. Lat. 2° 19′ N. Long. 20° 21′ W. No wonder when deprived of the privileges and blessings of the sanctuary, the Psalmist should

exclaim, "My soul longeth, yea, even fainteth for the courts of the Lord." Yesterday was the fourth Sabbath on board. How unlike the Lord's day! No service in the morning. I preached on the forecastle in the evening, Many of the "sons of the main" attended the service, and listened attentively. A homeward bound ship greeted us this morning, and we were much cheered in being able to send letters by her for some of the friends at *Home*.

Thursday, May 2nd, Lat. 0° 50′ S. Long. 22° 7′ W. This has been a very exciting day. Crossed the equator last night; letters were delivered by Neptune's secretary, giving notice of the event. I received the following: "Sir, I am commanded by his marine majesty Neptune to inform you that he intends to board the ship in which you sail, and collect all fees, and deliver free passports for crossing the central line of his majesty's Oceanic Dominions." The shaving ceremony, which was observed this afternoon, pleased some, and disgusted others. Hundreds of porpoises came round the ship to day, jumping and tossing, and dashing and splashing. Two were harpooned by the mate, and to the great amusement of the passengers hauled on deck.

Monday, 6th. Lat. 7° 13′ S. Long. 27° 35′ W. Another blessed Sabbath is passed. What a number desecrate it, and depreciate its privileges. Service yesterday morning conducted by the captain in the usual way. How dull! Attendance very small. In consequence of the wind, and roll of the ship, we had no service in the after part of the day. Many of the passengers are sighing for land; they may sigh, but we shall not go ashore yet. The nearest land to us (Pernambuca, South America) is 540 miles. Have left the equator 600 miles behind. As we are in the south east trades, we are sailing rapidly.

Wednesday, 8th. Lat. 14° 53′ S. Long. 20° 15′ W. Almost a dead calm to-day. Not a cloud to be seen, not a ripple on the wave, as we

> "—— haste away, o'er the calm bound deep,
> Whose thundering voice is hushed in sleep,
> Whose angry waves fold their arms in rest,
> And bear the barque on their heaving breast.

The grumbling among the second cabin passengers, which commenced at *Plymouth*, has not ceased yet. In consequence thereof the captain and mate visited us this morning, and made some inquiries into the matter. Promised to commence afresh. Covetous men are never satisfied.

Friday, 10th. Lat. 18° 1′ S. Long. 26° 34′ W. Sighted four homeward bound vessels. Have been visited by a great number of birds. What a novelty to see so many birds, so many hundreds of miles from land! Dancing, card-playing, song-singing, and swearing, are as prevalent as ever. How awful to contemplate! "God is angry with the wicked every day."

Monday, 13th. Lat. 20° 53′ S. Long. 24° 32′ W. Another blessed Sabbath is gone, the sixth since we left Plymouth. Service in the morning by the captain. After which an errand of mercy was performed in the distribution of periodicals and tracts. A dissenting service was conducted on the main deck in the afternoon. One or two, who listened principally to pick up the chaff, had an idea that the errors of Romanism, and Puseyism, ought not to be exposed aboard ship. One of the gentlemen in question, who professes to be very learned, could scarcely believe that the word *pharisaical* could be found in the English vocabulary, as he had never seen or heard it before. "O that men were wise, that they understood these things, that they would consider their latter end." Several of the passengers have enjoyed themselves, by cruising in the boat.

Wednesday, 15th. Lat. 21° 52′ S. Long. 23° 30′ W. Three very large whales passed near the ship to day. Thank the Lord for a good breeze. It is more gratifying to the mind than a calm. "All things shall work together for good." A very good omen to find so many going to Australia who have been there before.

Monday, 20th. Lat. 28° 30′ S. Long. 14° 56′ W. No morning service yesterday. A certain passenger declared that there should be no dissenting service on the main deck in the afternoon; but as he was almost the only person that objected to it, and as I had the sanction of the captain and officers, the devil was not allowed to triumph. May the word have its desired effect, and the service redound to God's glory.

Wednesday, 22nd. Lat. 32° 4′ S. Long. 9° 27′ W. Have been sailing rapidly, and yet steadily, for the last two days; but the wind abated somewhat last night. Had a glorious manifestation of God's favour last evening, which prepared my soul for a spiritual storm that has passed by. The Lord Jesus Christ is becoming increasingly precious to my soul.

Friday, 24th. Lat. 36° 55′ S. Long. 3° 43′ W. The ship rolls fearfully, and we eat, and drink, and sleep, under difficulties. We are now off the Cape of Good Hope. May we all enjoy a *good hope of heaven.* Albatrosses and Cape pigeons are seen in great numbers. The effects of drink are awfully visible. The Psalmist has not been the only person who has become the song of the drunkard. "Call upon me in the day of trouble, and I will deliver thee."

Monday, 27th. Lat. 39° 40′ S. Long. 9° 47′ E. Yesterday the weather was very stormy. No Divine service. The ship rolled fearfully, and the mountainous billows dashed over her sides tremendously. Went on deck in the afternoon, and got thoroughly drenched. It is very gratifying to be making such rapid progress. "O give thanks unto the Lord, for he is good, for his mercy endureth for ever."

Wednesday, 29th. Lat. 40° 52′ S. Long. 18° 31′ E. "Why art thou cast down, O my soul?" My spirits are greatly depressed, but am much cheered with the thought that many kind friends are praying for me. What changes have taken place in the natural world since we left Plymouth. The days are very short here, and the nights very long.

Monday, June 3rd. Lat. 42° 25′ S. Long. 40° 30′ E. Conducted a service yesterday at 2 p.m., in the third cabin, and distributed some tracts. God's presence was realized. The general feeling expressed was, "Master, it is good for us to be here." Very cold today. A shower of snow fell this morning. The ship sails proudly over the crested waves, and dashes the foam from her bows with lofty scorn.

Wednesday, 5th. Lat. 41° 45′ S. Long. 49° 2′ E. The majority of the passengers are obliged to remain below because of the cold. A heavy squall, all the sailors called to reef sail. One of the passengers said just now he was certain he should get to heaven; but unless he becomes converted I scarcely know what he would do there, as there is no drunkenness, nor sabbath breaking, nor card-playing in those realms of bliss. What a blessing to enjoy a peaceful mind!

Monday, 10th. Lat. 41° 39′ S. Long. 76° 30′ E. The boisterous sea yesterday prevented us from having Divine service. How unlike Whit-Sunday! My soul longed for the service *of the sanctuary and the* communion of *saints. The billows* dashed against the *sides of the ship* last night like so *many battering rams;* but no accident *occurred.*

Monday, 17th. Lat. 43° 17′ S. Long. 113° 15′ E. Another blessed Sabbath is passed. No Divine service. Some of the second-class passengers indulged too freely in the wine yesterday, which prevented some of us from sleeping until a late hour. Some of my elders informed me when we left Plymouth, that if I continued a teetotaler during the voyage, I should scarcely live to get to Melbourne. No argument is required to expose the fallacy of that statement. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Monday, 24th. Lat. 41° 38′ S. Long. 136° 44′ E. Yesterday was the twelfth Sunday on board. I trust it will be the last. If the language of the Sodomites was as bad as we get sometimes, no wonder that Lot's righteous soul should be vexed within him. We are dashing through the water rapidly. A heavy squall, the main tack is broken, reef sails immediately. This is cold and stormy for Midsummer day, but it is winter here.

Friday, 28th. Dropped anchor this morning in Hobson's Bay, after a voyage of 84 days from Plymouth. Sighted Cape Ottaway on Wednesday morning, and the pilot came on board the same day. Should have been into harbour the same night, had not the wind been dead against us. The tug boat came to our assistance yesterday, and we got alongside the pier this morning, for which we are devoutly grateful to the Giver of all good. We have been blessed with a very favourable voyage. There has been but little sickness, and no death, and the weather upon the whole has been generally pleasant. Mr. Hosken came on board and gave me a hearty welcome to the colony. I was treated very kindly under his hospitable roof during my stay at Melbourne. I went to Ballarat, where I heard of my appointment to Clunes, where I am now labouring. This is a fine field for operations, about four or five thousand inhabitants, with church accommodation for not more than one fourth of the population. Am highly pleased with the standing of the Bible Christians in this colony, such a number of nice chapels, and so many noble hearted friends. Many thanks to yourself, Mrs. Bourne, and the kind friends at Plymouth, from whom I received such unmerited kindness during my stay there. I trust you will all be blessed with every needful blessing in life, a peaceful and triumphant death, and a glorious immortality.

Yours very truly,
W. ALLRED.

Jubilee Fund.

RECEIPTS, 1867.

Falmouth District.

Scilly Islands.

	£	s.	d.
St. Mary's Sunday School Children's cards	1	15	2
Penzance.			
Miss F. Hocking, sub.	0	10	0
St. Ives.			
Collections	0	9	0
Breage.			
Leedstown, Mr. W. Bartle, don	0	10	0
Highlanes, Mr. H. Hicks, do	0	10	0
Do. Mr. Harris, do.	0	5	0
Rosendian, Capt. E. Rogers, do	0	10	0
Breage, Mr. J. Coles	1	0	0
	2	15	0
Redruth and Camborne.			
Mr. Mitchell, don	1	0	0
— Wasley, do	0	10	0
— James, do	0	10	0
	2	0	0
Hicks Mill.			
Hicks Mill, Mr. T. Verran, sub.	5	0	0
Mr. M. Verran, do.	5	0	0
— N. Verran, do	5	0	0
— J. W. Trythall, do	0	10	0
Penryn, Mr. M. Barratt, do	0	6	8
Falmouth, Mrs. Hodge, do	0	2	6
Do. Mr. Verran, do	0	2	0
Mr. W. Oates	3	0	0
	19	1	2
Total in Falmouth District	26	10	4

Bodmin District.

	£	s.	d.
Bodmin.			
Mr. S. Pollard	0	10	0
St. Austell.			
Mr. J. Guard, sub.	1	0	0
— J. Broad, do	0	10	0
— T. C. Penwarden,	0	10	0
— T. E. Mundy, do	0	10	0
	2	10	0
Total in Bodmin District	3	0	0

Devonport District.

	£	s.	d.
Liskeard.			
Coll. and Tea Meet.	1	8	0
Devonport.			
Mr. B. Hammett, sub. Plymouth	0	5	0
— Simmons, do	0	5	0
— J. Crocker, do	0	10	0
Mrs. Crocker, do	0	10	0
Mr. S. Thorne, do, Stonehouse	0	10	0
Mrs. Thorne, do	0	10	0
Mr. J. Woolacott, do, late of Plymouth	0	11	0
Mrs. Downing, do, Elburton	0	5	0
J. B., do	2	0	0
	5	6	0
Week St. Mary.			
Week St. Mary coll.	0	7	3½
Canworthy Water do	0	2	6
Maxworthy do	0	2	8½
Rehoboth do	0	5	0
Bethel do	0	7	3
Eden do	0	2	4
Bennecott do	0	3	2
Providence do	0	2	3½
Tresparrett do	0	5	0
Tremayna do	0	4	5½
Mr. Worden, don	1	0	0
	3	2	0
Callington.			
Mrs. Trevethan, sub	0	10	0
Mr. J. Trevethan, do	0	10	0
Miss E. Trevethan, do	0	3	6
Miss M. Trevethan, do	0	2	0
Miss Proctor, do	0	6	0
Mr. Rodd, do	0	6	8
— T. Rosevear, do	0	4	0
— S. Rosevear, do	0	1	0
— Kelly, do	0	2	0
— Gorall, do	0	1	0
Gunnislake Children's cards	0	9	0
	2	15	2
Tavistock.			
Lydford collection	0	4	0
Netley do	0	4	0
Horrabridge do	0	11	0
Card—G. Stacy, Mill Hill	0	15	0
Mr. Taylor, sub (Sydenham)	0	13	4
	2	7	4
Launceston.			
Port Gate Meeting	1	4	3
Mr. Braund	1	2	6
— G. Squire and family	1	0	0
— Dawe & family	1	0	0
Mrs. & Miss Davey	0	5	0
Mr. W. Yeo	0	3	0
Broadwood Meeting	1	14	3
Mr. Helson	0	10	0
— G. Jewell	0	5	0
— S. Smith	0	5	0
— J. Northcott	0	5	0
— R. Down	0	5	0
Miss M. A. Northcott	0	2	6
— E. Squire	0	2	6
Mrs. Cory	0	2	6
— Trible, Launceston	4	10	0
— Angel	0	14	6
Mr. R. Edgcombe	0	10	0
— Lukey	0	10	0
— T. S. Deacon	1	0	0
— G. Deacon	0	10	0
Mrs. Deacon	0	5	0
Miss Deacon	0	10	0
Master R. H. Deacon	0	5	0
Mr. W. Bridgeman	0	5	0
— R. Vaughan	0	10	0
— Crocker, Congdon Shop	5	0	0
Collected by Mrs. Crocker	2	2	0
Mr. Bray	1	5	0
— Hicks	0	10	0
— Doidge, Tinney	1	0	0
— Kelloway	0	5	0
— Voaden	0	3	0
— Routley	0	3	6
— Vincent, Middlewood	0	5	0
Mrs. Robins	0	2	6
Mr. P. Robins	0	2	6
— Seccombe	0	2	0
— Gathridge	0	2	0
Mrs. & Miss Pearse	0	2	0
—Pethick, Bridgetown	0	4	0
— Parsons	0	2	6
Mr. Bailey, Truscott	0	5	0
— Bickel, Northpetherwin	0	3	4
— Orchard, Kew House	0	3	6
	£29	18	10
Total in Devonport District	£44	17	4

Shebbear District.

	£	s.	d.
Kilkhampton.			
By Collections	1	0	0
Shebbear.			
Bulkworthy Public Meeting	0	11	5
Mr. Jabez Crews, don.	1	0	0
Langtree, Miss Fursman (2 years sub.)	0	5	0
Mr. J. Fursman do	0	4	0
Mr. John Fry, don.	0	10	0
	2	10	5
Ringsash.			
Hele Lane, Mr. Turner, sub	2	0	0
do, Mr. J. Smith, do	0	10	0
Copplestone Mrs. Walters, do	0	10	0
	3	0	0
Bideford.			
Mr. W. Gilbert's don. 2nd Instal.	1	0	0
Miss S. Dawe's do.	0	5	0
Misses Lethaby, do.	1	0	0
Mr. J. T. Daniel, don.	0	10	0
	2	15	0
Barnstaple.			
Mr. P. Rounsefell, sub.	0	10	0
— E. Shapland, do	0	4	0
	0	14	0
Hatherleigh.			
Miss Jackman, sub.	0	10	0
Mr. G. Holmes, do.	0	2	0

	£	s.	d.
Mr. Palmer, do. ...	0	3	0
Mrs. Pickard, do. ...	0	3	0
Small Sums	1	0	0
	1	18	0
Total in Shebbear District	£11	17	5

Exeter District.

Exeter.

Mr. Peters, don. ...	1	0	0
— John Matthews,	3	0	0
— H. Pickard, do.	2	0	0
— H. Hill, do.	0	10	0
Anon, do.	0	6	6
	6	16	6

Torquay & Dartmouth.

Mrs. Luly, 2nd Instal. £1 10 0	0	10	0
Miss Cox, do.	0	10	0
Mr. Crocker, do. of £1 0 0	0	6	8
Mr. Price, do.	0	6	8
— N. March, do. of 10s.	0	3	4
— P. March, do. ..	0	3	4
Miss Holmes, sub.	1	0	0
— Hutchings, 1st. do	1	0	0
Mr. Pickings, 2nd. do	0	3	4
— Smerdon, 2nd. do	0	3	4
	4	6	8

Newton Abbot.

Mr. S. Jory, sub. ...	1	0	0
— E. Pawley, do.	0	5	0
Mrs. Ruby, do.	0	4	0
	1	9	0

Kingsbrompton & Watchet.

Mr. J. Bartlett, sub.	0	10	0
Bury, A Friend, do.	0	10	0
Roadwater, Mr. J. Slade, do.	0	5	0
	1	5	0

Chagford.

Subscriptions	0	15	6

Chard.

Mr. J. Bendle, sub.	0	10	0

Southmolton.

Miss Lydia Lethaby, don.	1	0	0
Mr. T. Kingdon, jun.	1	0	0
Miss H. Leach, do.	0	2	6

S. S. Cards.

Elizabeth Hill	0	4	6
William Snell	0	3	6
E. Jewell Martin	0	3	0
W. Darlington 1s. 7d. E. Burgess 1s. ...	0	2	7
E. Wonnacot, Blakewell	0	3	0
A. Tucker, do.....	0	2	0
	3	1	1
Total in Exeter District £18		3	9

Bristol District.

Bristol.

Mr. & Mrs. Terrett, sub	3	6	8
Mrs. Stone, do.	1	0	0
Mr. Nutt, do.	1	0	0
— Southcott, do. ..	0	10	0
— J. Hinks, jun. do	0	5	0
Miss Western, do.	*0*	*5*	*0*
Mrs. Widden, do. ...	*0*	*5*	*0*
— Collings, do. ...	*0*	*5*	*0*
Mr. and Mrs. Parker	0	5	0
Mrs. Rundle, do. ...	0	3	4
	7	5	0

Somerton.

South Barrow—Mr. S. Pickford, sub.	2	3	0
Mr. P. Walter, do.	0	10	0
— C. Pickford, do.	0	5	0
Plot Street — Miss M. Jacob, do.	1	0	0
Miss Bail, do.	0	10	0
Pilton—Mr. R. Green	0	10	0
Mrs. Jacob, do.	0	10	0
	5	8	0

Weston-Super-Mare.

Mr. J. Gage, sub. ...	0	10	0
— W. Sulley, do.	0	10	0
Miss E. Hudson, do	0	5	0
Mr. Walter Lawry	0	5	0
	1	10	0
Total in Bristol District	£14	13	0

Newport District.

Forest of Dean.

Mitcheldean, Mr. G. Workman, sub. ...	0	10	0
Miss Green, do. ...	0	5	6
Mr. G. Malson, do.	0	10	0
— Baggett, do. ...	0	2	0
Ruardean, Miss Jones, do.....	0	2	6
Mr. G. Mason, do. ..	0	5	0
Drybrook, Mr. J. Cowmeadow, do...	0	5	0
Mrs. Williams, do.	0	2	6
Mr. Bailey, do, ...	0	2	0
— Jo. Cowmeadow	0	2	6
Ruspidge, Mr. Evans, do.	0	2	6
— Letcher, do. ...	0	5	0
Bream, Mr. W. Smith, sub.	0	5	0
Mrs. W. Smith, do.	0	5	0
Mr. Payne, do.	0	5	0
Mrs. Payne, do. ...	0	15	0
Mr. R. Johnson, do.	0	2	6
Mrs. A. Roberts, do.	0	10	0
Woolastone, Mrs. Reeves, do.	0	2	6
Mr. J. Griffiths, do.	0	2	6
Mr. James, Brookend	0	5	0
	5	7	0

Newport.

Mr. Fursey, sub. ...	1	0	0

Aberavon.

Capt. N. Bate, sub.	1	0	0
— T. Bate, do.	1	0	0
Mr. W. Sing, do. ...	0	10	0
— W. Moyse, do.	0	10	0
Mrs. James, do. ...	0	10	0
Master James, do.	0	10	0
Mr. H. Lang, do. ...	0	10	0
— J. Taylor, do. ...	0	2	6
— J. Gowman, do.	0	2	6
— W. Edwards, do	0	2	6
— W. Griffin, do. ..	0	3	4
A Friend, do.	0	10	0
Mr. J. Tucker, do.	0	5	0
— J. Bond, do.	0	7	0
— R. Hobbs, do. ...	0	7	0
	6	9	10

Chepstow.

Mr. Jas. Malpas, sub	0	15	0
Zion—A Friend, do.	0	12	0
Hope—Miss Morgan	0	5	0
	1	12	0

Swansea.

Mr. Jos. Snell, sub.	1	0	0

Dymock.

Mr. G. Batt, do.	0	5	0

Pontypool.

Blaenavon—Mr. G. Burford, sub.	0	5	0
Mrs. G. Burford, do	0	5	0
Mr. W. Payne, do.	0	5	0
— John Evans, do.	0	5	0
	1	0	0
Total in Newport District £16		13	10

London District.

London.

Ebenezer, Mr. R. Maund, sub.....	2	10	0
Mr. Wittey, do	1	0	0
Old Barn, do	1	0	0
Mr. Bevan, do.....	0	10	0
— S. Moore, do ...	1	1	0
Waterloo, Mr. Hobbs, 2nd instalment ...	2	0	0
— Seymour, do.....	4	0	0
Miss Hobbs, do	0	2	6
—— Maria Andrews	0	2	6
Mrs. May, do	0	2	6
Miss Mayers, 2nd, 3rd	0	5	0
Mr. Jefferys 1st do...	0	5	0
	12	18	6

Woolwich and Forest Hill.

Forest Hill School cards	2	4	10
Woolwich, Mr. Topley	1	0	0
Mrs. Weston	0	10	0
—— Byron	0	5	0
Children's cards ...	1	1	0
E. H. Rabbitts, Esq., (Forest Hill)	1	1	0
	6	1	10

Clapham.

Mr. Roberts, sub....	1	0	0
Miss Richards, do...	1	0	0
	2	0	0

Crondall.

Batt's Corner, Mrs. P. Deadman, sub.	0	5	0
Blacknest, Master J. Paine, sub.....	0	2	0
Mr. W. Allerton, do	0	1	0
— & Mrs. Groves, do	0	2	0
Master C. Collins, do	0	2	0
Mr. W. Burningham	0	2	6
Bentley, Mr. J. Cooke, sub	0	3	0
Mr. G. Hewit, do....	0	10	0
Children's cards.....	0	4	5
Crondall, Mrs. Cranstone, don.....	0	5	0
Mr. Cranstone, sub.	0	5	0
Mrs. Hewit, do	0	2	0
Mr. James Poulter, do	0	3	0
— W. Goddard, do.	0	2	6
Mrs. Martin, do.....	0	5	0
Mr. John Poulter, do	0	10	0
Miss M. Poulter, do	0	5	0
Mr. A. Poulter, do..	0	2	6
— C. Poulter, do ...	0	2	6
Crookham, Mr. Webster, (Baptist), sub	0	10	0
Mr. P. Absalom, do	0	2	6
Miss E. Hemstock...	0	0	0
—— M. A. Hemstock	0	0	0

	£	s.	d.
Mr. A. Parfett'	0	2	6
C. Parfett	0	2	6
W. Hill	0	2	6
Mrs. Randall	0	5	0
Children's cards	0	1	4
Eweshott, col., omitted last year	0	1	10
Mr. Cox, sub	0	2	6
Miss H. Barrett, don	0	1	6
	5	10	1
Total in London District	£26	10	5

Chatham District.

Chatham.

Mrs. Back, Chatham	0	10	0
Mr. Hooker, do	0	10	0
Mrs. Austin, do	1	0	0
Mr. Bray, do	0	5	0
— Pilton, do	0	5	0
— Vickerman, do	0	6	0
— Woodward, do	0	2	6
— Hales, do	0	2	0
Mrs. Hales, do	0	2	0
— Bryant, do	0	2	6
Miss Chapell, Brompton	0	2	6
Mr. Hooker, do	0	2	6
— J. Coles, do	0	10	0
— Atkins, Hartlip	0	10	0
— Bushell, Rainham	1	1	0
— Taylor, do	0	7	6
— Crowhurst, do	0	7	6
— Dadson, do	0	2	6
Mrs. Berry, do	0	2	6
Mr. Crittenden, Luton	1	0	0
	7	11	0

Sheerness.

Miss E. A. Stubbs, dn.	1	0	0

Faversham.

Mr. J. Thomas, sub	2	10	0
— A. Thomas, do	1	0	0
— G. Garrett, do	0	5	0
— H. Philpot, do	0	10	0
— G. Jarrett, do	0	10	0
— W. Hewson, do	0	5	0
— Kingsnorth	0	5	0
— Mercer	1	0	0
	6	5	0

Tenterden.

Subscriptions	1	11	10

Hastings.

Mrs. Wood, sub	0	2	6
Miss Vincent, do	0	10	0
— Easton, do	0	3	0
— Newman, do	0	6	6
	1	2	0

Elham.

Mr. Rolfe, sub	0	10	0
— Hambrook, do	0	10	0
— Hills, do	0	10	0
	1	10	0
Total in Chatham District	18	19	10

Portsmouth District.

Shanklin.

Mrs. Arnold, Shanklin	0	6	0
Mr. & Mrs. W. Rayner.	0	10	0
Mrs. King, do	0	10	0
Mr. Mackett, Bordwood	0	5	0
Mrs. Taylor, do	0	5	0
Mrs. Moody, Littletown	1	0	0
	2	16	0

Newport and Ryde.

Mr. H. Joblin, sub	2	2	0
— B. Ronnsefell, do	0	10	0
	2	12	0

Yarmouth.

Mr. A. Saunders, sub	1	0	0
— L. Barton, do	1	0	0
	2	0	0

Portsmouth.

Mr. H. Ash, An. sub.	5	5	0
— J. Ash, do	5	5	0
— W. S. Ash, do	2	0	0
— & Mrs. Himmens	1	1	0
— J. Moors, do	1	0	0
Mrs. Meades, do	0	10	0
Miss Holmes, do	0	10	0
Mrs. Pearce, do	1	0	0
Miss J. Pearce, do	0	10	0
Mr. Wager	0	5	0
Miss Ford	0	5	0
A. Friend	0	4	0
Mr. W. Taylor	0	6	0
— Symons	0	10	0
	18	11	0

Chichester.

Miss Miller	0	10	0
Mr. Hunt	0	8	0
— Apps	0	6	8
Mrs. Phillips	0	6	8
Miss Wade	0	1	0
Mrs. Lang, West Wittering	3	6	8
Mr. F. Willshire	0	5	0
Mrs. Parsons	0	5	0
Miss Symons	0	10	0
Mr. G. Cate	0	4	0
— J. Cate	0	2	0
Miss J. Ayling	0	1	0
— Bowers	0	1	0
— K. Napper	0	3	6
— H. Cate	0	1	0
Mr. C. Carpenter	0	3	4
— F. Carpenter	0	3	4
Mrs Carpenter	0	2	6
Mr. A. Robinson	0	2	0
Captain E. J. Beale	1	10	0
Mrs. Robinson	0	3	0
Mr. G. Silvester, Nutbourne	1	0	0
Mrs. Silvester	0	5	0
Miss Reynolds	0	6	8
Mr. S. Reynolds	0	3	4
	10	10	8

Liphook.

Miss Chalcraft, Liphook	5	0	0
Mrs. Chalcraft, Bramshott	5	0	0
Miss Warren	1	0	0
Mrs. George, sen.	1	0	0
Mr. W. E. Warren	0	10	0
Miss Anne Warren	0	5	0
— N. Denyer	0	5	0
Mr. H. Warren	0	5	0
Mr. C. Boxall, Lindford	0	2	6
Miss Voykes, Kingsley	0	5	0
	13	12	6

Southampton.

Mr. Green, (London) sub. Southampton	1	0	0
Mr. & Mrs. Young, do	0	10	0
Miss George, do	0	2	6
Mrs. Sims, do	0	1	0
Mrs. Othen, sub. Hedgend	0	5	0
Mr. Harvey, do	0	1	0
Mr. W. Wellstead, do	0	1	0
Mrs. Smith, do. Westend	0	7	6
Mr. Reeves, do	0	2	6
— T. Hill, do	0	2	6
— W. Hill, Jun., do	0	2	6
Miss Hill, do	0	2	6
— Webb, do	0	1	0
Mr. & Mrs. Candy, do., Bishopstoke	0	4	6
Mr. G. Benham, do	0	2	0
Subscriber, do	0	2	0
Mr. & Mrs. Trimbee, do., Upham	0	4	0
Misses M. & E. Trimbee	0	3	0
Mrs. Harding (2 years)	0	4	0
Mr. Lee, do	0	2	6
Miss Phillips, do	0	2	0
— H. Pritchett, do	0	2	0
Mr. T. Bailey, do	0	1	6
	4	6	6
Total in Portsmouth District	54	8	8

Jersey.

Mr. R. Worden, 3 years' sub	3	0	0
Mr. A. Cory's sub. for 1866—7.	2	0	0
Mrs. Alice Cory	2	0	0
Mr. Le Cras	1	0	0
Mrs. Surgeye	1	0	0
Mr. N. Fallaize	1	0	0
	10	0	0

Guernsey.

Mr. W. Moon, sub. 2 years	0	8	2
Children's cards	0	18	9
	1	6	11

Melbourne District.

Melbourne.

Mr. John May	2	0	0
— R. Warren	1	0	0
— M. Williams	0	10	0
— H. Knill	0	14	0
— W. Wilkins	0	10	0
— J. Roberts	1	0	0
— J. Sundercombe	4	18	0
— Ellison	0	10	0
Miss B. Trewin	2	0	0
Mrs. Firman	0	10	0
Mr. Webster	0	10	0
— H. Heath	1	0	0
— Hellier	0	10	0
— J. Furzer	1	0	0
— H. Phillips's children	0	10	0
— W. H. Hosken's do	2	0	0
Gore Street S. S. do	0	3	6
	19	5	6

Geelong.

Mr. G. Dunkley	0	10	0
— J. Daniel	2	10	0
— J. Wise	0	5	0
Mrs. Wise	0	5	0
Mr. T. Smale	5	0	0
— A. W. Walter	5	0	0
— J. Hortip	1	0	0
J. Hensley, Esq.	5	0	0

	£	s.	d.
Mr. B. A. Allin	3	0	0
— J. Sprakes	1	0	0
— G. Trewin.....	1	0	0
— R. W. Hewit.....	1	0	0
— S. Riches	1	0	0
Mrs. J. Teague	1	1	0
Mr. W. Baglin	0	10	0
	28	1	0
Castlemaine.			
Mr. G. J. Searle.....	1	13	0
Ballaarat.			
Mr. John Jeffery.....	1	0	0
Camperdown.			
J. Paton, Esq.....	2	0	0
Mr. J. Bolton	1	0	0
— E. N. Davies.....	1	0	0
Miss E. Bolton	0	10	0
— S. Bolton	0	10	0
Mr. Smith	0	5	0
Mrs. Smith	0	5	0

	£	s.	d.
Mr. J. Wright.....	1	0	0
Miss E. E. Keen.....	0	6	8
Mast. E. J. Keen ...	0	6	8
—— C. B. Keen ...	0	6	8
Miss E. G. Keen.....	0	6	8
Mr. G. Gray.....	1	0	0
— C. Powling	1	0	0
	9	16	8
Sandhurst.			
Mr. J. Clemens	4	0	0
— W. Williams.....	0	13	0
— A. Polglaze	0	10	0
— J. Williams	0	13	0
Mrs. N. Williams ...	0	7	0
— E. Thomas	0	2	6
— A. Harden	0	3	0
Mr. R. Trengove.....	0	7	0
— J. Ellis	0	10	0
— J. Manley	0	7	0
— W. B. Sanders....	1	0	0

	£	s.	d.
Mr. S. Thomas	0	3	6
— M. Ellis.....	0	8	0
— W. James	1	0	0
— W. Coomb.....	0	10	0
— W. Jones	1	10	0
— G. Green	2	0	0
— F. Adams.....	0	10	0
	14	14	0
Total in Melbourne District	74	10	2
Mrs. W. Reed, (Shebbear) don	8	0	0
Mr. W. Bradley, (Canada) do	1	0	0
Total Receipts	£330	1	8

GENERAL STATEMENT.

Receipts.

		£	s.	d.	£	s.	d.
By Balance, 1866.		2,431	13	0			
— Year's Interest on Do. £121 11s 6d. Less £10 on £200—Australia		111	11	6	2,543	4	6
1867. Falmouth District		26	10	4			
Bodmin Do.		3	0	0			
Devonport Do.		44	17	4			
Shebbear Do.		11	17	5			
Exeter Do.		18	3	9			
Bristol Do		14	3	0			
Newport Do.		16	13	10			
London Do.		26	10	5			
Chatham		18	19	10			
Portsmouth Do.		54	8	8			
Guernsey Do.		1	6	11			
Jersey Do.		10	0	0			
Mrs. W. Reed, Don...		8	0	0			
Mr. W. Bradly, Do.		1	0	0			
					255	11	6
Melbourne District					74	10	2
Total Receipts					£2,873	6	2

Disbursements.

	£	s.	d.	£	s.	d.
To Br. Coombe's Expenses Travelling to Central Committee Meeting, Melbourne District, omitted 1866.	0	17	0			
— Printing 100 Schedules	0	6	6			
— Secretary's Postage	0	1	0			
— Mr. Fisher's Donation last year intended for Queensland Mission	1	0	0			
				2	4	6
Balance in the Fund, July, 1867				£2,871	1	8

William Luke.

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